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The General Association of Massachusetts.

1863.

MINUTES

OF THE SIXTY-FIRST ANNUAL MEETING;

NORTH MIDDLEBORO', JUNE 23-25.

PASTORAL LETTER,

NARRATIVE OF THE STATE OF RELIGION,

AND

STATISTICS OF THE CHURCHES.

BOSTON:
PRESS OF CROCKER AND BREWSTER,
51 Washington Street.
1863.

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NOTICES.

Meeting of 1864—At the First Church in Springfield, under the pastoral care of H M. Parsons.

Preacher of the Home Missionary Sermon—Benjamin F. Hosford, of Haverhill. Substitute—Ariel E. P Perkins, of Ware.

Associational Preacher—To be appointed by Old Colony Association.

Committee to prepare the Pastoral Letter—Alfred Emerson, James M. Bell and Edward P. Smith.

Committee to prepare the Schedule of Questions directed by Rule IX, Section 7—James T. McCollom, Daniel T. Fiske and Thomas Dogget.

The times, and places of meeting of the various Bodies with which this General Association is in correspondence, may be found in the CONGREGATIONAL QUARTERLY, published at Boston, in the January numbers of the respective years.

The "Index" is at the close. I. N. T.

OFFICERS.

SECRETARY AND TREASURER.

Rev. ENOCH HALE, Westhampton, ... 1804—1824.
Rev. THOMAS SNELL, D. D., North Brookfield, . . 1824—1850.
Rev. EMERSON DAVIS, D D., Westfield, . . . 1850—1858.
Rev. ALONZO H. QUINT, Jamaica Plain, . . . 1858—

STATISTICAL SECRETARY.

Rev. INCREASE N. TARBOX, Boston, or West Newton, 1863—

Associational tax for 1864,—60 cents.

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MINUTES.

ASSEMBLING.

THE GENERAL ASSOCIATION OF MASSACHUSETTS assembled in the Congregational Church in North Middleboro' 1863, June 23, at 7 o'clock, P. M.

The delegates were called to order by Elbridge G. Little, pastor of the church.

DELEGATES, ETC.

The following clergyman were enrolled as DELEGATES FROM DISTRICT ASSOCIATIONS, etc:—

Andover—James H. Merrill, Steadman W. Hanks.
Berkshire North—Sardis B. Morley.
Berkshire South—Josiah Brewer, Nathaniel H. Eggleston.
Brewster—*None.*
Brookfield—Ariel E. P. Perkins, Eber Carpenter.
Essex North—John Pike.
Essex South—*None.*
Franklin—Robert Crawford, D. D., David A. Strong.
Hampden East—Richard Knight, Henry M. Parsons.
Hampden West—Emerson Davis, D. D., Charles J. Hinsdale.
Hampshire—*None.*
Hampshire East—Rowland Ayres, Henry B. Blake.
Mendon—Andrew Bigelow, Noadiah S. Dickinson.
Middlesex South—Joshua T. Tucker, Elnathan E. Strong.
Middlesex Union—James M. Bell, Edwin R. Hodgman.
Norfolk—Charles W. Wood, Henry L. Edwards.
Old Colony—Timothy Stowe, William L. Parsons.
Plymouth—Israel W. Putnam, D. D., David Brigham.
Salem—*None.*
Suffolk North—Daniel L. Furber, Asa Bullard.

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Suffolk South—John O. Means, Stephen R. Dennen.
Taunton—Abel G. Duncan, John Haskell.
Vineyard Sound—James P. Kimball, Joseph B. Clark.
Woburn—William H. Wilcox.
Worcester Central—Charles Kendall, James H. Fitts.
Worcester North—Abijah P. Marvin, Samuel J. Austin.
Worcester South—Joshua L. Maynard.
Massachusetts Home Missionary Society—Henry B. Hooker, D. D., Ezekiel Russell, D. D.

Ex Officiis—Increase N. Tarbox, Acting Statistical Secretary; Alonzo H. Quint, Secretary and Treasurer; Isaac P. Langworthy, Acting Secretary and Treasurer; Elbridge G. Little, Pastor of the Congregational Church, North Middleboro'.

HONORARY MEMBERS.

The following ministers were enrolled as Honorary Members:—

Lewis Sabin, D. D., preacher of Associational Sermon.

Delegates to Corresponding Bodies during the past year;—

Erastus Maltby, to the General Conference of Ohio.
Charles W. Wood, to the General Association of New York.
William L. Parsons, to the Evangelical Consociation of Rhode Island.

Delegates from Corresponding Bodies;—

Francis Horton, from the Evangelical Consociation of Rhode Island.
Albert Barnes, from the General Assembly of the Presbyterian Church.
Myron N. Morris, from the General Association of Connecticut.
Aaron C. Adams, from the General Conference of Maine.
Francis Bartlett, from the General Conference of Ohio.
Clark E. Ferrin, from the General Consociation of Vermont.
John C. Holbrook, from the General Association of Iowa.

ORGANIZATION.

Abijah P. Marvin, of Winchendon, was chosen Moderator;
Joseph B. Clark, of Yarmouth, Scribe.
David A. Strong, of South Deerfield, Assistant Scribe.

Prayer was offered by the Moderator.
The Rules of the Association were read by the Acting Secretary.

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COMMITTEES.

Committees were appointed as follows:

Credentials—James H. Merrill, Josiah Brewer, Richard Knight.

Arrangements—Elbridge G. Little, Henry B. Hooker, D. D., John Pike.

Accounts—Timothy Stowe, Eber Carpenter.

Narrative of the State of Religion—Daniel L. Furber, Noadiah S. Dickinson, Nathaniel H. Eggleston.

Nomination of Delegates to Corresponding Bodies—Rowland Ayres, Abel G. Duncan, Edwin R. Hodgman.

Appointments for next year—Henry M. Parsons, Ariel E. P. Perkins, John O. Means.

HOME MISSIONARY SERMON.

At 8 o'clock the Home Missionary Sermon was preached, by Henry M. Parsons, from Matt. xxviii, 19: Luke xxiv, 47: "Go ye therefore and teach all nations, * * * beginning at Jerusalem." The devotional services were conducted by Ezekiel Russell, D. D.

The Committee of Arrangements made a report, which was adopted; and, after prayer by Emerson Davis, D. D., the Association adjourned to Wednesday, 9 A. M.

SECOND DAY.

Wednesday, 24 June. The Association met according to adjournment, and after prayer by the Moderator the roll was called, and the minutes of the previous day were read.

COMMITTEE ON THE STATE OF THE COUNTRY.

Nathaniel H. Eggleston, Israel W. Putnam, D. D., Ariel E. P. Perkins, were appointed a Committee to present resolutions on the State of the Country.

REPORTS OF DELEGATES TO CORRESPONDING BODIES.

Reports of Attendance upon Corresponding Bodies were presented by the following delegates:—

Charles W. Wood, delegate to the General Association of New York.

Erastus Maltby, delegate to the General Conference of Ohio.

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SALUTATIONS.

The Association received salutations from Corresponding Bodies, through the following delegates:—

Francis Horton, from the Evangelical Consociation of Rhode Island.

Albert Barnes, of the Presbytery of Philadelphia, from the General Assembly of the Presbyterian Church.

Myron N. Morris, from the General Association of Connecticut.

UNION OF THE GENERAL ASSOCIATION WITH THE GENERAL CONFERENCE.

Christopher Cushing, in behalf of the Committee appointed last year, to receive returns from the District Associations on the proposed union of the General Association with the General Conference, made a report, concluding with the following preamble and resolution.

"*Whereas*, The subject of the Union of the General Association, and the General Conference, has been submitted to the District Associations,—and the members of these District Associations, to the number of 379, have expressed themselves in favor of such Union by a majority of 103; therefore

Resolved, That a Committee of five be chosen, authorized to present this decision to the General Conference at its next meeting, and act in behalf of this General Association in making arrangements with the General Conference to effect such Union, if the Conference should favor the same."

The protest of Berkshire North Association against the proposed Union was presented by Sardis B. Morley.

The Report of the Committee was accepted, and, on the adoption of the Resolution, a protracted discussion ensued, conducted by Ezekiel Russell, D. D., Henry M. Parsons, Sardis B. Morley, Josiah Brewer, John Pike, Steadman W. Hanks, Henry B. Blake, Ariel E. P. Perkins, Alonzo H. Quint, John C. Holbrook, Nathaniel H. Eggleston, Isaac P. Langworthy, Increase N. Tarbox, Elnathan E. Strong, Robert Crawford, D. D., Henry L. Edwards, John O. Means, Asa Bullard, and Abijah P. Marvin.

The Resolution was adopted. Yeas 29—Nays 16.

The Association adjourned to 2, P. M.

Wednesday, P. M. The Association met at 2 o'clock, and was opened with prayer by John C. Holbrook, of Iowa.

Increase N. Tarbox was chosen Statistical Secretary for three years. The following Resolution was presented and passed to a second reading.

Resolved,—That Rule VI be amended by striking out the words—"The Rules of the Association shall also be read,"—and inserting the following:—

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"It shall be the duty of the Secretary at the opening of each meeting of the Association, to furnish each member of the same with a copy of the Minutes of the last previous meeting of the Association, including the Rules of the Body."

Reports of the State of Religion from the various District Associations were read. A Hymn was then sung.

SALUTATIONS.

Salutations were received from Corresponding Bodies, through the following delegates :—

John C. Holbrook, from the General Association of Iowa.

Aaron C. Adams, from the General Conference of Maine.

Clark E. Ferrin, from the General Convention of Vermont.

Francis Bartlett, from the General Conference of Ohio.

George Ritchie, from the Congregational Union of Nova Scotia, and New Brunswick.

To these Salutations the Moderator appropriately replied.

A letter of Salutation was received from the General Association of Michigan.

Christopher Cushing reported his attendance upon the meeting of the Congregational Union of Canada.

William L. Parsons reported his attendance as delegate to the Evangelical Consociation of Rhode Island.

After singing, adjourned to 7½ o'clock.

Wednesday Evening. The Association met according to adjournment. George Trask made a brief address on the subject of Temperance.

A hymn was sung, and Myron N. Morris led in prayer.

DISCUSSION.

The following topic was presented for discussion ;

"The individual responsibility of Christians at the present time."

Addresses were made by Albert Barnes, of Philadelphia, Prof. George E. Day, D. D., of Lane Seminary, Charles Demond, Esq., of the Christian Commission, and Alonzo H. Quint, Chaplain 2d Regiment, Massachusetts Volunteers.

A hymn was sung by the Choir, and prayer was offered by John Pike, after which the Association adjourned to 8¾ Thursday, A. M.

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THIRD DAY.

Thursday, 25 *June*. The Association met according to adjournment. The roll was called, and prayer was offered by the Moderator. The Minutes of the preceding day were then read.

The Committee on Accounts made a report which was adopted.

Lewis Sabin, D. D., reported his attendance as delegate to the General Association of Iowa.

DELEGATES TO CORRESPONDING BODIES FOR 1863-4.

The Report of the Committee on Nomination of Delegates to Corresponding Bodies was adopted as follows:—

To the General Conference of Maine:
Primaries—George N. Anthony, Kinsley Twining.
Substitutes—Josiah Brewer, William A. Mandell.

To the General Association of New Hampshire:
Primaries—Henry L. Edwards, Albert K. Teele.
Substitutes—Edward W. Noble, Martin S. Howard.

To the General Convention of Vermont:
Primaries—John Pike, William S. Coggin.
Substitutes—Alonzo B. Rich, Daniel L. Furber.

To the Evangelical Consociation of Rhode Island:
Primaries—Enoch Sanford, Thomas T. Waterman.
Substitutes—Charles Brooks, Jotham B. Sewall.

To the General Associations of Connecticut and Oregon:
Primaries—Emerson Davis, D. D., William H. Bessom.
Substitutes—Aaron M. Colton, Samuel H. Tolman.

To the General Association of New York:
Primaries—Joseph R. Munsell, Timothy Stowe.
Substitutes—Martin Tupper, Timothy G. Brainerd.

To the General Conferences of Ohio and California:
Primaries—John H. Bisbee, Charles E. Reed.
Substitutes—Henry B. Blake, Amos H. Coolidge.

To the General Associations of Illinois and Indiana:
Primaries—Abijah P. Marvin, Luther H. Sheldon.
Substitutes—Caleb E. Fisher, E. G. Thurber.

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To the General Association of Michigan:
Primaries—Charles Hammond, Thomas A. Hall.
Substitutes—Ezekiel Russell, D. D., James P. Terry.

To the Presbyterian and Congregational Convention of Wisconsin and Nebraska.
Primaries—Charles C. Beaman, Elihu P. Marvin.
Substitutes—Sereno D. Clark, Stephen R. Dennen.

To the General Association of Iowa:
Primaries—Charles Smith, Samuel Hunt.
Substitutes—John Tatlock, Jr., Charles M. Tyler.

To the General Associations of Minnesota and Kansas.
Primaries—Aaron Foster, Edmund K. Alden.
Substitutes—Theron G. Colton, Erastus Maltby.

To the General Assembly of the Presbyterian Church:
Primaries—Mortimer Blake, Henry M. Parsons.
Substitutes—James B. R. Walker, James P. Kimball.

To the Congregational Union of England, Wales and Canada.
Primaries—Ebenezer Cutler, William A. Stearns, D. D.
Substitutes—Andrew J. Willard, Samuel J. Austin.

CONCERT OF PRAYER FOR THE NATION.

The following preamble and resolutions were adopted:

Whereas, a large number of our Churches observe a season of prayer for our Army and Country once a month;

Resolved, That it be recommended to all the Pastors of the Churches, for the sake of Concert, to set apart the fourth Sabbath Evening of each month for this purpose.

PASTORAL LETTER.

The Pastoral Letter was read by Joshua T. Tucker, and approved.

The proposed amendment to Rule VI, was read the second time, and after discussion, was rejected by the Association.

STATE OF THE COUNTRY.

The Committee on the State of the Country reported the following minute, which was adopted, and ordered to be sent by the Moderator to the President of the United States, and entered on the minutes of the meeting.

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The General Association of Massachusetts, convened for the third time during the pendency of the war, which for more than two years has convulsed the land, find in its protracted continuance no ground of discouragement, but rather a new incentive to patriotism, and a new occasion for the devout recognitions of the over ruling presence of God in national affairs.

The Association gratefully recognize the truly Christian sentiments of the President, agreeing with him that the present civil war "is inflicted upon us for our presumptuous sins, to the needful end of our National reformation as a whole People." With such feelings in the high places of influence and authority extending, as they do, throughout our Churches, and in some good measure, throughout the land, and aided by the recollection of God's dealings with us in the past, we gather the confident hope that as we humble ourselves before him, He will lift us up, removing the rod of his chastisement, and bestowing upon us a prosperity and greatness which we have never known before.

The Association tender to the President the renewed assurance of their confidence in his integrity and patriotism, their sympathy with him in the arduous duties and trials of office, their unhesitating and unqualified support of his administration, and their unceasing and earnest prayers that he may be endued from above with all needful wisdom and strength. And we would urge the members of our Churches and congregations to an unfaltering support of the powers that be, the cultivation of patriotic sentiments, continued cheerful self-sacrifice, the stern discountenance of all sympathy with the spirit of rebellion, and constant and fervent prayer to God for his forgiveness and favor.

To the officers and soldiers who have gone out from this Commonwealth, nobly bearing the privations and hazards of the Camp and of the field, and to those associated with them from all parts of the land, we tender our thanks for their patriotic self-devotion, for the many lessons which they have given for our inspiration, and for the high toned morality which they have so largely maintained amid manifold temptations. We assure them that in all our Churches, and by tens of thousands of household altars, they are constantly held in grateful memory and esteem, and commended to the protection and "Grace of the Father Almighty."

COMMITTEE ON PUBLICATION.

Increase N. Tarbox, Isaac P. Langworthy and Asa Bullard, were appointed a Committee on Publication.

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COMMITTEE ON THE UNION OF THE GENERAL ASSOCIATION AND THE GENERAL CONFERENCE.

Christopher Cushing, Nahum Gale, D. D., Samuel G. Buckingham, John Pike and John O. Means, were appointed a Committee on the union of the General Association and the General Conference.

APPOINTMENTS FOR THE MEETING OF 1864.

The report of the Committee on Appointments for the next year was adopted, as follows:

Place of Meeting—Springfield, First Church.

Preacher on Home Missions—Benjamin F. Hosford, of Haverhill.

Substitute—Ariel E. P. Perkins, of Ware.

Pastoral Letter—To be prepared by Alfred Emerson, James M. Bell, Edward P. Smith.

Associational Preacher—To be appointed by Old Colony Association.

Schedule of Questions—James T. McCollom, Daniel T. Fiske, Thomas Dogget.

Steadman W. Hanks briefly addressed the meeting in behalf of the American Seamen's Friend Society.

Asa Bullard presented the claims of the Massachusetts Sabbath School Society.

After a short recess *Letters of Salutation* were read from

The Congregational Union of Canada, and

The Presbyterian and Congregational Convention of Wisconsin.

Elihu Loomis reported by letter his attendance upon the General Association of New Hampshire.

DISCUSSION.

The following questions were introduced for discussion:

(1.) "What is the true province of the Ministry as to politico-moral questions?"

(2.) "What are the proper terms of membership in the local Church?"

(3.) "What is the true idea of Unity in the Church General?"

Brief addresses were made by Emerson Davis, D. D., John O. Means, Francis Horton, Abel G. Duncan, Henry M. Parsons, James H. Merrill, Josiah Brewer, Richard Knight, James A. Roberts, and Joshua L. Maynard.

At the request of the Moderator, Francis Bartlett, of Ohio, led the audience in prayer for the Slave.

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NARRATIVE.

The Narrative of the State of Religion was read by Daniel L. Furber, and adopted.

TEMPERANCE RESOLUTION.

The following Resolution on Temperance was adopted:

Resolved, That in view of the increasing tendency to disregard the laws of God, and of the Commonwealth, in relation to the sale of *intoxicating liquors*, there is reason for alarm, and that we deem it the duty of the Pastors of the Churches to reassert the principles upon which the Temperance reform of earlier times was so successfully effected.

Adjourned to quarter past one, P. M.

Thursday, P. M. The Association met at quarter past one for public worship. The Scriptures were read, and prayer was offered by George Ritchie, of Nova Scotia. Lewis Sabin, D. D., preached the Associational Sermon, from John xvii, 2: "As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him."

The Lord's Supper was administered by Myron N. Morris, and Albert Barnes.

VOTE OF THANKS.

It was unanimously

Resolved, That the thanks of this Association are due, and are most heartily tendered to the Congregational Society, and to the people of North Middleboro', for their generous, and genial hospitalities; to the choir for their aid in our services; and to the Pastor of the Church for his assiduous and earnest efforts to promote the interests of this meeting; also to the Directors of the Old Colony and Fall River Railroad, for their liberality in furnishing free tickets to the members of the Association on their return.

Parting words were spoken by the Moderator, and responded to by the Pastor of the Church.

Israel W. Putnam, D. D., led the meeting in prayer.

The Minutes were read and approved, and with a benediction by the Moderator, the Association adjourned, *sine die*.

ABIJAH P. MARVIN, *Moderator*.

JOSEPH B. CLARK, *Scribe*.
DAVID A. STRONG, *Assistant Scribe*.

A true Copy of the Minutes,
Attest: JOS. B. CLARK, *Scribe*.

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NARRATIVE OF THE STATE OF RELIGION.

Reports on the state of Christian religion in the Churches composing this body have been presented by the delegates of 24 out of the 27 District Associations. In view of the General character of these reports, we find abundant occasion for thankfulness for the success which has crowned the labors of the past year. Notwithstanding the discouragements which have been felt by some of the feebler churches, the great majority of the ministers of Christ have been permitted to see that they do not labor in vain in the Lord.

Among the topics prominently presented in the reports, the following may be mentioned as specially worthy of notice.

(1.) There has been an unusual degree of outward or temporal prosperity. In several instances heavy church debts have been removed. Attendance upon public worship have been increased. The same may be said in general of the social meetings of the churches, although in many cases the presence and help of young men now in the army is greatly missed from these meetings.

(2.) Contributions to the usual objects of Christian benevolence have rather increased than diminished, notwithstanding the liberality which has been so constantly in exercise for the benefit of the army.

(3.) The cause of temperance appears to be receiving but little attention, while the need of exertion in that cause is growing more and more urgent. Serious apprehensions may well be entertained upon this subject, not only in view of the present aspect of things, but also in view of unfavorable influences that may yet return upon us from the army.

(4.) The love of country in these times of national trial is everywhere manifest. The patriotism which is built upon justice and the love of liberty, is strengthening. Sacrifices are cheerfully made, prayer is offered, the monthly prayer-meeting for the army and for the success of our cause is extensively observed, and there is a growing confidence

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that the Lord of hosts is with us, and that the God of Jacob is our refuge.

(5.) The attention of the Churches continues to be directed with even increased interest to the Sabbath school. They regard it as a field of great promise, and feel warranted in bestowing upon it abundant labor. Increased attendance and interest in the Sabbath schools of the State are generally reported, and in many instances with the most cheering results.

(6.) The Churches have been blessed with an unusual degree of religious prosperity. Precious seasons of revival have been enjoyed in many parts of the State, and many a goodly harvest has been gathered in. It is believed that there are comparatively few Churches which have not enjoyed some tokens of the Spirit's presence. The spirit of prayer has been stimulated by the condition of the country. The chastening of the Lord has brought his people near to him, and kept them waiting before him for help. And while asking for blessings on the country, they have also asked that God would arise and have mercy upon Zion. He has heard their prayer. He has in wrath remembered mercy. He has caused the walls to be built in troublous times. He has given us the greatest encouragement to seek for spiritual mercies in times of public calamity; and to say as Moses did when the people were suffering under the judgments of God, "Let *thy* work appear unto thy servants, and thy glory unto their children."

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TREASURER'S REPORT.

REPORT FOR 1863.

GENERAL ASSOCIATION OF MASSACHUSETTS,

In account with ISAAC P. LANGWORTHY, *Treasurer.*

Dr.

1863.	
To paid Crocker and Brewster, balance,	$62 24
" " Rev. R. S. Green, for postage,	54
" " Rev. I. N. Tarbox,	2 10
" " Rev. C. Cushing,	3 00
" " Messrs. Crocker and Brewster, in full,	181 02
	$248 90
	223 49
	25 41
	12 00
Due acting Treasurer,	13 41
Traveling expenses, paid Gen. Assoc.,	1 00
	$14 41

Cr.

1863.	
By cash of Rev. R. G. Greene, former Treasurer,	$198 19
" " from Hampshire East, (Rev. J. H. Bisbee,)	2 40
" " from Middlesex Soc., (Rev. I. N. Tarbox,)	7 00
" " from Brewster Assoc., (Rev. E. B. French,)	5 00
" " from Brookfield, (Rev. C. Cushing,)	9 50
" " Minutes sold,	1 40
	223 49
" " from Berkshire North, (Rev. Mr. Morley,)	10 00
" " from " " (for 1863,)	2 00
	$235 49
" " from Rev. I. N. Tarbox, to balance,	14 41

July 3, 1813. ISAAC P. LANGWORTHY.

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RULES OF THE ASSOCIATION.

I. Doctrinal Basis.—The Associations by which the General Association of Massachusetts was originally organized, agreed to admit, and this Association continues to admit, as articles of faith, the doctrines of Christianity, as they are generally expressed in the Assembly's Shorter Catechism; and the above-mentioned doctrines, understood by us to be distinctly those which, from the beginning, have been embraced by the churches of New England as the doctrines of the Gospel, are considered as the basis of our union.

II. Denominational Basis, and Object.—This General Association is founded on the principles of Congregationalism, and wholly disclaims ecclesiastical jurisdiction over the churches or the opinions of individuals. Its object is, to promote brotherly harmony and intercourse among the ministers of Christ;—to obtain religious information relative to the state of their churches, and of the Christian church in this country and throughout the world;—and to coöperate with one another, and with other ecclesiastical bodies, in the most eligible measures for advancing the cause of truth and holiness.

III. Members.—1. Each District Association in Massachusetts, consenting to the principles of this Union as stated in the first article, may appoint two delegates annually, to compose the General Association; and it is recommended, that one be appointed who attended the preceding year.

2. The Secretary, the Statistical Secretary, and the minister of the church where the Association meet, shall have seats, and act as members; the Association to which they belong retaining the right to elect their number of Delegates in addition.

3. The principle of the connection formed with the Massachusetts Missionary Society is, that said Society may annually appoint two delegates to this body, who shall be admitted to equal privileges with the members from the District Associations.

4. The preachers of the Home Missionary and Associational Sermons, the chairmen of committees attending to present reports, the delegates who, within the preceding year, attended the meetings of the corresponding bodies to which they were sent, and such others as the Association

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upon the recommendation of the Committee of Arrangements, may vote to admit, shall have seats as Honorary Members, and shall be allowed full liberty to take part in all deliberations, but they shall not be entitled to vote.

IV. MEETING.—1. The several Associations shall have the offer of receiving in rotation, the annual meeting of the General Association.

2. The time of the annual meeting of this Association, shall be on the fourth Tuesday of June, at four o'clock, P. M., at such place as shall have been duly notified.

V. QUORUM.—Twenty members, delegated from the particular Associations of Massachusetts, shall be requisite for a quorum.

VI. ORGANIZATION.—1. The minister of the church in the place where the Association meets, or the Secretary, may call the Association to order, and preside in the meeting until the Association shall be properly organized.

2. The certificates of the Delegates present shall be read by the Secretary, or by a temporary Scribe; and the Association shall then be organized by the choice of a Moderator, a Scribe, and, if necessary, an assistant Scribe, by ballot. The Rules of the Association shall also be read, and the Moderator shall open the business with prayer.

VII. SPECIAL ORDER.—1. At the opening of the session on the morning of each subsequent day, the Moderator shall take the chair at the hour to which the Association stands adjourned; shall immediately call the members to order; shall direct the roll to be called; shall open the meeting with prayer; and cause the minutes of the preceding day to be read; and the session of each day shall be closed with prayer.

2. The Committee for the session shall be appointed upon Tuesday.

3. An annual sermon shall be preached before the Association on Tuesday evening, on the subject of Home Missions, and a collection taken. The preacher shall be appointed by this body.

4. Wednesday, A. M. and P. M., shall be appointed to the following objects:—not exceeding half an hour to necessary business; hearing reports of Delegates to Corresponding Bodies; receiving salutations of Delegates from Corresponding Bodies, who shall be expected to confine their remarks within ten minutes; hearing the narratives from the Delegates of the several Associations concerning the state of religion and the churches, which shall be presented in writing, with a view to obtain an accurate account of the principal facts, not however to prevent any more particular details which the Delegates may think expedient to add, or the Association to request,—no report of the state of religion being read in public, unless it be approved by the Association from which it comes, or by the Committee of Arrangements of the General Association,—no report being allowed to exceed four minutes, and the Moderator being instructed to enforce this rule; the discussion of theological and practical

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questions connected with the ministerial profession, and in accordance with a schedule prepared by a special Committee and printed with the notices. Wednesday evening shall be occupied by religions services having special reference to the people of the place of meeting.

5. The Associational Sermon, the preacher of which shall be appointed by each Association in turn, shall be delivered at two o'clock, Thursday, P. M, after which the Lord's Supper shall be administered.

6. Previously to the close of each meeting, the General Association shall specify a place for meeting the next year, and request some District Association to appoint a preacher to deliver the Associational Sermon. And the church of the place of meeting is desired to make preparations to celebrate the Lord's Supper during the session.

7. Each annual meeting shall be closed with a psalm or hymn, and prayer by the Moderator, or such other member as he shall appoint.

VIII. PERMANENT OFFICERS.—1. The Secretary shall be chosen for three years, from the close of the meeting at which the choice shall be made. He shall, *ex officio*, be the Treasurer of the General Association, and shall be authorized to pay such expenses as are allowed by the Association, and shall be allowed his own travelling expenses in attending the meetings of this Association. He shall receive the publications from foreign bodies, and distribute them among the several Associations, in proportion to the tax paid by them respectively. One copy of each publication, received by the General Association, or printed by its order, shall be kept in the archives.

2. A Statistical Secretary shall be chosen for three years from the first of September following his appointment. He shall procure the Statistics of the churches through the Scribes or other statistical officers of the District Associations; complete and arrange them for publication, and present them in that form and properly combined into a summary, at the same time with the reports of the District Associations at each session. He shall superintend their printing; shall be a member, *ex officio*, of this body and of the Publishing Committee, and shall be allowed his traveling expenses in attending the meetings of the Association.

IX. COMMITTEES.—1. At each meeting of the Association, a Committee on Credentials shall be appointed.

2. At each meeting of the Association, a Committee of Arrangements, consisting of three, shall be appointed by nomination, to prepare the business of the session; and no business shall be introduced during the session, but through the hands, and with the approbation of the Committee. But if said Committee decline presenting any item of business proposed by any member, he shall have the privilege of appeal to the Association.

3. A Committee shall be appointed annually, to audit the accounts, who shall report the state of the treasury, and the sum in their opinion necessary to be paid the next year by the members of the several Associations connected with this body.

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4. A Committee shall be appointed to receive the narratives and statements, and shall condense them into one narrative, to be submitted to the General Association and published. The written narrative shall be deposited with the Secretary.

5. A Committee shall be appointed to nominate Delegates to Corresponding bodies.

6. A Committee of three shall be annually appointed, to submit to the General Association at the next meeting, a *Pastoral Address*, to excite the attention of ministers and Christians to faithful discipline in the churches, the instruction of the rising generation, the sanctification of the Sabbath, and other subjects relatiting to the general interests of religion. The address being approved by the General Association, shall be signed by the Moderator, and printed with the Minutes. This Committee shall be chosen from the several Associations in rotation.

7. A Committee to be chosen from the several Associations in rotation, shall be appointed to prepare a Schedule of Questions for the next meeting, which they shall furnish to the Secretary, to be published with the notices of the session.

8. A publishing Committee shall be annually appointed, to make such extracts from the minutes of the meeting, as in their judgment it will be proper to publish; procure to be printed such number of copies, with the Pastoral Address, Narrative of the State of Religion, and Statistics of the churches, as will give one copy to each minister of the Associations represented in this body; and such a number of copies for other bodies connected with this Association, as shall be mutually agreed upon, and shall transmit them under the direction of the Secretary.

X. CORRESPONDENCE.—1. Our principles of fraternal intercourse with all ecclesiastical bodies in correspondence with us are, that this Association, and each body so connected with it, shall annually appoint Delegates to the other, which shall be admitted to the privilege of sitting, and deliberating upon all matters which may come under consideration.

2. The Delegates shall, as far as practicable, be selected from this District Associations in rotation. The brethren chosen substitutes in the delegations to the bodies in our connection, shall, at our next session, be considered as Delegates to the respective bodies, if they shall not previously have taken their seats there, through the failure of their principals.

3. The printed Minutes of the Association shall be sufficient testimonials of the appointment of Delegates to Corresponding Bodies.

4. It shall be the duty of those Delegates who attend the meetings of Corresponding Bodies, whether they be primaries or substitutes. to certify the Secretary in writing, on or before the opening of the annual meeting next after his appointment.

XI. ASSESSMENTS.—It shall be the duty of the Delegates of the District Associations, to pay the amount of the assessments due from their respective Associations for the past year, whether collected or not.

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XII. STATISTICS.—1. The Statistical returns, with respect to the number in the churches, etc., shall be made out according to a printed schedule of this body, and according to the numbers on the first of January past.

2. The names of all the members of the Associations belonging to this body, whether with or without charge, shall be inserted in the published returns, and corrected up to the date of publication.

3. Each District Association connected with this body, is requested to appoint a Statistical Scribe, to collect the statistics of the churches within its bounds, in methods designated by this body, and under the direction of the Statistical Secretary of the General Association.

XIII. RULES OF ORDER.—1. Every motion, on being seconded, shall, if requested by the Moderator, or any two members, be reduced to writing, and no motion shall be open to discussion, until it be seconded.

2. The Moderator may speak to points of order, in preference to other members, rising from his seat for that purpose; and shall decide questions of order, subject to an appeal to the house by any two members. But he may not speak to the merits of the question without leaving the chair, and placing some other member in it, to preside while he speaks.

3. On questions of order, adjournment, postponement, commitment, or the previous question, no member shall speak more than once. Nor on any question shall a member speak more than twice, without leave of the Association.

4. When a question is under debate, no motion shall be received, except for adjournment, amendment, postponement, commitment, or the previous question, viz.: Shall the main question be now put? The effect of adopting the previous question shall be to put an end to debate, and to bring the Association to a direct vote upon amendments reported by a Committee if any, upon pending amendments, and then upon the main question.

5. If a question under debate contain several parts, any member may have it divided, and a question taken on each part.

6 Every member, when speaking, shall address himself to the chair; and shall be subject to no needless interruption; if he act disorderly, it shall be the duty of ihe Moderator, and the privilege of other members, to call him to order.

7. No member shall leave the Association before the session is closed, except with the consent of the body; nor shall any one leave the house during a sitting, without the consent of the Moderator.

XIV. AMENDMENTS.—A *Vote* or *Resolve* to establish, alter, or annul a *standing rule* of this body, shall be read twice on different days, and may be debated at each reading. At the first reading the question shall be, Shall it be read the second time?

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ANNUAL APPOINTMENTS.

The order in which the several Associations have the offer of receiving the ANNUAL MEETING OF THE GENERAL ASSOCIATION; Hampden East having the session of 1864:

Suffolk North, Suffolk South, Vineyard Sound, Salem, Berkshire South, Mendon, Andover, Brewster, Taunton, Hampshire, Essex South, Hampshire East, Norfolk, Berkshire North, Middlesex South, Brookfield, Old Colony, Plymouth, Hampden East, Essex North, Hampden West, Franklin, Worcester South, Woburn, Worcester North, Middlesex Union, Worcester Central.

The order in which the several Associations shall appoint one of their number as PREACHER OF THE ASSOCIATIONAL SERMON; Old Colony appointing the preacher of 1864:

Worcester Central, Suffolk North, Suffolk South, Salem, Berkshire North, Vineyard Sound, Essex South, Franklin, Worcester South, Mendon, Hampden East, Brookfield, Hampden West, Middlesex South, Norfolk, Hampshire, Hampshire East, Worcester North, Old Colony, Plymouth, Taunton, Middlesex Union, Woburn, Essex North, Brewster, Andover, Berkshire South.

The order in which a Committee will be appointed from the several Associations to prepare tho PASTORAL LETTER,—one from Middlesex Union to be appointed in 1863, who will prepare the Letter to be reported in 1864:

Brewster, Berkshire North, Mendon, Vineyard Sound, Taunton, Essex North, Middlesex South, Plymouth, Hampshire, Hampden East, Suffolk North, Suffolk South, Essex South, Middlesex Union, Woburn, Brookfield, Hampshire East, Franklin, Norfolk, Old Colony, Andover, Worcester Central, Worcester South, Worcester North, Hampden West, Berkshire South, Salem.

The Committee for preparing the SCHEDULE OF QUESTIONS, ordered by Rule IX, Section 7, is taken from the several Associations in alphabetical order,—the Committee appointed in 1863 to report in 1864 being taken from Essex North.

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DELEGATES TO CORRESPONDING BODIES are selected from the several Associations in rotation. At the meeting in 1864, one Substitute Delegate from each District Association will be appointed to the Body whose nome stands in the opposite column. It is the privilege of each Association to nominate a person, who will, regularly, become Primary the succeeding year:

Andover, and Mendon,	England, and Canada.
Berkshire North, and Middlesex South,	Indiana, and Illinois.
Berkshire South, and Middlesex Union,	Iowa.
Norfolk, (two,)	Maine.
Brewster, and Old Colony,	Michigan.
Brookfield, and Plymouth,	New Hampshire.
Essex North, and Salem,	New York.
Essex South, and Suffolk North,	Rhode Island.
Franklin, and Suffolk South,	Vermont.
Hampden East, and Taunton,	Wisconsin, and Nebraska.
Hampden West, and Vineyard Sound,	Kansas, and Minnesota.
Hampshire, and Woburn,	General Assembly, (N. S.)
Hampshire East, and Worcester Central,	Connecticut, and Oregon.
Worcester North, and Worcester South,	California, and Ohio.

Changes from year to year are made in the following manner:—The column of Associations remained fixed, the lowest name in the column of States one year, is placed at the head of its own list the next year, the others in that list being lowered, each one line. Thus, next year, "California and Ohio" will be placed opposite "Andover and Mendon," "Indiana and Illinois" will be in a line with "Berkshire South, and Middlesex Union," and the remainder will follow in order.

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STATISTICS OF THE CHURCHES.

EXPLANATIONS.

1. Associations are arranged in alphabetical order; Towns, alphabetically in each Association; Churches in each town, according to age; and of each Church, (1) its town, (2) its locality in the town, and (3) its name, which name is always followed, or intended to be, by "ch."

2. The location of Churches not found in the tables where they have hitherto appeared, will be ascertained by referring to the Index of Towns.

3. The "total" of Ministers in each table, is reckoned by the tables, not by membership in the Association; although the membership is given for the convenience of the Association. "Resident" are these who reside in Massachusetts.

4. The columns specifying Churches and Ministers are corrected up to 1863, Aug. 1, or, the time of publication: Church members are reported for the last day of the year preceding, though for convenience of reference dated 1863, Jan. 1: Admissions, removals, and baptisms cover the year 1862: "Absent" are *not* additional to "males," "females," and "total": "Sabbath School" includes total membership of teachers and scholars at the time when most numerous during 1862, covering "branch schools" when under the exclusive care of the reporting Church.

5. Churches organized since 1861, are *reported* with their original membership, but are not included in the summaries.

6. Dates of Church organization printed in *italics*, are those which have been *authenticated* for this report by reference to original records; those not so designated may be correct, but the Statistical Secretary has not been able to obtain knowledge on the subject.

7. Dates earlier than 1752 are given in "old style." To reduce these to "new style,"—if it be a date in the 17th century, add ten days; if it be a date of the 18th century (prior to 1752,) add eleven days.

8. "Ordained" denotes the date on which the person was originally set apart to the ministry "by the laying on of hands;" "Installed" denotes the date of his *present* pastorate.

9. All *Post-office addresses* are to be found in the Index of Ministers, and *not* in the tables. The *Towns*, in the latter, are often different from the Post-office addresses in the former.

10. In no instance is any number in these Statistics supplied from the returns of previous years; blanks signify ignorance or carelessness. Nor is a single figure inserted without reliable authority.

11. See "Remarks" at the close of the tables.

I. N. T.

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1. ANDOVER ASSOCIATION.

Churches.		1863, Aug. 1. Ministers.			Chh. Mem. 1862, Jan. 1.				Admitted.—1861—			Removed.				Baptized.		Sab.
Place, and Name.	Organized.	Name.	Ordained.	Installed.	Mal.	Fem.	Tot.	Abs.	Prof.	Let.	Tot.	D'th.	Dis.	Exc	Tot.	Ad.	Inf.	Sch.
Andover, South ch.	1711, *Oct.* 17	Charles Smith	1847, Oct. 10	1861, Dec. 18	84	242	326	50	4	1	5	7	3	0	10	2	1	225
" Theol. Sem. ch.	1816, *Aug.* 20	*Faculty*	*Pastors*	*ex officiis*	340	61	401	344	4	13	17	4	16	0	20	0	0	215
" West ch.	1826, *Dec.* 5	James H. Merrill	1839, Nov 26	1856, Apr 30	74	159	233	35	3	2	5	0	1	0	1	1	2	175
" Free Chr. ch.	1846, *May* 7	Stephen C. Leonard	1844, Aug. 30	1859, *St. sup.*	60	145	205	48	8	2	10	0	2	1	3	3	2	175
" Ballardvale, Un. c.	1854, *Dec* 31	Henry S. Greene	1837, Dec. 27	1855, Apr. 1	10	46	56	1	1	3	4	0	0	0	0	0	5	125
Chelmsford, N. 2d C. c	1824, *Apr.* 27	Benjamin F. Clark	1839, Aug. 1	1839, Aug 1	28	53	81	14	8	0	8	1	0	0	1	5	3	100
Dracut, 1st Ev. Con. c.	1721, *Mar.* 29	*George H Morss	*Lic.*	1862, *St. sup.*	13	31	44	12	4	0	4	1	0	0	1	4	0	65
" West ch.	1797, *Aug.* 31	*David M. Bean	*Lic.*	1862, *St. sup.*	34	60	94	16	3	1	4	6	1	0	7	3	1	125
" Central ch.	1847, *July* 25	*Austin Richards, D.D	1827, Nov. 6	1861, *St. sup.*	34	61	95	6	0	8	8	0	5	0	5	0	0	96
Lawrence, Law. st. c.	1847, *Apr.* 19	Caleb E. Fisher	1843, Aug. 23	1859, Apr. 13	118	264	382	92	22	9	31	1	9	0	10	14	0	1245
" Central Cong. ch.	1849, *Dec.* 25	Christop'r M. Cordley	1849, Sep. 5	1862, Oct. 15	107	239	346	60	15	18	33	4	20	0	24	2	7	333
Lowell, 1st ch.	1826, *June* 1	George N. Webber	1855, Dec. 5	1862, Sep 17	67	310	377	141	3	5	8	3	15	0	18	1	1	460
" Appleton-st. c.	1830, *Dec.* 2	J. Eames Rankin	1855, Feb 27	1862, Dec. 17	47	166	213	50	1	0	1	1	9	1	11	1	0	281
" John-st. ch.	1839, *May* 9	Joseph W. Backus	1852, Sep 29	1862, Sep 24	70	300	370	91	5	0	5	4	11	0	15	2	0	400
" Kirk-st ch.	1845, *May* 21	Amos Blanchard, D. D.	1829, Dec. 25	1845, May 21	82	246	328	70	8	8	16	1	11	0	12	7	4	342
" High-st. ch.	1846, *Jan.* 22	Owen Street	1842, Feb. 3	1857, Sep. 16	70	127	197	50	13	6	19	4	1	0	5	5	2	325
Methuen, 1st Con. ch.	1729, *Oct.* 29	Edward H. Greeley	1849, Nov. 7	1861, Mar. 7	54	122	176	46	5	5	10	2	0	0	2	4	1	158
North Andover, Ev. c.	1834, *Sep.* 3	L. Henry Cobb	1857, Oct. 28	1857, Oct 28	23	92	115	16	5	1	6	2	3	0	5	2	1	223
Tewksbury, Cong. ch.	1735, *Nov.* 23	Richard Tolman	1845, Sep. 17	1852, Aug. 25	53	107	160	27	0	0	0	2	0	0	5	0	0	429
TOTAL: 19 chhs.,		14 Pastors † 4 St. sups.,			1368	2831	4199	1169	112	82	194	43	107	2	152	56	30	5197

OTHER MEMBERS.—*Resident:* Elijah P. Barrows, D. D., Hitchcock Prof. of Heb. Lang. and Lit., Andover, ord. 1832, June 6; Spencer F. Beard, Andover, ord. 1829, Jan. 14; John P. Cleaveland, D D., Lowell, ord 1827, Feb 14; Steadman W. Hanks, Sec. Am. Seamen's Friend Society, Lowell, ord. 1840, March 20; Samuel C. Jackson. D. D., Assistant Sec. Mass. Board of Education. Andover, ord. 1827, June 6; David Oliphant, Andover, ord. 1815, May 15; John L Taylor, Treasurer of Trustees of Phillips Academy, Andover, ord. 1839, July 18.—7.

Non-Resident: Isaac Hosford, Thetford. Vt, ord. 1838, Feb 14; Jonathan L. Jenkins, Dist. Sec. A. B. C. F. M,, Boston, ord 1855, Oct. 17; John C. Phillips, Boston, ord. 1833, Dec. 18; George W. Thompson, Stratham, N H., ord 1840, April 29.—4.

* Not members of this Association. † In addition to the Professors in the Theol. Sem., Andover.

Association meets—Second Tuesday in February, April, June, October, December.

CALEB FISHER, Lawrence, Scribe; L. HENRY COBB, North Andover, Statistical Scribe.

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2. BERKSHIRE NORTH ASSOCIATION.

Churches.		1863, Aug. 1. Ministers.			Chh. Mem. 1862, Jan. 1.				Admitted.—1861—			Removed.				Baptized.		Sab.
Place, and Name.	Organized.	Name.	Ordained.	Installed.	Mal.	Fem.	Tot.	Abs.	Prof.	Let.	Tot.	D'th.	Dis.	Exc.	Tot.	Ad.	Inf.	Sch
Adams, North	1827, *Apr.* 19	W. H. McGiffert	.....	1863, May 13														
" South	1840,	John Tatlock, Jr.	1859, Nov. 29	1859, Nov. 29	30	80	110	55	2	6	8	1	5	0	1	0	2	75
Becket, North	1849, *Sep.* 25	William C. Foster	1848,	1860, May 3	69	101	170	10	1	1	2	5	2	0	7	0	2	112
Dalton	1785, *Feb.* 16	Edson L. Clark	1859, Nov. 30	1859, Nov. 30	37	82	119	37	2	0	2	2	0	0	2	1	5	60
Hinsdale	1795, *Dec.* 17	Kinsley Twining	1858, Aug. 26	1858, Aug. 26	63	105	168	17	0	8	8	3	4	6	7	0	1	175
Lanesboro'	1764, *Mar.* 28	George T. Dole	1842, Oct. 6	*St. sup*	16	29	45	6	0	0	0	1	1	0	2	0	1	60
Peru, 1st Cong. ch.	1783, *Apr.* 23	*None*	.....	.....	50	74	124	18	3	0	3	3	1	0	4	0	0	90
Pittsfield, 1st ch.	1764, *Feb.* 7	John Todd, D. D.	1827, Jan. 1	1842, Feb. 16	‡													
" 2d, (colored)	1846, *Feb.* 20	Samuel Harrison	1850, Aug. 13	1850, Aug. 13	7	29	36	9	0	0	0	1	0	0	1	0	0	30
" South ch.	1850, *Nov.* 12	Samuel R. Dimock	.....	1861, Sep. 25			259		40	3	43	5	4	1	10			150
Richmond	1765,	A. J. Quick,	Not ordained	*St. sup.*	25	59	84	5	2	2	4	4	1	0	5	2	0	70
Washington	1772,	Moses M. Longley*	1846, May 28	1859, Mar. 3	12	19	31	2	1	1	2	0	0	0	0	0	9	75
Williamstown, 1st ch.	1765,	Addison Ballard	1857, Sep. 15	1857, Sep. 15			250		40	3	43	5	4	0	9	3	0	100
" College ch.	1834, *June* 15	Mark Hopkins, D. D.	1856, Sep. 15	1836, Sep. 15	58	2	60	38	3	6	9	0	3	0	3	1	0	
" 2d ch.	1836,	Calvin Durfee	1828, Apr. 23	*St. sup*	15	22	37		4	2	6	0	0	0	0	2	0	72
Windsor, Ch. of Christ	1772,	George W. Stimson	.....	*St. sup.*	23	36	59	21	0	0	0	1	0	1	2	0	1	98
TOTAL: 16 chhs.,		11 Pastors, 4 St. sups., 2 vacancies,			405	638	1552	218	98	32	130	31	25	2	58	9	12	1167

OTHER MEMBERS.—*Resident:* Nathaniel H. Griffin, Williamstown, ord. 1839, June 28; Charles V Spear, Pittsfield, ord. 1852, Oct. 27; Sardis B. Morley, Williamstown, ord 1851, July 9; John Tatlock, Williams College, ord. 1852. Oct. 12; John Bascom, Williams College, ord. Dec. 1853.—6.

Non-Resident: Russel S. Cook, New York City, ord. 1837, Jan. 17; Dwight W. Marsh, Rochester, N. Y., ord. Dalton, 1839, Oct. 2; Albert Paine, Chelsea, 1848, Sep. 7; Marshall D. Saunders, Missionary, Ceylon, ord. Williamstown, 1851, July 17; Hymen A. Wilder, Missionary in South Africa, ord. South Adams, 1849, Feb. 28.—5.

* Pastor by vote of Cong'l. and M. E. Churches. ‡ No report.

Association meets—First Mondays in March, June, September, and December

GEORGE T. DOLE, Lanesboro', Scribe, and Statistical Scribe.

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3. BERKSHIRE SOUTH ASSOCIATION.

Churches. 1863, Aug. 1.		Ministers.			Chh. Mem. 1862, Jan. 1.				Admitted—1861—Removed.							Baptized.		Sab
Place, and Name.	Organized.	Name.	Ordained.	Installed.	Mal.	Fem.	Tot.	Abs.	Prof.	Let.	Tot.	D'th.	Dis.	Exc.	Tot.	Ad.	Inf.	Sch.
Alford	1836, *Aug.* 13	*With Meth. Ep. ch.*	.....	.....	9	16	25	8	0	0	0	0	0	0	0	0	0	20
Becket, 1st ch.	1758, *Dec.* 28	*Lyman Warner	1857, Oct. 28	1862, *St. sup.*	32	63	95	16	0	0	0	2	0	0	2	0	0	80
Egremont	1816, *Nov.* 22	Timothy A. Hazen	1854, Oct. 11	1863, *St. sup.*	34	71	105	16	0	2	2	6	2	0	8	0	0	96
Great Barrington	1743, *Dec.* 28	*William B. Clarke	1855, May 4	1863, *St. sup.*	51	130	181	5	0	1	1	6	0	0	6	0	0	140
" Housatonic	1841, *June* 18	Josiah Brewer	1826, May 10	1857, *St. sup.*	19	48	67	4	0	4	4	3	8	0	11	0	2	125
Lee	1780, *May* 25	Nahum Gale, D. D.	1842, June 22	1853, Sep. 1	142	262	404	54	4	6	10	7	8	0	15	3	11	254
Lenox	1769,	*Reuben S. Kendall	1845, Dec. 24	1860, Mar. 29	61	132	193	17	7	2	9	1	1	0	2	1	2	130
Monterey	1759, *Sep.* 25	*None*	.....	.....	23	56	79	17	7	1	8	1	1	0	2	4	1	91
Mount Washington	1831,	*None*	.....	.....	1	2	3	0	0	0	0	1	0	0	1	0	0	20
New Marlboro', 1st ch.	1744, *Oct.* 31	Charles C. Painter	*Licentiate*	1862, *St. sup.*	35	74	109	34	0	2	2	1	2	0	3	0	0	121
" Southfield	1794, *Apr.* 25	*Irem W. Smith	1853, Aug. 18	1861, June 26	23	44	67	12	3	0	3	1	3	0	4	3	2	45
Otis	1779, *Feb.* 2	Thomas A. Hall	1841, June 16	1856, *St. sup.*	29	67	96	20	1	2	3	4	1	0	5	1	3	92
Sandisfield	1756, *Feb.* 24	Aaron Pickett	1826, June 23	1837, Jan. 23	75	147	222	55	0	2	2	0	3	0	3	0	0	140
Sheffield	1735, *Oct.* 22	George E. Hill	1851, June 5	1835, May 17	40	155	195	6	28	8	36	5	5	0	10	13	1	135
Stockbridge	1734, *Oct.* 18	Nath'l. H. Eggleston	1845, Feb. 19	1858, Dec. 25	77	147	224	5	3	6	9	0	5	0	5	1	10	186
" Curtisville	1824, *Dec.* 22	Alfred H. Dashiell	1847, Dec. 28	1863, *St. sup.*	21	44	65	12	0	0	0	2	0	0	2	0	1	60
West Stockbridge	1833, *Dec.* 25	Edward J. Giddings	1857, Oct. 19	1863, *St. sup.*	32	55	87	44	1	0	1	2	1	0	3	0	2	60
" Centre	1789, *June* 14	Lewis Pennell	1833, Sep. 17	1854, Dec. 6	32	46	78	4	1	0	1	1	2	0	3	1	0	70
TOTAL: 18 chhs.,		7 Pastors, 8 St. sups., 2 vacancies,			736	1559	2295	329	55	36	91	43	42	0	85	27	35	1865

OTHER MEMBERS.—*Resident:* David D. Field, D. D., Stockbridge, ord. 1804, April 11; Rufus Pomeroy, Otis, ord. 1811, Oct. 15; Richard T. Searle, New Marlboro', ord. 1845, May 8; George Uhler, Curtisville, ord. 1847, Oct. 17; Horace Winslow, Gt. Barrington, ord. May 25.—7.

Non-Resident: ;James B. Cleaveland, Goshen Con., ord. 1852, June 8; Spencer O. Dyer, St. sup., Torringford, Con., ord. 1858, April 21; Daniel D. Frost, Southport, Con., ord. 1846, Dec. 30; Winthrop H. Phelps, Hitchcockville, Con., ord. 1848, Feb. 9, Chaplain 19th Reg. Con. Vols.; George T. Washburn, Missionary, A. B. C. F. M., Madura, India, ord. Lenox, 1859, March 22.—5

*Not members of this Association.

Association meets—Last Tuesday in January, April, July, and October.

NATHANIEL H. EGGLESTON, Scribe and Statistical Scribe.

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4. BREWSTER ASSCIATION.

Churches.		1863, Aug. 1. Ministers.			Chh. Mem. 1862, Jan. 1.				Admitted. —1861—			Removed.				Baptized.		Sab.
Place, and Name.	Organized.	Name.	Ordained.	Installed.	Mal.	Fem.	Tot.	Abs.	Prof.	Let.	Tot.	D'th.	Dis.	Exc.	Tot.	Ad.	Inf.	Sch.
Barnstable, Hyannis	1854, Jan. 3	Charles Morgridge	1831, Sep. 20	1858, Jan. 21	10	18	26	6	6	2	8	1	0	0	1	0	0	50
Chatham, 1st ch.	1720, *June* 15	Alexander C. Childs	1853, May 16	*St. sup.*	38	94	132	4	9	9	9	3	0	0	3	9	1	150
Dennis, South	1817, *Jan.* 16	*None*																
Eastham	1646,																	
Harwich	1747, *Nov.* 6																	
" Port, Pilgrim ch.	1855, *Mar.* 5																	
Orleans, East	1719,	*None*																
Provincetown	1714, Jan.	Osborne Myrick	1846, Feb. 18	1846, Feb. 18	15	52	67	5	1	2	3	2	0	0	2	0	0	80
Sandwich, Puritan ch.	1847, *Mar.* 21																	
Truro, 1st ch.	1711, *Nov.* 1	Edward W. Noble	1849, Oct. 26	1849, Dec. 26	43	66	109	4	0	0	0	1	1	0	2	0	0	140
" North,	1842, *May* 22																	
Wellfleet, 1st ch.	1730,	Geo. F. Walker	1863, July 2	1863, July 2	66	112	178	7	2	0	2	4	2	0	6	5	7	202
" South, 2d ch.	1833, *Dec.* 4	Wm. E. Caldwell	1863, Feb. 10	*St. sup.*	35	72	107	0	0	0	0	2	3	0	5	0	0	200
Yarmouth, West	1840, *Sep.* 30	Robert Samuel		*St. sup.*														
TOTAL: 15 chhs.,		4 Pastors. 2 St sups., 2 vacancies, 5 No Report.			207	414	621	26	18	4	22	13	6	0	19	14	8	822

OTHER MEMBERS.—*Resident:* Ebenezer Chase, Tisbury, ord. 1810, Aug. 19; Nathaniel Cogswell, Yarmouth, ord. 1822, Aug. 24; Samuel Hopley, Wellfleet, ord. 1855, Sep. 19; Cyrus Stone, Boston, ord. 1826, May 10; Jacob White, Orleans, ord. 1835, Jan. 13.—6.

Association meets—Second Tuesday in April, July, October.

EDWARD BEECHER FRENCH, Chatham, Scribe, and Statistical Scribe.

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5. BROOKFIELD ASSOCIATION.

Churches. 1863, Aug. 1.		Ministers.			Chh. Mem. 1862, Jan. 1.				Admitted. —1861—			Removed.				Baptized.		Sab.
Place, and Name.	Organized.	Name.	Ordained.	Installed.	Mal.	Fem.	Tot.	Abs.	Prof.	Let.	Tot.	D'th.	Dis.	Exc.	Tot.	Ad.	Inf.	Sch.
Barre, Ev. Cong. ch	1827, Aug. 15	David Peck	1852, Oct 13	1861, Apr. 16	58	153	211	40	11	2	13	2	4	0	7	7	5	200
Brimfield, 1st Cong. c	1724, *Nov.* 18	Charles M. Hyde	1862, Aug. 19	1862, Aug. 19	41	128	169	9	5	1	6	4	3	1	8	5	5	147
Brookfield, Ev. ch.	1756,	Joshua Coit	1800, Nov. 13	1800, Nov. 13	46	81	127	33	0	0	0	3	2	0	5	0	5	145
Charlton Cal. Con. ch	1761, *Apr.* 16	John Haven	1836, Dec. 14	1850, Apr. 1	20	69	89	16	0	1	1	0	0	0	0	0	0	125
Dana Cong. ch.	1852, *Sep.* 28	William Leonard	1844, July 7	1861, Oct. 16	13	28	41	8	0	0	0	0	0	0	0	0	3	62
Dudley, Cong. ch.	1732,	*Henry Pratt	1854, Oct. 25	1854, Oct. 25	43	104	147	25	0	4	4	3	3	2	8	0	1	150
Hardwick, Or. Con. c.	1736, Nov. 17	Martyn Tupper	1828. Apr. 16	1852, June 23	31	70	101	22	0	0	0	0	1	0	1	0	0	130
Holland C. ch. Christ.	1765, *Apr.* 12	Ogden Hall	1858. Oct. 13	*St. sup.*	11	22	33	2	0	0	0	1	0	0	1	0	0	60
New Braintree, Co. c.	1764, *Apr.* 18	John H. Gurney	1850, Feb 22	1856, Apr. 23	16	71	87	10	2	5	7	1	3	0	4	1	1	125
North Brookfield, 1st Cong. ch.	1752, *May* 28	Christopher Cushing	1849, Feb 27	1851. Sep 17	101	197	298	50	1	6	7	4	11	0	15	0	3	275
" Union ch	1854, *June* 6	*Luther Keene, Jr.	1863. Feb 11	1863, Feb. 11	30	66	96	13	0	0	0	0	1	0	1	0	0	107
Oakham, Ev. Cong. c.	1773, *June* 23	Francis N. Peloubet	1857, Dec 2	1860, Dec. 25	76	158	234	25	1	3	4	1	2	0	3	1	5	302
Southbridge, Cong. c.	1801, *Sep.* 16	Ebe[illegible] Carpenter	1830, Feb. 17	1835, Dec. 1	59	121	171	35	0	5	5	3	6	0	9	0	2	150
Spencer	1744, *May* 17	*James Cruickshanks	1858, Sep. 8	*St. sup*	41	106	147	15	2	5	7	1	4	0	5	2	3	227
Sturbridge	1736, *Sep.* 29	Marshall B. Angier	1853, June 8	1863, July 1	68	125	193	35	0	3	3	3	2	1	6	0	2	167
Ware, 1st Cong ch.	1751, *May* 5	William G. Tuttle	1851, Apr. 16	1861, Oct. 10	41	85	126	26	2	3	15	0	4	0	4	1	6	125
" East Cong. ch.	1826, Apr. 26	Ariel E. P. Perkins.	1844, Sep. 18	1855, Dec. 5	85	192	277	42	10	5	5	3	12	0	15	6	9	286
Warren Cong. ch.	1742,	*Edward L. Jaggar	1861, Mar. 6	1863, Mar. 17	54	115	169	24	4	1	5	7	0	0	7	1	2	125
West Brookfield c. ch.	1717, *Oct.* 16	*None*	.....	.....	74	157	231	60	0	5	5	3	6	0	9	0	7	217
TOTAL: 19 chhs.,		16 Pastors, 2 St. sups., 1 vacancy,			899	2048	2947	490	38	49	87	40	64	4	108	24	59	3219

OTHER MEMBERS.—*Resident:* Rev. William H. Beecher, North Brookfield, ord. 1830, Mar. 25.

*Not members of this Association.

Association meets—First Tuesday in January, Third Tuesday in April, Second Tuesday in June, First in August, and Frst Tuesday In October.

JOSHUA COIT, Brookfield, Scribe.

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6. ESSEX NORTH ASSOCIATION.

Churches. 1863, Aug. 1.		Ministers.			Chh. Mem. 1863, Jan. 1.				Admitted. —1862—			Removed.				Baptized.		Sab.
Place, and Name.	Organized.	Name.	Ordained.	Installed.	Mal.	Fem.	Tot.	Abs.	Prof.	Let.	Tot.	D'th.	Dis.	Exc.	Tot.	Ad.	Inf.	Sch.
Amesbury, West	1826, *May* 19	Leander Thompson	1838, Nov. 30	1854, Sep. 20	42	117	159	30	2	1	3	0	6	0	8	1	0	170
" Mills	1831, *Dec.* 6	George E. Freeman	1856,	1858, *St. sup.*	67	137	204	32	1	1	2	3	1	1	5	0	0	228
" and Salisbury, Un. Evan. c.	1835, *Oct.* 14	Nathaniel Lasell	1849,	*St. sup.*	16	54	70	10	0	0	0	1	0	0	1	6	0	101
Bradford, 1st ch.	1682, *Dec.* 29	James T. McCollom	1841, June 25	1854, Jan. 25	80	139	219	10	2	0	2	5	2	0	7	0	1	280
Georgetown Cong. ch.	1732, *Oct.* 4	Charles Beecher	1844, Nov. 9	1857, Nov. 19	68	132	200	34	0	0	0	0	2	0	2	0	1	189
Groveland	1729, June 17	Thomas Doggett	1857, Nov. 4	1857, Nov. 4	43	98	141	0	0	0	0	2	6	0	8	0	0	125
Haverhill, West	1735, *Oct.* 22	Asa Farwell	1853, Apr. 21	1853, Apr. 21	67	145	212	14	6	8	14	3	4	0	7	4	0	230
" East	1744, Nov. 28	Abraham Burnham	1857, Sep. 30	1857, Sep. 30	51	87	138	0	7	1	8	1	4	0	5	3	1	258
" Centre	1833, *Aug.* 28	Benjamin F. Hosford	1845, May 21	1845, May 21	10	24	34	8	0	1	1	0	0	0	0	0	0	40
" North, Cong. c.	1859, *Mar.* 20	Raymond H. Seely	1813, July 5	1860, Aug. 6	26	68	94	16	0	0	0	1	3	1	5	0	1	120
Ipswich, Linebrook	1749, *Nov.* 15	Ezekiel Dow	1845, Feb 12	1860, Dec. 25	27	27	54	9	0	1	1	0	0	0	0	0	0	66
Newbury, 1st ch.	1635, *May or June*	L. Withington, D. D John R. Thurston	1816, Oct. 31 1859, Jan. 20	1816, Oct. 31 1859, Jan. 20	49	127	176	27	0	0	0	5	0	1	6	0	4	165
" Byfield ch.	1706, *Nov.* 17	Charles Brooks	1858, June 16	1858, June 16	60	95	155	25	8	0	0	5	2	0	4	0	3	100
Newburyp't, North ch	1768, Mar 4	E. Cornelius Hooker	1860, Dec. 11	1860, Dec. 11	69	206	275	9	5	1	6	15	1	0	2	2	5	240
" Fourth ch	1793, *May* 30	Randolph Campbell	1835, April 30	1837, Oct. 12	71	126	197	25	4	0	4	3	7	0	16	0	1	160
" Belleville	1808, *Apr.*	Daniel T. Fiske	1847, Aug 18	1847, Aug 18	66	152	218	18	0	0	0	5	0	0	5	0	3	303
" Whitefield ch.	1850, Jan. 1	Samuel J. Spalding	1846, Oct. 28	1851, June 30	53	141	194	34	12	3	15	5	5	0	4	3	8	297
W. Newbury, 1st ch.	1698, *Oct.* 26	Charles D. Herbert	1846, Apr. 14	1857, Mar. 5	41	72	113	18	3	1	4	1	0	0	9	0	12	118
" 2d ch.	1731, *Sep.* 1	Davis Foster	1855, Nov. 1	1855, Nov. 1	35	109	144	7	1	0	1	4	1	0	2	0	0	333
Rowley	1639, *Dec.* 3	John Pike	1840, Nov. 18	1840, Nov. 18	42	117	159	7	2	1	3	5	0	0	1	1	1	110
Salisbury Point	No report.														6			
Salisbury, Hill	1718, *Nov* 19	Benjamin Sawyer	1809, Nov 22	*St. sup.*	5	16	21	2	8	0	0	0	0	0	1	0	0	909
TOTAL: 22 chhs.,		19 Pastors, 3 St. sups., 1 vacancy,			988	2189	3177	335	45	19	64	66	44	3	113	14	41	3632

OTHER MEMBERS.—*Resident:* John P. Cowles, Principal of Young Ladies Sem., Ipswich, ord. 1833, June 18; John Q. A. Edgell, Ass't Sec of Soc for Prom. of Col. and Theol. Education at the West, Andover, ord. 1832, Sept. 19; Nathan Munroe, Editor Boston Recorder, Bradford, ord. 1836, Feb 10; Calvin E. Park, West Boxford, Teacher of a Select Family School, ord. 1838, Oct. 31; Henry A. Woodman, Newburport, ord. 1842, Nov. 30; James Cruickshanks, St. Sup. of Cong. church in Spencer, Ms, ord. 1858, Sept 8—6.

Association meets—Third Tuesday in February, April, June, August, October, December.

JOHN R. THURSTON, Sec. Pro. Tem. of the Essex North Association.

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7. ESSEX SOUTH ASSOCIATION.

Churches.	1863, Aug. 1.	Ministers.			Chh. Mem. 1862, Jan. 1.				Admitted. —1861— Removed.							Baptized.		Sab.
Place, and Name.	Organized.	Name.	Ordained.	Installed.	Mal.	Fem.	Tot.	Abs.	Prof.	Let.	Tot.	D'th.	Dis.	Exc.	Tot.	Ad.	Inf.	Sch.
Beverly, Wash. st. ch.	1837, *Feb.* 8	Alonzo B. Rich	1846, Feb. 8	1852, Dec. 8	39	124	163	18	0	0	0	1	0	0	1	0	1	200
Danvers, Maple-st. ch.	1844, *Dec.* 5	James Fletcher	1849, June 20	1849, June 20	30	75	105	5	0	0	0	1	2	1	4	0	4	295
Essex, 1st ch.	1681, *Sep.* 9	James M. Bacon	1846, Oct. 8	1856, July 9	53	106	159	10	8	0	8	4	1	0	5	6	1	286
Gloucester, West	1833, *Dec.* 13	*Ssmuel Cole	1840, Jan. 23	*St. sup.*	17	28	45	11	0	2	2	4	0	0	4	0	0	50
" Harbor, Ev. ch.	1829, *Nov.* 17	*Isaiah C. Thacher	1844, Dec. 25	1860, Apr. 26	27	93	120	6	5	4	9	8	0	0	8	3	3	281
" Lanesville	1830, *Aug.* 25	Ebenezer Burgess	1839, Mar. 18	1861, *St. sup.*	14	36	50	6	0	2	2	0	0	0	0	0	0	165
Hamilton, 1st ch.	1714, *Oct.* 27	Frank H. Johnson	1861, Oct. 15	1861, Oct. 15	61	92	153	25	0	3	3	7	0	0	7	0	0	160
Ipswich, 1st ch.	1634,	Robert Southgate	1832, Jan. 4	1851, July 24	52	168	220	19	4	0	4	3	3	0	6	1	0	214
" South ch.	1747, *Aug.* 22	Daniel Fitz, D. D.	1826, June 28	1826, June 28	42	146	188	21	1	5	6	4	1	0	5	0	3	200
Lynnfield, Centre ch.	1720, *Aug.* 12	*None*	.....	.....	16	43	59	19	0	0	0	1	0	0	1	0	0	65
Manchester,—																		
" The Orth. Con. ch.	1716, *Nov.* 7	*None*	.....	.....	63	157	220	11	0	0	0	7	0	0	7	0	4	165
Orthodox Cong. ch.	1716, *Nov.* 7	Francis V. Tenney	1845, Aug. 7	1858, Aug. 18	29	83	112	10	0	0	0	2	3	3	8	0	0	150
Marblehead, 3d ch.	1838, *Sep.* 28	*None*	.....	.....	19	57	76	8	2	0	2	0	0	0	0	1	2	303
Middleton, ch. of Christ	1729, *Oct.* 22	Amos H. Johnson	1857, Jan. 1	1857, Jan. 1	48	108	156	32	0	0	0	0	0	0	0	0	3	150
Rockport, 1st ch.	1755, *Feb.* 13	Wakefield Gale	1826, May 17	1836, May 4	100	182	282	19	1	0	1	3	3	0	6	1	7	225
" 2d ch.	1855, *Mar.* 15	David Bremner	1855, May 2	1855, May 2	29	37	66	6	0	0	0	0	0	0	0	0	1	103
Salem, Tabernacle ch.	1629, *Aug.* 6	Charles R. Palmer	1860, Aug. 29	1860, Aug. 29	60	274	334	30	1	5	6	10	4	0	14	0	3	286
" 3d ch.	1735, *Apr.*	Brown Emerson, D. D	1805, Apr. 24	1805, Apr. 24	77	251	328	42	0	0	0	8	8	0	16	0	3	385
" Howard-st. ch.	1863, *Dec.* 29	Charles C. Beaman	1839, June 20	*St. sup.*	15	69	84	10	0	0	0	0	2	0	2	0	2	95
" Crombie-st. ch.	1832, *May* 3	J. Henry Thayer	1859, Dec. 29	1759, Dec. 29	49	192	241	40	0	1	1	2	4	0	6	0	2	223
South Danvers, 1st ch.	1713, *Sep.* 23	William M. Barber	1861, Oct. 2	1861, Oct. 2	77	203	280	15	11	1	12	5	0	0	5	5	4	387
TOTAL: 21 chhs.,		16 Pastors, 3St. sups, 3 vacancies,			917	2524	3441	363	33	23	56	70	31	4	195	17	43	4426

OTHER MEMBERS.—*Resident:* George B. Jewett, instructor, Salem—preaching at Rockville, South Danvers, ord. 1855.—1.

Non-Resident: Ephraim W. Allen, Pastor, South Berwick, Me., ord. 1843, May 17; James M. Hoppin, Prof. of Pastoral charge, Yale College, New Haven, Ct., ord. 1850, March 27; John H. Mordough, Portland, Me., ord. 1836, May 18; Nelson Scott, (where?), ord. (when?); Charles B. Smith, Boston, ord. 1848.—4.

Enumerated elsewhere: James O. Murray, Pastor, Cambridgeport, 1st chh.; Francis N. Peloubet, Pastor, Oakham.—2.

*Not a member of this Association.

Association meets—First Tuesday in February, April, June, August, October, December.

WILLIAM M. BARBER, South Danvers, Scribe, and Statistical Scribe.

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8. FRANKLIN ASSOCIATION.

Churches.		1863, Aug. 1. Ministers.			Chh. Mem. 1862, Jan. 1.				Admitted.—1861—Removed.							Baptized.		Sab.
Place, and Name.	Organized.	Name.	Ordained.	Installed.	Mal.	Fem.	Tot.	Abs.	Prof.	Let.	Tot.	D'th.	Dis.	Exc.	Tot.	Ad.	Inf.	Sch.
Ashfield, 1st ch.	1763, *Feb.* 22	Willard Brigham	1843, May 24	1856, Mar. 12	29	86	115	17	1	0	1	5	2	0	7	0	5	122
" 2d ch.	1855, *June* 13	Theodore J. Clark	1842, Oct. 11	1862, June 11	22	44	66	5	0	2	2	1	3	0	4	0	0	80
Bernardston, Or. C. c.	1824, *Jan.* 13	Daniel H. Rogan	1859, Nov. 12	1861, SS. May	22	37	59	14	0	2	2	0	0	0	0	0	0	70
Buckland, Cong. ch.	1785, *Oct.* 8	Charles Lord	1843, Oct. 20	1860, Mar. 29	48	108	156	28	0	2	2	5	13	0	18	0	5	96
Charlemont, 1st ch.	1768, *June* 6	*Alonzo P. Johnson	1892, June 5	1862, S. S.	33	58	91	17	0	4	4	3	3	0	6	0	3	103
" East	1845, *Aug.* 6	Aaron Foster	1825, Oct. 19	1850, Feb. 13	29	58	87	0	0	1	1	1	0	0	1	0	0	100
Coleraine	1750,	*Isaac B. Smith	1860, Sep. 11	1862, S. S.	16	42	58	7	1	0	1	0	0	0	0	1	0	75
Conway	1768, *July* 14	George M. Adams	1851, Sep. 18	1851, Sep. 18	110	207	317	56	5	8	13	11	5	0	16	0	3	260
Deerfield, Orthodox c.	1835, *June* 2	Robert Crawford, D.D	1840, May 20	1858, Jan. 13	27	57	84	8	0	3	3	3	2	0	5	0	0	84
" South, 1st c.	1818, *June* 30	Perkins K. Clark	1846, Aug. 26	1859, June 28	51	101	152	11	1	5	6	3	1	0	4	1	2	150
" Monument c.	1848, Jan. 25	David A. Strong	1849, Mar. 21	1849, Mar. 21	24	53	77	12	0	2	2	3	4	0	7	0	2	80
Erving, Ev. Cong. ch.	1832, *Sep.* 19	*None*	.....	.....	10	12	22	13	0	0	0	2	1	0	3	0	0	0
Gill, Cong. ch.	1793,	Abijah Stowell	1844, Sep. 18	*St. sup.*	12	49	61	2	1	2	3	2	0	0	2	1	3	80
Greenfield, 1st ch.	1754, *Mar.* 28	Azar. Chandler, D. D.	1810, Feb. 7	1832, Oct. 25	29	64	93	11	0	0	0	1	5	0	6	0	0	100
" 2d ch.	1817, *Jan.* 15	Artemas Dean	1849, Feb. 5	1831, Oct. 31	78	149	227	32	0	7	7	3	3	0	6	0	12	207
Hawley, East	1778, *Sep.* 16	Henry Seymour	1843, Mar. 1	1849, Oct. 3	38	55	93	27	1	2	3	5	0	0	5	0	1	75
" West	1825, *Aug.* 24	David Connell	1842	1862, S. S.	27	41	68	15	0	1	1	0	2	0	2	0	0	50
Heath	1785, *Apr.* 15	*L. White	.....	S. S.	7	17	24	0	2	0	2	3	0	0	3	2	2	‡165
Montague, 1st Con. c.	1752, *Nov.* 22	Francis B. Perkins	1860, Feb. 15	1860, Feb. 15	53	116	169	21	1	5	6	4	1	0	5	1	2	120
Northfield, Trin. Co. c.	1825, *Nov.* 30	*Isaac S. Perry	1858, Jan. 21	1862, S. S.	17	32	49	0	0	0	0	1	1	0	2	0	0	100
Orange, Cen., Ev. C. c.	1846, *Sep.* 23	*Daniel Phillips	1861, Feb. 20	1862, S. S.	49	91	140	34	1	0	1	1	6	0	7	1	2	120
Shelburne, 1st ch.	1770,	Richard S. Billings	1855, June 6	1855, June 6	71	91	162	4	0	3	3	1	1	0	2	0	2	175
" Falls	1850, *Mar.* 6	Wilbur F. Loomis	1856, Apr. 15	1866, Apr. 15	61	112	173	20	3	2	5	3	0	0	3	2	7	306
Shutesbury, Or. Co. c.	1742, *Oct.* 27	*Andrew J. Clapp	1862, Feb. 19	1862, S. S.	16	32	48	3	0	0	0	1	0	0	1	0	0	75
Sunderland	1718, *Jan.* 1	Sereno D. Clark	1840, June 11	1853, May 31	82	134	216	13	0	3	3	3	8	1	12	0	6	226
Warwick, Trin Co. c	1829, June 9	Edmund H. Blanchard	1860, Apr 25	1860, Apr. 25	14	47	61	10	1	2	3	2	0	0	2	1	0	64
Wendell, Centre, 1st c.	1774, *Nov.* 29	John H. Dodge	1856, Sep. 21	1861, S. S.	14	36	50	4	0	1	1	1	0	4	5	0	2	81
TOTAL: 27 chhs.,		16 Pastors, 10 St. sups., 1 vacancy,			989	1929	2918	388	18	57	75	68	61	5	134	10	59	3164

OTHER MEMBERS.—*Resident:* Roger C. Hatch, Warwick, ord. 1818, Oct. 23; George L. Hovey, Dist. Sec. of Am. and For. Christian Union, Deerfield, ord. 1838, Sept. 6; Eli Moody, Montague, ord. 1818, Aug. 12; Jeremiah Pomeroy, (preaching at Readsboro', Vt.,) Charlemont, ord 1833, Oct. 7.—4.

Non-Resident: Lyman Warner, East Hartford, Conn ord. 1857, Oct. 28; William W. Howland, Missionary A. B. C. F. M., Ceylon, India, ord. 1845, Oct. 11; Henry C. Haskell, Missionary, A. B. C. F. M., Sophia, Turkey, ord. 1862, Aug 13.—3

* Not members of this Association. ‡ Union School.

Association meets—Second Tuesday in February, May, August, and November.

ROBERT CRAWFORD, D. D., Deerfield, Scribe; PERKINS K. CLARK, South Deerfield, Statistical Scribe.

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9. HAMPDEN EAST ASSOCIATION.

Churches.		1863, Aug. 1. Ministers.			Ch. Mem. 1863, Jan. 1.				Admitted.—1862.—Removed.							Baptized.		Sab.
Place, and Name.	Organized.	Name.	Ordained.	Installed.	Mal.	Fem.	Tot.	Abs.	Prof.	Let.	Tot.	D'th.	Dis.	Exc.	Tot.	Ad.	Inf.	Sch.
Chicopee, 1st ch.	1752, *Sep.* 27	Eli B. Clark	1839, Oct. 16	1839, Oct. 16	30	54	84	9	0	3	3	1	0	0	1	0	2	60
" 2d ch.	1830, *July* 3	Roswell Foster	1855, Mar. 14	*St. sup.*	43	115	158	58	0	1	1	2	2	1	5	0	1	175
" 3d ch.	1834, *Oct.* 16	Luther H. Cone	1855, Apr. 5	1857, Feb. 19	53	137	190	44	1	14	15	3	2	3	8	1	3	201
Longmeadow	1716, *Oct.* 17	John W. Harding	1850, Jan 1	1850, Jan. 1	62	135	197	18	2	3	5	4	2	0	6	0	7	100
" East	1829, *Apr.* 22	Albert B. Peabody	1860, May 24	1860, May 24	33	66	99	22	1	2	3	2	5	0	7	1	0	108
Ludlow	1789,																	
Monson	1762, *May* 23	Alfred Ely, D. D. Theron G. Colton	1806, Dec. 17	1806, Dec. 12	48	76	124	15	0	1	1	1	5	0	6	0	0	150
			1849, Sep. 25	1855, Mar. 28	77	153	230	29	5	7	7	2	5	0	7	2	2	200
Palmer, 1st ch.	1790,	Jeremy W. Tuck	1843, Sep. 6	*St. sup.*	20	40	60	20	0	2	2	1	1	0	2	0	2	100
" 2d ch.	1847, *Nov.* 1	Joseph Vaill, D. D.	1844, Feb. 2	1854, Dec. 7	28	77	105	20	1	0	1	1	4	0	5	0	4	100
*South Hadley Falls, 1st Cong. ch.	1824, *Aug.* 12	Richard Knight	1837, May	1856, Sep. 10	28	96	124	35	4	2	6	1	0	0	1	3	5	150
Springfield, 1st ch.	1637,	Henry M. Parsons	1854, Nov. 15	1854, Nov. 15	92	273	365	36	11	10	21	11	7	2	20	3	7	317
" Olivet ch.	1833, *Jan.* 8	Geergc H. Gould	1862, Nov. 13	*St. sup*	52	124	176	26	0	2	2	0	5	1	6	0	0	150
" South ch.	1842, *Mar.* 23	Sam G. Buckingham	1837, May 24	1847, June 16	100	208	308	34	2	4	4	6	5	0	11	1	7	315
" North ch.	1846, *Oct.* 28	L. Clark Seelye	1863, Jan. 20	1863, Jan. 20	80	148	228	40	0	5	5	0	3	0	3	0	5	290
" Indian Orchard	1848, *May* 23				22	41	63	19	0	0	0	1	2	0	3	0	0	60
Wilbraham	1741, *June* 24	John P. Skeele	1850, Oct. 9	1858, Nov. 30	61	114	175	56	0	4	4	2	0	0	2	0	4	120
" South ch	1785,	John Whitehill	1861, Dec. 11	1861, Dec. 11	33	76	109	15	0	3	3	3	0	0	3	0	1	75
TOTAL: 17 chhs.,		13 Pastors, 3 St. sups., 2 vacancies,			862	1933	2795	496	27	63	85	41	48	7	96	11	50	2671

OTHER MEMBERS.—*Resident:* Frederick Alvord, Monson, ord. 1858, July 21; Frederic A. Barton, Indian Orchard, ord. 1839.
Non-Resident: Charles B. Kittredge, Westboro', ord. 1833, Oct. 16; Warren Mayo, Danby, N. Y., ord. 1854, June 4; William S. Blanchard, Minn.; Wm. W. Woodworth, Plymouth; George D. F. Folsom, Fair Haven, Ct. ord. 1850, July 16.

Association meets—First Tuesday in February, May, July; second Tuesday in November.

E. B. CLARK, Chicopee, Register, and Statistical Scribe.

* *Voted*, May 13th—That the vote of last year be added to this report, viz.: That whereas the statistics returned by the Rev. R. Knights to the Scribe of the Association cover certain contested matters between the two bodies in South Hadley Falls, each of which claims to be the original church, organized Aug. 12, 1824, this Association having no ecclesiastical jurisdiction over such disputed matters, expressly disclaim all reponsibility as either authenticating, or denying the historical verity of the statistics aforesaid.

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10. HAMPDEN WEST ASSOCIATION.

Churches. 1863, Aug. 1.		Ministers.			Chh. Mem. 1862, Jan. 1.				Admitted.—1861—			Removed.				Baptized.		Sab. Sch
Place, and Name.	Organized.	Name.	Ordained.	Installed.	Mal.	Fem.	Tot.	Abs.	Prof.	Let.	Tot.	D'th.	Dis.	Exc.	Tot.	Ad.	Inf.	
Agawam	1819, Sep. 1	Ralph Perry	1844, Jan. 3	1847, Dec. 28	40	72	112	10	0	1	1	5	3	0	8	0	3	90
" Feeding Hills	1762, *Nov.* 10	T. A. Leete	1845, Sep. 24	*St. sup.*	23	50	73	7	0	2	2	2	4	1	7	0	0	73
Blandford	1735,	Wm. H. Berrow	*Licentiate*	*St. sup.*	31	63	94	18	2	0	2	0	0	0	0	0	1	
Chester, 1st ch.	1769, *Dec.* 20	Francis Warriner	1841, Oct. 26	*St. sup.*	37	37	74	22	0	1	1	2	4	0	6	0	0	85
" 2d ch.	1844, *Nov.* 13	Selah Merrill	*Licentiate*	*St. sup.*	8	16	24	6	2	0	2	0	0	0	0	1	0	30
Granville, East	1747,	Asa Mann	1844, June 19	*St. sup.*	24	41	65	1	2	2	4	1	1	3	5	1	1	60
" West	1786,	Austin Gardner	1860, Oct. 31	*St. sup.*	21	30	51	0	4	0	4	1	5	0	6	3	0	
Holyoke, 1st ch.	1799, *Dec.* 4	Simeon Miller	1846, May 7	1846, May 7	25	57	82	18	0	1	1	0	4	0	4	0	1	56
" 2d ch.	1849, May 24	James B. R. Walker	1847, Oct 27	1855, Nov. 8	43	129	172	75	3	8	11	2	8	0	10	0	7	220
Huntington, 2d ch.	1846, Aug. 26	Townsend Walker	1844, Mar. 12	1853, Dec. 27	22	43	65	6	2	5	7	0	4	0	4	2	1	80
Montgomery	1797, June 30	*None*	.....	.....	3	13	16	0	0	0	0	0	0	0	0	0	0	
Southampton	1743, *June* 8	A. D. Stowell	1858, Nov. 17	*St. sup.*	105	179	284	50	0	2	2	9	5	0	14	0	4	190
Southwick	1773, Aug. 16	Thomas H. Rood	1848, Dec. 25	*St. sup*	11	53	64	10	0	0	0	0	1	0	1	0	1	35
Tolland	1797,	George Ford	1846, Oct. 6	*St. sup.*	30	58	88	25	0	0	0	1	1	0	2	0	0	60
Westfield, 1st ch.	1679, Aug 27	Emerson Davis, D. D.	1836, June 1	1836, June 1	77	223	300	20	4	2	6	6	2	0	8	2	3	310
" 2d ch.	1856, May 22	George Bowler	1849,	1863, *April*	90	140	230	17	11	5	16	4	9	0	13	4	3	330
West Springfield, 1st c.	1698, *June*	Eden B. Foster, D. D.	1841, Aug 11	1861, Oct. 16	64	147	211	30	0	10	10	4	5	0	9	0	1	203
" " 2d ch.	1850, Jan. 10	Henry Powers	1861, Oct. 30	1861, Oct 30	16	31	47	7	0	3	3	0	2	0	2	0	1	120
TOTAL: 18 chhs.,		8 Pastors, 9 St. sups., 1 vacancy,			670	1382	2052	322	30	42	72	37	58	4	99	13	27	1941

OTHER MEMBERS.—C. J. Hinsdale, Blandford, ord. June 15, 1823; Z. Whitmore, ord. Sept. 5, 1821; M. Herrington, West Springfield, ord. Oct. 4, 1834.—3.
Non-Resident: J. S. Bingham, E. Boston, ord. Oct. 20, 1846.—1.

Association meets—Second Tuesday February, June, September, November.

EMERSON DAVIS, D. D., Westfield, Scribe, and Statistical Scribe.

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11. HAMPSHIRE ASSOCIATION.

Churches.		1863, Aug. 1. Ministers.			Chh. Mem. 1862, Jan. 1.				Admitted—1861—Removed.							Baptized.		Sab
Place, and Name.	Organized.	Name.	Ordained.	Installed.	Mal.	Fem.	Tot.	Abs.	Prof.	Let.	Tot.	D'th.	Dis.	Exc.	Tot.	Ad.	Inf.	Sch.
Chesterfield	1764, *Oct.* 30	Wm. W. Rose	1862, Dec. 24	*St. sup.*	13	33	46	10	0	0	0	1	6	0	7	0	1	50
Cummington, 1st ch.	1779, *July* 7	*None*	.....	.....	11	32	43	18	0	0	0	2	0	0	2	0	0	
" Village	1839, *July* 1	J. Jay Dana	1835, Sep. 9	1861, *St. sup.*	44	52	102	21	1	3	4	1	2	0	3	1	0	130
" West Village	1840, Sep 20	Henry Matson	.....	*St. sup.*	22	43	65	14	0	0	0	2	0	0	2	0	1	75
Easthampton, 1st ch.	1785, *Nov.* 17	Aaron M. Colton	1840, June 10	1853, Mar. 2	82	164	246	14	5	1	6	1	3	0	4	3	4	150
" Payson ch.	1852, *Dec.* 28	*None*	.....	.....	69	177	246	18	10	14	24	2	6	0	8	3	5	200
Goshen	1780, Dec 21	Sydney Holman	1833, Jan. 17	*St. sup.*	21	49	70	13	0	0	0	1	2	0	3	0	2	75
Huntington, 1st ch.	1778, *July*	Edward Clarke	1839, June 19	1860, *St. sup.*	39	64	103	18	2	5	7	2	1	0	3	0	3	130
Middlefield	1783, Nov. 18	Lewis Bridgman	1840, Oct. 29	1859, May 11	46	53	99	24	1	1	2	1	0	0	1	0	1	85
Northampton, 1st ch.	1661, June 18	Zachary Eddy, D. D.	1835, Mar. 16	1858, Mar. 3	160	355	515	0	7	13	20	6	4	0	10	2	8	450
" Edwards ch.	1833, *Jan.* 30	Gordon Hall	1848, Oct. 25	1852, June 2	117	182	299	33	3	4	7	3	2	0	5	1	6	203
" Florence ch.	1861, *Oct.* 9	Horace C. Hovey	1858, Apr. 16	1863, Feb. 5	12	16	28	1	0	1	1	0	0	0	0	0	0	140
Plainfield	1786, *Aug.* 31	Solomon Clark	1841, Apr. 12	1859, *St. sup.*	52	97	149	10	2	1	3	3	2	0	5	2	0	250
Westhampton	1779, *Sep.* 1	Edwin C. Bissell	1859, Sep 22	1859, Sep. 22	98	132	230	17	4	1	5	5	3	0	8	0	10	150
Williamsburg, 1st ch.	1771, *July* 3	Eliphalet Y. Swift	1844, Jan.	1862, June 26	105	152	257	44	0	9	9	6	8	0	14	0	0	175
" Haydenville	1851, Jan. 4	Cyrus Brewster	1843, Aug. 23	1858, Aug. 18	53	108	161	12	0	0	0	5	2	0	7	0	4	240
Worthington	1771, *April* 1	John H. Bisbee	1834, Feb. 20	1838, Dec. 19	70	117	187	25	0	2	2	4	7	0	41	0	3	310
TOTAL: 17 chhs.,		8 Pastors, 6 St. sups., 2 vacancies,			1014	1846	2850	292	35	55	90	45	48	0	93	12	48	2813

OTHER MEMBERS.—*Resident:* Erastus Clapp, Easthampton, ord. 1823, Jan. 1; Solomon Lyman, Easthampton, ord. 1826, Jan. 4; Oliver Warner, Secretary of State, Boston, ord. 1844, June 5; Ebenezer B. Wright, Chaplain of State Alms House, Monson, ord. 1819, Dec. 8.—4.

Association meets—First Tuesday in February, May, November.

EDWARD CLARKE, Huntington, Scribe, and Statistical Scribe.

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12. HAMPSHIRE EAST ASSOCIATION.

Churches.		1863, Aug. 1. Ministers.			Ch. Mem. 1863, Jan. 1.				Admitted.—1862.—Removed.							Baptized.		Sab.
Place, and Name.	Organized.	Name.	Ordained.	Installed.	Mal.	Fem.	Tot.	Abs.	Prof.	Let.	Tot.	D'th.	Dis.	Exc.	Tot.	Ad.	Inf.	Sch.
Amherst, 1st ch.	1739, *Nov.* 17	Henry L. Hubbell	1861, Apr. 24	1861, Apr. 24	77	212	289	33	0	3	4	5	4	0	9	0	4	273
" 2d ch.	1782, *Nov.* 11	Chas. L. Woodworth	1849, Nov. 7	1849, Nov. 7	56	144	200	60	1	3	4	4	7	0	11	0	0	269
" College ch.	1826, Mar. 7	Wm. A. Stearns, D. D.	1831, Dec. 14	1854, Nov. 21	70	21	91	31	10	16	26	0	0	0	0	4	2	0
" North ch.	1826, *Nov.* 15	*None*	.....	.....	71	130	201	9	0	4	4	2	1	0	3	0	3	176
" South ch.	1858, *June* 8	James L. Merrick	1834, Apr. 15	1858 June, 8	24	52	76	1	0	1	1	0	1	0	1	0	1	150
Belchertown	1737,	Henry B. Blake	1845, Jan. 1	1855, June 26	96	221	317	15	2	8	10	6	4	1	11	2	2	350
Enfield	1790,	†John A. Seymour	1854, Jan. 2	1862, April 17	130	220	350	58	0	0	0	6	3	0	9	1	2	165
Granby	1762,	Henry Mills	1854, Nov. 23	1854, Nov. 23	101	148	249	39	0	0	0	7	7	0	14	0	3	164
Greenwich	1849,	Edward P. Blodgett	1843, July 5	1843, July 5	39	117	166	19	1	6	7	4	0	0	4	1	0	150
Hadley, 1st ch.	1650,	Rowland Ayres	1848, Jan. 12	1848, Jan. 12	77	125	202	29	0	2	2	5	5	0	10	0	5	198
" 2d ch.	1831, *Oct.* 26	Warren H. Beaman	1841, Sep. 15	1841, Sep. 15	38	82	120	17	0	2	2	3	1	0	4	0	7	155
" Russell ch.	1811, *July* 15	*None*	.....	.....	32	88	120	8	0	0	0	3	2	0	5	0	1	100
Hatfield	1670,	John M. Greene	1857, Oct. 20	1857, Oct. 20	87	165	252	20	3	6	9	4	5	2	11	0	13	178
Leverett	1784, Nov. 10	John Hartwell	1859, Sep. 29	1859, Sep. 29	34	71	105	30	2	0	2	6	0	0	6	0	0	135
Pelham ch.	1837, Oct. 25	*None*	.....	.....	16	44	60	15	17	3	20	1	0	0	1	13	0	90
Prescott	1823, June 15	David Bancroft	1838, Oct. 20	1858, June 8	16	25	41	4	0	0	0	0	1	0	1	0	0	70
South Hadley, 1st ch.	1733,	Hiram Mead	1858, Sep. 29	1858, Sep. 29	86	187	273	73	6	4	10	5	15	0	20	2	7	215
South Hadley Falls, Cong. ch.	1824, Aug. 12	Samuel J. M. Merwin	1844, Dec. 18	1860, Dec. 4	37	99	136	18	0	3	3	3	4	3	10	0	0	150
*Whately, Cong. ch.	1771,	John W. Lane	1869, Oct. 17	1860, Oct. 17	66	92	158	17	1	1	2	4	6	0	10	1	2	135
TOTAL: 19 chhs.,		16 Pastors, 3 vacancies,			1153	2233	3396	496	43	62	106	68	66	6	140	24	52	3102

OTHER MEMBERS.—*Resident:* James Bates, Granby, ord. 1827, Nov. 14; David Eastman, Amherst, ord. 1840, Feb. 12; Roswell Hawks, Agent, South Hadley, ord. 1825, April 20; Edward Hitchcock, D. D., LL. D., Prof. Amherst Coll., ord. 1821, June 21; William Tyler, (where?), ord. 1819, Feb. 24; William S. Tyler, D. D., Prof. Amherst Coll., ord. 1859, Oct. 5; Aaron Warner, Prof. Amherst, ord. 1824, Sept. 1.—7.

Non-Resident: Dana Goodsell, East Haven, Ct., ord. 1837, Sept. 27; John Woodbridge, D. D., Chicago, Ill., ord. 1810, June 20; John A Nash, Editor, New York City, ord. 1836, Oct. 19; Edward S. Dwight, Saco, Me., ord. 1844, Dec. 25; Rob't McEwen, D. D., New London, Ct., ord. 1833, Oct. 9.—5.

* 2d Cong. ch. worshipping with 1st ch. † Pawtucket, R. I.

Association meets—First Tuesday after first Sabbath in January, March, July; third Tuesday in September.

HENRY L. HUBBELL, Amherst, Scribe and Statistical Scribe.

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13. MENDON ASSOCIATION.

Churches.		1863, Aug. 1. Ministers.			Chh. Mem. 1862, Jan. 1.				Admitted.—1861—Removed.							Baptized.		Sab.
Place, and Name.	Organized.	Name.	Ordained.	Installed.	Mal.	Fem.	Tot.	Abs.	Prof.	Let.	Tot.	D'th.	Dis.	Exc.	Tot.	Ad.	Inf.	Sch.
Dover, 2d Cong. ch.	1839, *Oct.* 23	*Thomas S. Norton	1846, Feb. 14	*St. sup.*	9	23	32	2	0	0	0	1	0	0	1	0	0	50
Foxboro'	1779, *Nov.* 25	Noadiah S. Dickinson	1846, May 27	1858, Mar. 10	53	146	199	12	0	5	5	2	5	0	7	0	3	250
Franklin	1738, *Feb.* 16	Samuel Hunt	1839, July 17	1850, Dec. 4	37	129	166	15	0	0	0	2	4	0	6	0	2	175
" (South) Union c.	1855, *Sep.* 13	*John K. Deering	1850, Apr. 23	*St. sup.*	8	15	23	0	5	1	6	0	0	0	0	4	0	65
Mansfield	1838, *May* 9	Jacob Ide, Jr.	1856, Mar 26	1856, Mar. 26	32	66	98	4	0	2	2	2	1	0	3	0	9	181
Medfield, 2d Cong. ch.	1828, *Feb.* 6	Andrew Bigelow	1841, Aug. 25	1855, Sep. 12	25	86	111	7	0	0	0	2	0	0	2	0	0	100
Medway, (East), 1st c.	1714, (prob.)	Jacob Roberts	1839, July 17	1856, Oct. 9	40	91	131	20	1	3	4	1	0	0	1			168
" (West), 2d c.	1750, *Oct.* 4	Jacob Ide, D. D.	1814, Nov. 2	1814, Nov. 2	73	145	218	37	1	2	3	3	3	0	6	0	3	180
" Village ch.	1738, *Sep.* 7	David Sanford	1828, May 22	1838, Oct. 3	57	141	198	40	3	0	3	3	2	0	5	1		140
Mendon, Evan. ch.	1828, *Aug.* 13	*No public services*	.....	.....	7	20	27	5	0	0	0	1	1	0	2	10	0	0
Milford, 1st Cong. ch.	1741, *July* 15	*Alfred A. Ellsworth	1862. Sep. 4	1862, Sep. 4	56	156	212	29	27	1	28	1	2	0	3	6	3	400
Walpole	1826, *Nov.* 13	Edward G. Thurber	1862, Oct. 29	*St. sup.*	45	113	158	32	0	0	0	6	6	0	12	0	6	136
Wrentham, 1st ch.	1692, *Apr.* 13	†Charles L. Mills	1838,	1863, Feb. 10	47	157	204	54	1	4	5	6	1	1	8	0	2	226
" North, Union ch.	1839, *July* 18	‡John E. Corey	1853, Oct 12	*St. sup*	9	25	34	4	0	0	0	2	0	0	2	0	1	65
TOTAL: 14 chhs.,		9 Pastors. 4 St sups., 1 vacancy,			498	1313	1811	261	38	18	56	32	25	1	58	21	29	2136

OTHER MEMBERS.—*Resident:* John Dwight, North Wrentham, ord. 1837, Apr. 12; Sewall Harding, Auburndale, Sec. Cong. Board of Publication, Boston, ord. 1821, Jan. 17; Calvin Hitchcock, D. D., Wrentham, ord. 1815, Aug. 15; Caleb Kimball, Medway, ord. 1832; Andrew H. Reed, Mendon, ord. 1829, Sept. 23; William L. Ropes, Cambridge, ord. 1853, Sept. 14.—6.

Non-Resident: Daniel J. Poor, Teacher, Romeo, Michigan, ord. 1840, March 11; Thomas Williams, Providence, R. I., ord. 1807, Jan. 1.—2.

* Not members of this Association. † Member of Norfolk Association. ‡ Member of Taunton Association.

Association meets—Second Tuesday in June, December.

WILLIAM L. ROPES, Cambridge, Scribe, and Statistical Scribe.

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14. MIDDLESEX SOUTH ASSOCIATION.

Churches. 1863, Aug. 1.		Ministers.			Chh. Mem. 1862, Jan. 1.				Admitted. —1861— Removed.							Baptized.		Sab.
Place, and Name.	Organized.	Name.	Ordained.	Installed.	Mal.	Fem.	Tot.	Abs.	Prof.	Let.	Tot.	D'th.	Dis.	Exc.	Tot.	Ad.	Inf.	Sch.
Ashland, 1st ch.	1835, *Jan.* 21	Albert H. Currier	1862, Dec. 3	1862, Dec. 3	48	108	156	24	1	3	4	0	4	3	7	0	0	190
Carlisle, Ev. ch.	1781, *Feb.* 28	Josiah Ballard	1835, Aug. 5	1862, Sep. 15	12	53	65	10										76
Concord, Trin. ch.	1826, *Jan.* 5	E. S. Potter	.....	*St. sup.*	20	76	96	26										96
Framingham,—																		
Hollis Ev. ch.	1701, *Dec.* 8	John Knox McLean	1861, June 5	1863, Feb. 19	71	179	250	29	0	1	1	1	2	0	3	0	4	145
" Saxonville,—																		
Edwards ch.	1833, *May* 26	*None*	.....	.....	32	108	134	12	0	5	5	2	13	0	15	0	10	160
Holliston, 1st ch.	1728, *Nov.* 20	Joshua T. Tucker	1837, Apr. 16	1849, June 6	123	260	383	37	3	2	5	2	13	0	15	1	5	291
Hopkinton	1724, *Sep.* 2	John C. Webster	1837, Mar. 15	1838, Dec. 19	53	110	163	7	2	3	5	1	1	0	2	2	5	200
Lincoln	1747, *Aug.* 18	Henry J. Richardson	1860, Sep. 6	1860, Sep. 6	26	52	78	15	0	1	1	3	0	0	3	0	2	110
Marlboro', Union	1836, *Mar.* 18	George N. Anthony	1855, Oct. 3	1860, Nov. 8	57	137	194	23	1	13	14	6	5	0	11	1	10	225
Natick, 1st Cong. ch.	1802, Feb.	Charles M. Tyler	.....	1859, May 19	62	161	223	35	6	3	9	3	2	0	5	5	3	354
" So., John Eliot ch.	1859, *Nov.* 16	Elnathan E. Strong	1859, Apr. 10	1859, Nov. 16	10	24	34	2	3	4	7	1	1	0	2	0	18	126
Sherborn	1685, *Mar.* 26	Edmund Dowse	1838, Oct. 10	1838, Oct. 10	54	118	172	31	6	3	9	4	0	0	4	4	1	175
Southboro', Pilgrim c.	1831, *Feb.* 17	*None*	.....	.....	55	78	133	18	0	3	3	3	4	0	7	0	0	111
Stowe,																		
" Assabet	1852, *Sep.* 23	Adin H. Fletcher	1845, Oct. 15	*St. sup*	14	57	71	15	0	0	0	0	0	0	0	0	0	115
Sudbury, Union Ev. c.	1640, *Aug.*	Erastus Dickinson	1835, Sep. 25	1856, May 14	57	134	191	10	0	0	0	0	5	0	5	0	4	200
Wayland	1828, *May* 21	Josiah W. Turner	1837, Apr. 19	*St. sup.*	45	85	130	33	6	5	11	4	2	0	6	0	0	140
TOTAL: 17 chhs.,		11 Pastors, 3 St. sups., 3 vacancies,			739	1740	2479	327	28	47	74	30	52	3	85	13	62	3632

OTHER MEMBERS.—*Resident:* Birdsey G. Northrop, Saxonville, ord. 1847, March 10; Increase N. Tarbox, Sec. of Am. Ed. Soc., West Newton, or Boston, ord. 1844, Nov. 22; William M. Thayer, Editor, Franklin, ord. 1849, June 20.—3.

Association meets—First Tuesday in January, April, July, October.

GEORGE N. ANTHONY, Marlboro', Scribe; INCREASE N. TARBOX, West Newton, or Boston, Statistical Scribe.

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15. MIDDLESEX UNION ASSOCIATION.

Churches.	1863, Aug. 1.	Ministers.			Chh. Mem. 1863, Jan. 1.				Admitted. —1862— Removed.							Baptized.		Sab.
Place, and Name.	Organized.	Name.	Ordained.	Installed.	Mal.	Fem.	Tot.	Abs.	Prof.	Let.	Tot.	D'th.	Dis.	Exc.	Tot.	Ad.	Inf.	Sch.
Acton	1832, *Mar.* 13	*None*	.....	.....	64	108	172	53	0	3	3	2	3	0	5	0	0	140
Ashby	1776, *June* 12	James M. Bell	1858, July 21	1858, July 21	61	122	183	31	2	5	7	4	1	0	5	2	2	200
Boxboro'	1784, *Apr.* 29	George N. Marden	1862, Oct. 2	1862, Oct. 2	23	36	59	12	0	0	0	4	4	0	8	0	0	80
Dunstable	1757, *May* 12	William C. Jackson	1835, Oct. 14	1859, Nov. 2	26	50	76	17	0	1	1	4	3	0	7	0	1	90
Fitchburg, Calv. ch.	1768, *Jan.* 27	Alfred Emerson	1845, Oct. 15	1858, June 2	119	254	373	79	6	9	15	8	2	1	11	0	0	431
Groton	1664, *July* 12	Edwin A. Bulkley	1841, Oct. 11	1850, Sep. 18	54	161	215	21	8	6	14	3	8	0	11	6	2	130
" Junction	1861, *Sep.* 5	David M. Bean	1863, July 23	*St. sup.*	9	14	23	4	5	2	7	0	0	0	0	1	2	75
Harvard	1821, *May* 17	John Dodge	1842, June 15	1854, May 10	42	109	151	31	7	2	9	7	1	0	8	1	5	130
Lancaster	1839, *May* 22	Amos E. Lawrence	1848, June 25	1860, Oct. 10	21	63	84	20	0	0	0	0	2	0	2	0	0	120
Leominster	1822, *Dec.* 25	Horace Parker	1861, May 31	*St. sup.*	77	149	226	37	2	10	12	4	3	3	10	1	0	254
Littleton	1840, *May* 14	Elihu Loomis	1851, Oct. 22	*St. sup.*	18	32	50	9	0	0	0	0	0	0	0	0	0	65
Lunenburg	1835, *June* 10	William A. Mandell	1842, Apr. 2	1856, Jan. 2	28	72	100	8	1	3	4	1	3	0	4	0	2	100
Pepperell	1747, *Jan.* 27	Edward P. Smith	1856, June 11	1856, June 11	104	192	295	45	22	5	27	11	3	1	15	0	0	334
Shirley	1828, *Mar.* 12	*None*	.....	.....	16	41	57	25	0	0	0	2	2	0	4	0	0	65
Townsend	1734, *Oct.* 16	*None*	.....	.....	71	176	247	54	0	0	0	6	3	1	10	0	5	266
Westford	1828, *Dec.* 25	Edwin R. Hodgman	1849, May 17	*St. sup.*	46	114	160	45	0	1	1	1	2	0	3	0	2	122
TOTAL: 16 chhs.,		10 Pastors, 4 St. sups., 3 vacancies,			779	1692	2481	490	53	47	100	57	40	6	103	11	21	2602

OTHER MEMBERS.—*Resident:* Daniel B. Babcock, Shirleyville, ord. 1839, Nov. 7; Daniel Butler, Sec. Mass. Bible Society, Groton, ord. 1838, Oct. 13; Robert W. Fuller, Stowe, ord. 1841, June 10; Charles Hammond, Groton, ord. 1855, Oct. 9; John E. B. Jewett, Pepperell, ord. 1851, Sept. 10: Leonard Luce, Westford, ord. 1829, April 8; Milan C. Stebbins, Teacher, Lancaster, Licentiate; George Trask, Anti-Tobacconist, Fitchburg, ord. 1830, Sept. 15.—8.
Non-Resident: Bronson B. Beardsley, Hartford, Ct., ord. 1850, Oct. 8; Moses Patten, ord. 1860, June 7; Edward P. Tenney, ord. 1859, Oct. 19.—3.

Association meets—First Tuesday in January, March, May, July, September, November.

EDWIN A. BULKLEY, Groton, Scribe, and Statistical Scribe.

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16. NORFOLK ASSOCIATION.

Churches.		1863, Aug. 1. Ministers.			Chh. Mem. 1862, Jan. 1.				Admitted.—1861—Removed.							Baptized.		Sab.
Place, and Name.	Organized.	Name.	Ordained.	Installed.	Mal.	Fem.	Tot.	Abs.	Prof.	Let.	Tot.	D'th.	Dis.	Exc.	Tot.	Ad.	Inf.	Sch.
Abington, 1st ch.	1712,	Frederick R. Abbe	1857, Sep. 3	1857, Sep. 3	61	109	170	10	0	3	3	3	1	0	4	0	0	212
" South, 2d ch.	1807, *Aug.* 19	Henry L. Edwards	1857, July 12	1857, July 12	101	165	266	20	10	1	11	2	4	0	6	7	0	256
" East, 3d ch.	1813, *Aug.* 27	Horace D. Walker	1844, Feb. 15	1844, Feb. 15	73	129	202	11	1	1	2	3	0	0	3	0	6	230
" North, 4th ch.	1839, Oct. 3	*Martin Moore	1814, Feb. 16	1862, *St. sup.*	32	75	107	20	0	1	1	3	3	0	6	0	0	154
Braintree, 1st ch.	1707, *Sep.* 10	Richard S. Storrs, D.D.	1811, July 3	1811, July 3	41	123	164	28	0	0	0	3	4	0	7	0	1	135
" South ch.	1829, *Nov.* 18	Lucius R. Eastman, Jr.	1862, May 1	1862, May 1	31	63	94	10	1	1	2	2	0	0	2	0	5	180
Cohasset, 2d cong. ch.	1824, *Nov.* 24	Frederick A. Reed	1848, Mar. 9	1848, Mar. 9	19	76	95	9	0	0	0	2	0	0	2	0	6	234
Dorchester, 2d ch.	1808, *Jan.* 1	James H. Means	1848, July 13	1848, July 13	78	230	308	40	9	7	16	2	2	0	4	3	9	240
" Village ch.	1829, *Mar.* 11	*None*	.....	.....	49	99	148	23	6	1	7	4	0	0	4	3	1	163
" Port Norfolk, Tr. c	1859, *May* 11	*J. B. Johnson	1855, Jan. 4	*St. sup.*	†													
Easton	Unknown.	Luther Sheldon, D. D.	1810, Oct. 24	1810, Oct. 24	23	67	90	20	0	3	3	4	2	1	7	0	2	171
E. & W. Bridgewater, Union ch.	1826, *June* 30	*Nath'l H. Broughton	1856,	*St. sup.*	†													
Hingham, Ev. Cong. c	1827, Dec. 21	E. Porter Dyer	1839, Sep. 25	1849, Jan. 4	13	29	42	8	4	2	6	1	2	0	3	1	3	80
Milton, 1st ch.	1678, *Apr.* 21	Albert K. Teele	1844, July 15	1850, Dec. 18	37	80	117	23	1	1	2	4	0	0	4	1	2	70
" Railway, 2d Ev. c. c.	1843 Nov. 9	Terry	.....	*St. sup.*	5	28	33	6	0	0	0	0	0	0	0	0	1	75
North Bridgewater, 1st	1740, *Oct.* 15	*Edward L. Clark	.....	*Pastor elect,*	40	85	125	10	0	0	0	1	0	0	1	0	0	195
" South Cong. ch.	1837, *Jan.* 3	Charles W. Wood	1839, Oct. 29	1858, Feb. 3	51	88	139	4	5	3	8	4	0	0	4	4	1	195
" Porter Ev. ch.	1850, *Mar.* 6	Samuel H. Lee	1862, Sep. 17	1862, Sep. 17	64	126	190	16	1	4	5	5	2	0	7	0	0	200
Quincy, Ev. Cong. c.	1832, Aug. 16	*Edward P. Thwing	1858, Sep. 22	1862, Nov. 19	27	69	96	19	1	1	2	1	4	0	5	0	0	200
Randolph, 1st ch.	1731, *May* 28	*None*	.....	.....	36	98	134	10	0	2	2	7	1	0	8	0	1	170
" East, 2d ch.	1818, *Dec.* 15	Stephen G. Dodd	1852, Sep. 24	1860, *St. sup.*	26	61	87		4	0	4	2	0	0	2	0	0	200
" " Winthrop c.	1856, *Dec.* 30	Ezekiel Russell, D. D	1836, June 22	1857, Feb. 3	38	73	111	3	0	2	2	4	1	0	5	0	0	327
Scituate, No., Tr. C. c.	1635, Jan. 28	No report,																
Stoughton, 1st ch.	1741, *Aug.* 10	Thomas Wilson	1848, Mar. 1	1856, Mar. 13	30	66	96	16	1	4	5	2	4	0	6	1	1	135
Weymouth, 1st ch.	1623,	Joshua Emery	1835, May 13	1838, Jan. 25	42	75	117	2	0	0	0	2	0	0	2	0	6	104
" South, 2d ch	1723, *Sep.* 8	James P. Terry	1839, Dec. 4	1848, July 6	31	82	113	8	12	2	14	1	0	0	1	7	0	186
" Landing Un. ch. of Braintree and Weym'th,	1811, Aug. 14	Lysander Dickerman	1858, Apr. 29	1861, Jan. 17	53	105	158	13	0	3	3	2	3	0	6	0	4	353
" South, Un. c.	1842. *Nov.* 1	Stephen H. Hayes	1844, Aug. 20	1858, Apr. 8	19	61	80	2	6	1	7	0	2	0	2	0	3	167
" East, Co. ch.	1843, *Mar.* 4	James P. Lane	1861, Jan. 10	1861, Jan. 10	54	81	135	8	1	0	1	2	0	0	2	1	3	170
" N'th, Pilgrim c.	1852, *Mar.* 11	Sam'l L. Rockwood	1840, Mar. 11	1858, Mar. 2	14	47	63	4	0	0	0	1	0	0	1	6	2	150
TOTAL: 31 chhs.,		23 Pastors, 5 St. sups., 3 vacancies,			1114	2472	3586	349	72	47	119	78	39	1	118	33	52	5108

OTHER MEMBERS.—*Resident:* Oliver Brown, St. sup., South Malden, ord. 1857, Dec. 2: Lucius R. Eastman, Sen., Amherst, ord. 1837, Nov. 24; Edwin Leonard. Milton, ord. 1852, Mar. 25; William Leonard, Pastor, Dana, ord. 1844, July 7; Charles L. Mills, Pastor 1st ch. Wrentham, ord. 1837, Oct.; Theodore T. Munger, Dorchester, ord. 1856, Feb. 6; Lebbeus R. Phillips, Groton, ord. 1841, July 29; Jonas Perkins, Weymouth, ord. 1815, June 14; Albert Perry, ord. 1815, June 14; Edmund S. Potter, St sup. Concord, ord. 1843, May 15; Dennis Powers, Abington, ord. 1838, Dec. 5; Isaac C. White, Plymouth, ord. 1850, Oct. 23; Daniel Wight. Natick, ord. 1842, Sep. 28; Henry D. Woodworth, St. sup., West Needham, ord. 1860.—13.

Non-Resident: Philo B. Wilcox, Norway, Me., ord. 1851, May 14; Paul Couch, St. sup., Central Village, Plainfield, Con. ord. 1827, March.—2.

* Not member of this Association. † No report.

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17. OLD COLONY ASSOCIATION.

Churches.		1863, Aug. 1.	Ministers.			Chh. Mem. 1862, Jan. 1.				Admitted. —1861—			Removed.				Baptized.		Sab.
Place, and Name.		Organized.	Name.	Ordained.	Installed.	Mal.	Fem.	Tot.	Abs.	Prof.	Let.	Tot.	D'th.	Dis.	Exc.	Tot.	Ad.	Inf.	Sch.
Dartmouth, South		1807	Martin S. Howard	1856, Nov. 20	1859, May 26	21	58	79	24	2	0	2	1	0	0	1	0	0	100
Edgartown		1641,	Hartford P Leonard	1863, June 23	1863, *St. sup.*	29	79	108	11	0	0	0	1	0	0	1	0	0	90
Fairhaven		1794, *July* 25	John Willard	1855, Jan. 25	1855, Jan. 25	71	166	237	43	2	0	2	3	5	0	8	0	0	276
Marion, Roohester So.		1703, *Oct.* 13	Leander Cobb	1827, Sep. 27	1841, Sep. 1	32	58	90	7	0	0	0	1	1	0	2	0	3	130
Mattapoisett		1736, *July* 27	William L. Parsons	1841, Aug. 24	1859, Mar. 10	72	124	196	30	2	0	2	5	0	0	5	2	1	150
Middleboro', Central c.		1847, *Mar.* 25	*Vacant.*	.....	.....	54	118	172	7	12	4	16	2	0	0	2	12	0	200
Nantucket		1711,	*Samuel D. Hosmer	1856, Nov. 11	*St. sup.*	59	242	300	61	0	2	2	9	9	1	19	0	0	200
New Bedford, 1st ch.		1696,	Asahel Cobb	1825, Dec.	1857, Nov. 11	16	45	61	18	0	0	0	1	0	0	1	0	0	87
"	North ch	1807, *Oct.* 15	Henry W Parker	1848, May 9	1856, Aug. 8					0	0	0		6	0		0	1	310
"	Trinit ch.	1831, *Nov.* 15	Wheelock Craig	1849, Aug. 9	1850, Dec. 4	60	137	197	50	1	0	1	3	8	0	11	1	2	175
"	Pacific ch	1844, Oct. 8	Timothy Stowe	1854, Apr. 11	1854, Apr. 11	40	102	142	213	0	2	2	1	0	1	2	0	6	287
Rochester,	Centre ch.	1703, *Oct.* 13	*Edwin Leonard	1852, Mar. 25	1861, Nov 27	25	75	100	21	5	2	7	0	0	0	0	8	0	95
"	North	1889, Mar. 17	*James R. Cushing	1829, Aug. 12	*St. sup.*	4	6	10	0	0	0	0	0	0	0	2	0	0	25
Wareham		1839, Dec. 25	Timothy F. Clary	1849, Dec. 12	1860, Apr. 18	34	44	128	25	0	1	1	1	0	0	1	0	2	140
TOTAL:	14 chhs.,		10 Pastors, 3 St. sups., 1 vacancy,			515	1304	1819	321	24	11	35	28	29	2	55	23	15	2265

OTHER MEMBERS.—*Resident:* Samuel Nott, Jr., Wareham, ord. 1812, Feb. 6; Harvey M. Stone, Middleboro', ord. 1861, April 12.—2.

Non-Resident: Homer Barrows, Pastor. Plaistow. N. H., ord. 1836, June 1; Azariah Eldridge, Pastor, Fort St. Presbyterian Ch., Detroit, Mich., ord. 1847, Oct. 15; Melancthon G. Wheeler, West Roxbury, Vt., ord. 1831, Oct. 13; Daniel C. Burt, Berkley, ord. 1835, July 1; William Gould, Pawtucket, R. I., ord. ——; Nathaniel Cobb, Evangelist, Knigston, ord. 1827, Oct 31.—6.

Elsewhere enumerated: Isaiah C. Thacher, Pastor, Gloucester; James A. Roberts, St. sup., Berkley; Eli W. Harrington, St. sup., North Beverly; Sylvester Holmes, St. sup., South Plymouth.—4.

* Not members of this Association.

Association meets—Third Tuesday in April, July and October.

HENRY W. PARKER, New Bedford, Scribe; TIMOTHY STOWE, New Bedford, Statistical Scribe.

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18. PLYMOUTH ASSOCIATION.

Churches.		1863, Aug. 1. Ministers.			Chh. Mem. 1862, Jan. 1.				Admitted—1861—Removed.							Baptized.		Sab
Place, and Name.	Organized.	Name.	Ordained.	Installed.	Mal.	Fem.	Tot.	Abs.	Prof.	Let.	Tot.	D'th.	Dis.	Exc.	Tot.	Ad.	Inf.	Sch
Bridgewater, Trin. ch.	1821, *Oct.* 17	Ebenezer Douglass	1856, Jan. 14	1862, June 26	26	60	86	10	9	2	11	1	0	1	2	5	3	175
" Scotland ch.	1836, *July* 4	James C. Seagrave	1851, Dec. 3	*St. sup.*	11	35	46	2	7	0	7	0	1	0	1	6	0	60
Carver	1733, *May* 13	*None*	.....	.....	19	54	73	0	0	0	0	1	0	0	1	0	3	70
E. Bridgewater, Tr. c.		*No public services.*																
Halifax	1734, *Oct.* 16	Timothy G. Brainerd	1840, Nov. 5	1855, June 27	19	29	48	2	0	0	0	3	0	0	3	0	3	140
Hanover, 1st ch.	1728, *Dec.* 5	Joseph Freeman	1844. Mar. 10	1855, Apr. 18	14	46	60	10	0	0	0	1	0	0	1	0	1	65
" 2d ch.	1854, *Apr.* 12	James Aiken	1843, Aug 30	1859, June 16	21	43	64	10	0	0	0	0	0	0	0	0	0	67
Hanson	1748, *Aug.* 31	Benjamin Southworth	1859, Feb. 24	1860, S. S.	13	39	52	10	0	1	1	0	0	2	2	0	0	90
Kingston, Evan.	1828, *Mar.* 19	Joseph Peckham	1842, Nov. 30	1859, S. S.	22	61	83	15	1	0	1	1	0	0	1	0	2	60
Lakeville	1725, *Oct.* 6	George G. Perkins	1857, Mar. 27	1861, S. S.	46	67	113	12	12	1	13	2	1	0	3	11	1	112
Marshfield, 1st ch.	1632,	Ebenezer Alden, Jr.	1843, Nov. 5	1850, Oct. 30	15	31	46	3	0	0	0	1	0	0	1	0	1	130
" East, 2d Trin. ch.	1835, *July* 4	Daniel D. Tappan	1826, Nov. 14	1859, S. S.	19	27	46	3	0	0	0	0	0	0	0	0	0	55
Middleboro', 1st ch.	1694, Dec. 26	Isr. W. Putnam, D. D.	1815, Mar. 15	1835, Oct. 28	55	101	156	35	0	3	3	3	0	0	3	0	1	190
" North	1748,	Elbridge G. Little	1848, Oct. 12	1859, Apr. 13	46	116	162	5	43	4	47	1	0	0	1	42	0	200
Plymouth, 2d ch.	1738, *Nov.* 8	*Sylvester Holmes	1811, July	S. S.	30	70	100	6	0	6	6	3	9	1	13	0	3	70
" 3d ch.	1801, *Oct.* 1	Wm. W. Woodworth		*Pastor elect*	63	202	265	15	51	6	57	3	2	0	5	20	15	140
" 4th ch.	1818, June 18	†Samuel Woodbury	1841, April	1859, S. S.	18	39	57	5	19	0	19	0	1	0	1	11	0	75
" 5th ch	1862, *Nov.* 6	‡Job Cushman	1825, July 5	S. S.	18	38	56	0	55	1	56	0	0	0	0	25	0	60
Plympton	1698, *Oct.* 27	Moody A Stevens	1862, Dec. 9	1862, S. S.	27	86	113	17	0	0	0	6	0	0	6	5	0	112
TOTAL: 19 chhs.,		7 Pastors, 10 St. sups, 2 vacancies,			482	1144	1626	160	197	24	221	26	14	4	44	120	30	1871

OTHER MEMBERS.—*Resident:* David Brigham, Fall River, ord. 1819, Dec. 29; Timothy Davis, Kingston, ord. 1808, Nov. 16; D. B. Nichols, Scituate, ord. (when?); Stetson Raymond, Bridgewater, ord. 1817, Apr. 9; Baalis Sanford, East Bridgewater, ord. 1827, Oct. 4; Enoch Sanford, 'Raynham, ord. 1823 Oct. 2.—6.

* Member of the Old Colony Association. † Member of Taunton Association. ‡ Not a member of this Association.

Association meets—Third Tuesday in February, May, August, November.

EBENEZER ALDEN, Jr., Marshfield, Scribe, and Statistical Scribe.

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19. SALEM ASSOCIATION.

Churches.		1863, Aug. 1. Ministers.			Chh. Mem. 1862, Jan. 1.				Admitted.—1861—			Removed.				Baptized.		Sab.
Place, and Name.	Organized.	Name.	Ordained.	Installed.	Mal.	Fem.	Tot.	Abs.	Prof.	Let.	Tot.	D'th.	Dis.	Exc.	Tot.	Ad.	Inf.	Sch
Beverly, Dane-st. ch.	1802,	Joseph Abbott, D. D.	1834, Oct. 23	1834, Oct. 23	78	158	236											255
Boxford, 1st ch.	1702,	Wm. S. Coggin	1838, May 9	1838, May 9	40	85	125	12	0	0	0	2	1	0	3	0	5	200
Danvers, 1st cong. ch	1689,	Rev. Wm. Crawford	.....	*St. sup.*	36	139	175	7	0	0	0	4	4	0	8	0	0	304
Lynn, 1st ch.	1632, *May*	Parsons Cooke, D. D.	1826,	1836, May 4	74	202	276	28	0	1	1		4	1	5	0	3	437
" Tower Hill chpl.	Miss. of 1st c.	Allen Lincoln	1845, Nov. 25	1859, *St. sup*														125
" Central ch	1850, *Dec.* 11	Jotham B. Sewall	1855, Feb. 28	1855, Feb. 28	28	70	98	22	1	7	8	1	1		2		19	207
" Chest.-st. Co. ch.	1857,	Edw. Payson Ingersol	*Licentiate*	*St. sup.*	7	35	42	8	3	0	3	0	0	0	0	0	0	115
Lynnfield, 2d ch.	1854, *Jan.* 22	Allen Gannett	1836, Jan. 20	*St. sup.*			13											135
Marblehead, 1st ch.	1684, *Aug.* 13	Benjamin R. Allen	1829, Sep. 11	1854, Nov. 8	39	295	337	50	4	0	4	7	0	0	7	1	3	260
Saugus Centre—																		
1st Orth. Cong. chh	1732,	Levi Brigham	1837,	1851,	12	31	43	5	0	0	0	1	0	0	1	0	2	140
Swampscott, 1st ch.	1846,	Jonas B. Clark	1842, Nov. 5	1846, July 15														200
Topsfield	1663,	Anson McLoud	1841, Dec. 8	1841, Dec. 8	45	110	155	14	0	1	1	5	0	0	5	0	9	220
Wenham, cong. ch.	1644, *Oct.* 8	John S. Sewall	1859. Apr. 20	1859, Apr. 30	31	72	103	18	3	0	3	6	2	0	8	1	2	150
TOTAL: 13 chhs.,		9 Pastors, 4 St. sups.,			389	1198	1603	164	11	11	20	26	12	1	39	2	34	2748

OTHER MEMBERS.—*Resident:* Milton P. Braman, D. D., Auburndale, ord. 1826, Apr. 12; John Moore, Cambridgeport, ord. 1852; Joseph Tracy, D. D., Sec. Mass. Colon. Soc, Beverly, ord. 1821, June 26; Samuel M. Worcester, D. D., Rec. Sec. A. B. C. F. M., Salem, ord. 1832, Jan. 14.—4.

Association meets—First Tuesday in January, March, May, July, September, November.

JOHN S. SEWALL, Lynn, Scribe, and Statistical Scribe.

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20. SUFFOLK NORTH ASSOCIATION.

Churches.		1863, Aug. 1. Ministers.			Chh. Mem. 1862, Jan. 1.				Admitted. —1861— Removed.							Baptized.		Sab.
Place, and Name.	Organized.	Name.	Ordained.	Installed.	Mal.	Fem.	Tot.	Abs.	Prof.	Let.	Tot.	D'th.	Dis.	Exc.	Tot.	Ad.	Inf.	Sch.
Boston, Old South ch.	1669, *May* 12–16	G. W. Blagden, D. D.	1827, Dec. 25	1836, Sep. 28														
" Bowdoin-st. c.	1825, *July* 18	Jacob M. Manning	1854, Jan. 3	1857, Mar. 11	100	303	403		3	6	9	5	6	0	11	1	3	160
" Salem ch.	1827, *Sep.* 2	*None*	.....	.....	83	231	314	80	0	0	0	2	30	2	34	0	0	257
" Central ch.	1835, *May* 11	*None*	.....	.....	160	290	450	250	6	10	16	13	19	0	32	0	0	380
" Springfield-st. ch.	1860, *Jan.* 4	John E. Todd	1860, Feb. 2	1860, Feb. 2	111	210	321		10	4	14	3	27	0	30	5	0	430
" East, Maverick c.	1836, *May* 31	Daniel Tenney	1845, May 13	1862, June 25	21	69	90	22	10	12	22	1	0	0	1	0	0	355
Cambridge, 1st ch.	1636, *Feb.* 1	Joel S. Bingham	1846, Oct. 20	1863, Mar. 18	102	268	370	15	8	9	17	3	31	0	34	0	4	472
" Port, 1st ch.	1827, *Sep.* 20	John A. Albro, D. D.	1827, Nov. 21	1835, Apr. 15	83	211	294	30	14	12	26	4	4	0	8	2	10	200
" " 2d ch.	1842, *Mar.* 10	James O. Murray	1851, Oct. 26	1861, May 1	118	268	386	90	8	15	23	8	10	1	19	2	8	768
" East, Ev. Cong. c.	1842, *Sep.* 8	*None*	.....	.....	29	59	88	30	0	0	0	1	8	0	9	0	0	0
" North, Holmes c.	1857, *Sep.* 23	William Carruthers	1858, June 16	1861, Jan. 1	44	67	111	12	11	4	15	0	2	0	2	3	0	140
Charlestown, 1st ch.	1632, *Nov.* 2	James B. Miles	1855, Jan. 2	1855, Jan. 2	94	211	305	50	3	10	13	6	0	2	8	0	7	462
" Winthrop ch.	1833, *Jan.* 9	Abbott E. Kittredge	1859, Sep. 14	1859, Sep. 14	135	319	454		13	18	31	8	5	1	14	0	0	943
Chelsea, Winnis't ch.	1841, *Sep.* 20	Albert H. Plumb	1858, Nov. 10	1858, Nov. 10	135	253	388	40	10	31	41	2	11	4	17	5	7	558
" Broadway ch.	1851, *Apr.* 2	Joseph A. Copp, D. D.		1852, Jan. 7	93	142	235	10	13	9	22	3	6	0	9	2	6	677
Malden South, Con. c.	1861, *Oct.* 30	Oliver Brown†	1857, Dec. 2	1862, *St. sup.*	11	26	37	3	0	0	0	1	6	0	7	0	0	149
Medford, Trin. Con. c.	1823, *Oct.* 2	Elihu P. Marvin	1845, June 23	1852, Feb. 25	44	112	156	16	15	7	22	2	7	0	9	2	4	192
Needham, West	1798, *Sep.* 6	*None*	.....	.....	50	75	125	30	3	4	7	1	3	0	4	1	3	105
Newton Centre, 1st ch.	1664, *July* 20	Daniel L. Furber	1847, Dec. 1	1847, Dec. 1	61	110	171	32	8	9	17	6	3	0	9	4	4	165
North Chelsea,	1828, *May* 9	*None*	.....	.....	6	25	31	5	0	0	0	0	0	0	0	0	2	75
Reading, Old South c.	1770, *Feb.* 21	William Barrows	1845, Sep. 4	1856, Feb. 20	45	129	174	23	2	3	5	2	9	0	11	1	2	245
Somerville, East, 1st c.	1855, *May* 3	David T. Packard	1851, Sep. 21	1860, Sep. 21	51	102	153	28	10	12	22	2	4	0	6	7	0	496
TOTAL: 22 chhs.,		17 Pastors, 1 St. sup., 5 vacancies,			1621	3562	5183	766	150	187	337	75	196	10	281	36	66	7459

OTHER MEMBERS.—*Resident:* George E. Allen, Cambridgeport, ord. 1858, May 20; Marcus Ames, Superintendent and Chaplain State Industrial School for Girls, Lancaster, ord. 1854, June 28; Rufus Anderson, D. D., Sec. A. B. C. F. M., Boston, ord. 1826, May 10; Abijah R. Baker, West Needham, ord. 1838, April 25; George C. Beckwith, D. D., Sec. Peace Society, Boston, ord. 1827, July; Asa Bullard, Sec Mass. S. S. Society, Boston, ord. 1832, Jan. 13; William Bushnell, M. D., Physician, Boston, ord. 1832, Aug. 8; Dorus Clark, Waltham, ord. 1823, Feb. 23; George W. Field, Boston, ord. 1853, Nov. 15; W. Jenks, D. D., Boston, ord. (when?); Isaac P. Langworthy, Sec. Am. Cong. Union, Chelsea, ord. 1841, Nov. 10; Edwards A. Park, D. D., Abbot Prof. of Christian Theology, Theol. Sem., Andover, ord. 1831, Dec. 31; Francis G. Pratt, Middleboro', ord. 1849, Oct. 19; Calvin Terry, North Weymouth, ord. 1846, Dec; S. S. Milon, R. I.; John Whitney, Waltham, ord. (when?)—15.

Non-Resident: Edwin Johnson, Pastor Hammond-st. ch., Bangor, Me., ord. 1852; J. H. Northrup, Millville, N. J., ord. (when?); George Richards, Hartford, Ct., ord. 1845, Oct. 8.—3.

* Not a member of this Association. † Member of Norfolk Association.

Association meets—Third Tuesday in February, April, June, September, October, December.

ALBERT H. PLUMB, Chelsea, Scribe, and Statistical Scribe.

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21. SUFFOLK SOUTH ASSOCIATION.

Churches.		Ministers.			Chh. Mem. 1862, Jan. 1.				Admitted. —1861—			Removed.				Baptized.		Sab. Sch.
Place, and Name.	1863, Aug. 1. Organized.	Name.	Ordained.	Installed.	Mal.	Fem.	Tot.	Abs.	Prof.	Let.	Tot.	D'th.	Dis.	Exc.	Tot.	Ad.	Inf.	
Boston, Park-st. ch.	1809, *Feb.* 27	Andrew L. Stone, D. D.	1844, Sep. 3	1849, Jan. 25	270	590	860		30	56	86	4	22	0	26			575
" Essex-st. Un. ch.	1822, *June* 10	Nehem'h. Adams, D. D.	1829, Dec. 17	1834, Mar. 26	143	355	498	25	8	14	22	5	15	0	20	2	8	280
" Berkeley-st. ch.	1827, *Sep.* 2	Henry M. Dexter	1844, Nov. 6	1849, Apr. 18	100	243	343	60	30	22	52	5	11	0	16	14	16	748
" Mariners' ch.	1830, *Jan.* 20	*Elijah Kellogg																
" Mt. Vernon ch.	1842, *June* 1	Edward N. Kirk, D. D.	1828, Oct. 23	1842, June 1	226	424	650	116	17	5	22	9	19	0	28	2	10	300
" Shawmut ch.	1849, *Apr.* 4	Edwin B. Webb	1850, Sep. 11	1860, Oct. 5	90	201	291	51	8	26	34	2	12	1	15	2	10	741
" Oak Place ch.	1860, *June* 21	Joseph P. Bixby	1862, Apr. 30	1862, Apr. 30	37	72	109	9	15	14	29	1	4	0	5	4	6	260
" South, Phillips c.	1823, *Dec.* 10	Edmund K. Alden	1850, Jan. 2	1859, Sep 21	73	165	238	36	6	14	20	4	5	0	9	2	6	694
" " E St. Or. C. c.	1860, *Mar.* 21	*None*			43	97	140	27	3	1	4	2	8	0	10	1	5	276
Brighton, Ev. Con. c.	1827, *Sep.* 13	*John P. Cushman	1860, May 29	1863, May 6	30	90	120	31	2	1	3	3	5	0	8	0	0	
Brookline, Harvard c.	1844, *Aug.* 26	J. Lewis Diman*	1856, Dec. 9	1860, Mar. 15	60	110	170	17	1	19	20	0	1	0	1	0	0	175
Canton, Ev. Cong. ch.	1828, *July* 3	Ezra Haskell	1860, Aug. 22	1860, Aug. 22	12	25	37	4	2	3	5	1	0	0	1	0	1	80
Dedham, 1st ch.	1638, *Nov.* 8	Jonathan Edwards		1863, Jan. 1														
" S., South ch.	1736, *June* 23	Moses M. Colburn	1851, June 12	1852, Oct. 28	30	65	95	11	7	0	7	1	2	0	3	5	4	167
Needham, Grantville	1848, *Feb.* 24	Edward S. Atwood	1856, Oct. 23	1856, Oct. 23														
" Ev. Con. c.	1857, *May* 6	William B. Greene	1855, Nov. 15	1859, *St. sup.*	16	30	46	6	2	6	8	2	2	0	4	1	0	75
Newton, West, 2d ch.	1781, Oct. 21	Henry J. Patrick	1854, Nov. 16	1860, Sep. 26	58	89	147	22	1	12	13	1	3	0	4	1	2	225
" Eliot ch.	1845, July 1	Joshua W. Wellman	1851, June 18	1856, June 11	79	169	248	46	9	15	24	2	8	0	10	2	2	322
" Auburndale, C. c.	1850, Nov. 14	*None*			32	44	76	29	0	4	4	0	4	0	4	0	0	140
Roxbury, Eliot ch.	1834, Sep. 18	A. C. Thompson, D. D.	1842, July 27	1842, July 27	130	248	378	119	8	10	18	9	15	0	24	4	12	691
" Vine-st. ch.	1857, *Apr.* 9	John O. Means	1851, Dec. 3	1857, June 3	48	108	156	5	19	18	37	2	10	0	12	6	9	391
Sharon	1741, *Jan.* 25	Perley B. Davis	1862, Jan. 29	1862, Jan. 29	34	82	116	1	4	4	13	1	4	0	5	5	1	156
Waltham, Tr. Cong. c.	1820, *Sep.* 28	Richard B. Thurston	1846, Nov. 11	1859, Jan. 13	29	111	140	53	7	4	11	4	2	0	6	2	4	162
Watertown, Phillips c.	1855, Apr. 17	*None*			31	67	98	24	4	9	13	1	3	0	4	4	6	90
W. Cambridge, Ev. c.	1842, *Dec.* 14	Daniel R. Cady	1845, Oct. 27	1856, Feb. 14	36	84	120	16	6	4	10	0	1	1	2	1	4	235
W. Roxbury, S. Ev. c.	1835, *June* 11	Thomas Laurie	1842, Mar. 6	1851, Mar. 7	28	65	93	8	2	7	9	0	6	0	6	0	1	95
" Jamaica Plain,—Mather ch.	1853, *Feb.* 15	*None*	.....	.....	46	68	114	31	3	2	5	2	3	0	5	1	1	119
TOTAL: 26 chhs.,		21 Pastors, 1 St. sup., 4 vacancies,			1581	3359	4940	693	169	248	417	56	154	2	212	45	92	6249

OTHER MEMBERS.—*Resident:* John W. Alvord, (of Newton,) Sec. Am. Tract Soc., Boston, ord. 1836, Sept. 16; Edward W. Clark, Chaplain Reg. Mass. V. M., ord. 1850, Jan. 1; Steven R. Haven, Watertown, ord. 1855, July 11; Thomas N. Haskell, Pastor Meridian-st. Pres. Ch., E. Boston, ord. 1855, Feb. 7; Henry B. Hooker, D. D., Sec. Mass. Home Miss. Soc., Boston, ord. 1825, Sep.; Richard Hubbard, Longwood, ord. 1862; Austin Phelps, D. D., Bartlett Prof. Sac. Rhet., Theol. Sem., Andover, ord. 1842, March 30; Charles S. Porter, S. Boston, ord. 1832, Aug. 1; Alonzo H. Quint, Chaplain 2d Reg. Mass. V. M., ord. 1855, Dec. 27; L P. Rockwood, Sec. Am. Tract Soc., New England Branch, Boston, ord. Calvin E. Stowe, D. D., Associate Prof. Sac. Lit., Theol. Sem., Andover, ord. 1833, April; Selah B. Treat, Sec. A. B. C. F. M., Boston, ord. 1836, March 24; Israel P, Warren, Sec. Am. Tract Soc., Boston, ord. 1842, April 20.—13.

Non-Resident: Thomas O. Rice, Pastor, Circular ch., Charleston, S. C., ord. 1845, Jan. 1.—1.

Elsewhere enumerated: Solomon P. Fay, Pastor, 1st ch., Fall Rtver.—1.

*Not a member of this Association.

Association meets—First Tuesday in January, March, May, July, September, November.

HENRY J. PATRICK, West Newton, Scribe; EDMUND K. ALDEN, South Boston, Statistical Scribe.

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22. TAUNTON ASSOCIATION.

Churches.		Ministers.			Chh. Mem. 1863, Jan. 1.				Admitted. —1862—			Removed.				Baptized.		Sab.
Place, and Name.	Organized.	Name.	Ordained.	Installed.	Mal.	Fem.	Tot.	Abs.	Prof.	Let.	Tot.	D'th.	Dis.	Exc.	Tot.	Ad.	Inf.	Sch.
Attleboro', 1st ch. W'st	1710,	*None*	.....	.....	29	87	116	12										†100
" 2d ch. East	1748, *Nov.* 30	William W. Belden	1848,	1857, *St. sup.*	59	159	218	30										†150
Berkley, 1st ch.	1737, *Nov.* 2	Franklin Davis	1847, Oct. 6	1860, *St. sup.*	59	106	165	23	0	0	0	5	0	0	5	0	2	150
" Trin. cong.	1848, *June* 20	*James A. Roberts	1824, Oct. 20	1856, *St. sup.*	15	30	45	2	0	0	0	0	0	0	0	0	4	56
Dighton	1710,	Ebenezer Dawes	Not ord.	1862, *Supply*	11	26	37	6	0	0	0	1	0	0	1	0	0	45
Fall River, 1st ch.	1816, Jan. 9	*Solomon P. Fay	1849, Sep. 6	1861, May 2	38	121	159	55	9	8	17	3	4	0	7	6	4	200
" Central ch.	1842, *Nov.* 16	Eli Thurston	1838, Jan. 3	1849, Mar. 21	85	146	231	45	2	5	7	2	2	3	7	0	0	270
Freetown	1807, Apr. 24	Abel G. Duncan	1829, May 13	1855, *St. sup.*	7	17	24	3	0	0	0	0	0	0	6	0	0	30
Norton	1832, *Apr.* 3	*Samuel Beane	1841, June	1860, Sep. 26	41	89	130	27	9	2	11	3	0	0	3	5	3	90
Raynham	1731, *Oct.* 19	John Haskell	1850, Dec. 25	1859, Jan. 5	62	125	187	20	0	1	1	4	3	0	7	0	0	150
Rehoboth	1721, *Nov.* 29	*Samuel Y. Lum	1851,	1862, *St. sup*	42	74	116	26	0	0	0	2	1	0	3	0	0	160
Somerset	1861, *July* 3	*Nath'l Richardson	1838, Aug. 8	1861, *St. sup.*	7	17	24	4	0	0	0	1	0	0	1	0	0	75
Taunton, 1st ch. West	1637, *May*	Thomas T. Richmond	1832, July 17	1860, May 16	34	73	107	20	0	0	0	1	5	0	6	0	0	80
" Trin. Cong. c.	1821, *Aug.* 17	Erastus Maltby	1824, Sep. 29	1826, Jan. 18	108	297	405	33	0	11	11	4	4	0	8	0	0	364
" Winslow ch.	1837, *Jan.* 12	Mortimer Blake	1839, Dec. 4	1855, Dec. 4	68	124	192	29	1	3	4	3	2	1	6	0	1	298
" Ev. Cong. c. East	1853, *June* 16	*None*	.....	.....	4	19	23	9	0	0	0	0	4	0	4	0	0	104
Westport, Pacific U. c.	1858, *May* 31	*Isaac Dunham	1835, Mar. 29	1858, *St. sup.*	6	23	29	1	0	0	0	0	0	1	1	0	0	120
TOTAL: 17 chhs.,		7 Pastors, 7 St. sups. 2 vacancies,			675	1533	2208	345	21	30	51	29	25	5	59	11	14	2442

OTHER MEMBERS.—*Resident:* John Sandford, Taunton, ord. 1816, April 24; Charles D. Lothrop, Norton, ord. 1854, Dec. 14.—2.
Non-Resident: Alexander C. Childs, Nantucket, ord. 1853, May 18; Franklin Holmes, New York City, ord. 1852, Sept. 15; Augustine Root, Chaplain, Beaufort, S. C., ord. 1858, May 20.—3.
Elsewhere enumerated: John E. Corey, St. sup., North Wrentham; James R. Cushing, St. sup. at North Rochester; Samuel Woodbury, St. sup., Chiltonville, Plymouth.—3.

* Not members of this Association. † Report last year.

Association meets—Last Tuesday and Wednesday succeeding, of March, July and November.

MORTIMER BLAKE, Taunton, Scribe, and Statistical Scribe.

Note. By change of State boundary line, the churches in Pawtucket and Seekonk are no longer within this State, but in Rhode Island.

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23. VINEYARD SOUND ASSOCIATION.

Churches.		Ministers.			Chh. Mem. 1862, Jan. 1.				Admitted. —1861— Removed.							Baptized.		Sab.
Place, and Name.	Organized.	Name.	Ordained.	Installed.	Mal.	Fem.	Tot.	Abs.	Prof.	Let.	Tot.	D'th.	Dis.	Exc.	Tot.	Ad.	Inf.	Sch.
Barnstable, West	1616,	Henry A. Goodhue	1863, May 20	1863, *St. sup.*	25	39	64	5	0	0	0	1	1	0	2	0	0	73
" Cotuit		(No report)																
" Centreville	1840, *Mar.* 23	William H. Bessom	1860, Feb. 23	1860, Feb. 23	28	71	99	13	0	1	1	0	0	0	0	0	3	100
Chilmark	1690—1700	*None*	.....	.....	2	11	13	0	0	0	0	0	0	0	0	0	0	0
Falmouth, 1st ch.	1708,	James P. Kimball	1857, May 12	1860, June 20	51	151	202	26	10	2	12	7	2	1	10	8	4	175
" East,	1821, *June* 20	*None*	.....	.....	18	29	47	0	6	0	6	2	2	1	5	0	3	72
" North,	1833, *Aug.* 1	Levi Wheaton	1850, Jan. 23	1858, *St. sup.*	47	58	105	16	6	0	6	5	0	0	5	3	0	50
" Waquoit, 2d c.	1849, *Jan.* 3	Elijah Demond	1821, Mar. 7	1858, *St. sup.*	13	40	53	2	0	1	1	0	6	0	0	0	0	85
Sandwich	1849,	L. H. Angier	1840,	1863, *St. sup.*	43	88	131	0	0	0	0	0	0	0	0	0	0	70
" Monument		(No report)																
Tisbury, 1st ch.	(No date)	William H. Sturtevant	1853, Nov. 15	1861, July 1	27	42	69	0	35	0	35	0	0	0	0	27	0	75
" Holmes Hole		(No report)																
Yarmouth	1639,	James B. Clark	1861, Oct. 10	1861, Oct. 10	30	81	111	12	8	5	13	4	1	0	5	3	9	176
TOTAL: 13 chhs.,		5 Pastors, 4 St. sups., 4 vacancies,			284	610	894	74	65	9	74	19	6	2	27	41	16	876

OTHER MEMBERS.—*Resident:* Hiram Carlton, Fairmount, ord. 1838, Jan. 4; George Ford, Lancaster, ord. 1846, Oct. 6.—2.

Association meets—Second Tuesday in April, Auguat, November.

WILLIAM H. BESSOM, Centreville, Scribe, and Statistical Scribe.

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24. WOBURN ASSOCIATION.

Churches.	1863, Aug. 1.	Ministers.			Chh. Mem. 1862, Jan. 1.				Admitted.—1861—Removed.							Baptized.		Sab.
Place, and Name.	Organized.	Name.	Ordained.	Installed.	Mal.	Fem	Tot.	Abs.	Prof.	Let.	Tot.	D'th.	Dis.	Exc.	Tot.	Ad.	Inf.	Sch.
Bedford, Ch. of Christ	1730, *July* 15	Wm. J. Ball, *St. sup.*	1859, Sep. 29	.....	37	122	159	44	0	1	1	1	3	0	4	0	2	140
Billerica, Or. Cong. c.	1829, *Apr.* 30	J. G. D. Stearns	1843, May 10	1843, May 10	26	65	91	20	0	0	0	4	2	0	6	0	4	60
Burlington, Ch.	1735, *Oct.* 29	*St. supply.*	.....	.....	14	30	44	5	0	0	0	2	1	0	3	0	1	60
Malden, 1st Tr. C. ch.	1649,	Charles E. Reed	1858, Apr. 7	1858, Apr. 7	61	115	176	30	2	11	13	2	1	2	5	2	3	250
Medford, Mystic ch.	1847, *July* 6	Edward P. Hooker	1861, Nov. 13	1861, Nov. 13	30	117	147	13	16	11	27	1	5	2	8	6	5	210
Melrose, Or. Cong. c.	1848, *July* 11	Henry A. Stevens	1861, Sep. 12	1861, Sep. 12	42	76	118	29	8	22	30	1	7	0	8	4	1	150
North Reading,—																		
Ev. Cong. ch.	1720, June 29	T. Newton Jones	1848, May 24	1853, Oct. 19	15	45	60	3	1	0	1	1	0	0	1	1	4	100
Reading, Bethesda ch.	1849, *Apr.* 17	William H. Willcox	1851, Mar. 5	1857, July 2	56	101	157	17	3	0	3	5	0	0	5	3	1	258
South Reading	1645, *Nov.* 5	Charles R. Bliss	1859, Apr. 28	1862, May 22	55	99	154	18	2	16	18	1	3	0	4	1	2	141
Stoneham, Cong. ch.	1729, *July* 2	*None*	.....	.....	30	75	105	25	0	0	0	2	1	0	3	0	0	131
Wilmington, Or. C. c.	1733, *Oct.* 24	Samuel H. Tolman	1856, Aug. 14	1856, Aug. 14	26	65	91	12	3	1	4	1	3	0	4	2	10	134
Winchester	1840, *Nov.* 19	Reuben T. Robinson	1852, Oct. 27	1852, Oct. 27	124	200	324	24	1	2	3	3	1	0	4	1	4	270
Woburn, 1st ch.	1642, *Aug.* 14	Joseph C. Bodwell	1839, Apr. 3	1862, Nov. 11	187	334	521	95	9	3	12	5	6	2	13	6	2	449
" North	1849, *Nov.* 22	*None*	.....	.....	15	41	56	4	0	0	0	1	0	0	1	0	2	100
TOTAL: 14 chhs.,		10 Pastors.			718	1485	2203	339	45	67	112	30	33	6	69	26	41	2453

OTHER MEMBERS.—*Resident:* Dana Cloyes, South Reading, ord. 1821, July 4; Samuel Sewall, Burlington, ord. 1814, April 13; John Lawrence, Stoneham, ord. 1853, May 5; Joseph E. Swallow, Woburn, ord. 1848, July 18; Abel Patten, Billerica, ord. 1832, Feb. 7; Joshua Buffum, Billerica, Licentiate.—6, *Non-Resident:* William C. Whitcomb, Hospital Chaplain, Newbern, N. C., ord. 1850, May 1.

Association meets—Third Tuesday in January, Mareh, May, July, September and November.

CHARLES R. BLISS, South Reading, Scribe and Statistical Scribe.

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25. WORCESTER CENTRAL ASSOCIATION.

Churches.	1863, Aug. 1.	Ministers.			Ch. Mem. 1863, Jan. 1.				Admitted.—1862.			Removed.			Baptized.			Sab.
Place, and Name.	Organized.	Name.	Ordained.	Installed.	Mal.	Fem.	Tot.	Abs.	Prof.	Let.	Tot.	D'th.	Dis.	Exc.	Tot.	Ad.	Inf.	Sch.
Auburn, Cong. ch.	1776, Jan. 25	Charles Kendall	1844, Jan. 24	1860, *St. sup.*	52	98	150	35	8	2	10	2	1	0	3	3	0	160
Berlin, 1st ch.	1779, Apr. 7	Wm. A. Houghton	1843, July 5	1853, Oct. 26	46	72	118	14	0	0	0	1	0	0	1	0	1	175
Boylston, Cong. ch.	1743, Oct. 6	A. Hastings Ross	1861, Oct. 17	1861, Oct. 17	48	93	133	24	4	7	11	3	0	0	3	0	3	174
Clinton, 1st Ev. ch.	1844, *Nov.* 14	*None*			74	178	252	7		6	6	3	5		8			250
Holden	1742, Dec. 28	Wm. P. Paine, D. D.	1833, Oct. 24	1833, Oct. 24	101	231	333	50	2	2	4	2	1	0	3	0	1	250
Leicester,—	Probably	John Nelson, D. D.	1812, Mar. 4	1812, Mar. 4	87	148	235	30	0	1	1	8	1	0	9	0	0	250
1st, Cong. ch.	1721, Mar. 30	Amos H. Coolidge	1857, Apr. 21	1857, Apr. 21														
Northboro', Ev. C. ch.	1832, *Apr.* 12	Samuel S. Ashley	1849, Aug. 1	1852, June 16	24	60	84	17	0	3	3	1	5	0	6	0	0	172
Oxford	1721, *Jan.* 18	*None*			76	166	242	44	2	1	3	6	3	2	11		1	175
Paxton	1767, *Sep.* 3	William Phipps	1840, Nov. 11	1840, Nov. 11	35	77	112	10	0	0	0	3	2	0	5	0	0	190
Princeton, Trin. C. ch.	1764, *Aug.* 13	William T. Briggs	1846, Nov. 4	1856, Feb. 13	57	110	167	19	0	1	1	4	2	0	6	0	2	170
Rutland, Cong. ch.	1727, *Nov.* 1	Clarendon Waite	1858, Feb. 25	1858, Feb. 25	66	142	208	56	0	2	2	4	2	0	6	0	2	255
Shrewsbury, Cong. c.	1723, *Dec.* 4	Wm. A. McGinley	1859, June 2	1859, June 2	80	139	219	42	0	4	4	5	3		8		0	243
Sterling, Ev. Cong. c.	1862, *June* 22	John C. Labaree	1863, Feb. 4	1861, *St. sup.*	24	49	73	11	0	6	6	3	0	0	3	0	0	80
Webster	1838, *Jan.* 13	Silvanus C. Kendall	1854, Mar. 29	1860, Nov. 8														
W'st Boylston, 1st c. c.	1796, *Sep.* 15	James H. Fitts	1859, *Nov.* 2	1862, Sep. 3	59	132	191	28	2	4	6	3	7		10	1	0	153
Worcester, 1st ch.	1716,	Edward A. Walker	1863, July 2	1863, July 2	172	380	552	78	1	4	5	4	13		17	1	7	469
" Calvinist ch.	1820,	Seth Sweetser, D. D.	1836, Nov. 23	1838, Dec. 19	104	243	347	50	2	9	11	2	3	0	5	2	2	350
" Union ch.	1836, *Feb.* 3	Ebenezer Cutler	1850, Mar. 6	1855, Sep. 6	200	357	557	59	6	24	30	6	14	0	20	1	5	626
" Salem-st. ch.	1848, *June* 14	*Merrill Richardson	1841,	1858, Jan. 27	77	145	222	63	2	2	9	4	11	0	15	0	0	565
TOTAL: 19 chhs.,		15 Pastors, 2 St. sups., 2 vacancies,			1382	2813	4195	701	29	83	112	64	73	2	139	8	24	4707

OTHER MEMBERS.—*Resident:* Joseph W. Cross, West Boylston, ord. 1834, Oct. 1; Preston Cummings, Leicester, ord. 1825, Aug. 23; George Denham, Chelsea, ord. 1843, Nov. 2; David Greene, Westboro', ord. 1833, Aug. ; Rodney A. Miller, Worcester, ord. 1827, June 7; Miner G. Pratt, Agent Am. Col. Soc., Andover, ord. 1828, Oct. 22; William H. Sanford, Worcester, ord. 1832, Oct. 17; Isaac R. Worcester, Auburndale, ord. 1837, Sept. 27; Samuel Souther, Chaplain Insane Hospital and Mission Chapel, ord. 1847, Sep. 24; Horatio Bardwell, D. D, Oxford, ord. 1815, June 1.—10.

Non-Resident: L. Ives Hoadley, North Craftsbury, Vt., ord. 1823, Oct. 15; Horace James, ord. 1843, Nov. 1, Chaplain 25th Regt. Mass. Vols.; Charles F. Morse, Missionary A. B .C. F. M., Bulgaria, Adrianople, ord. 1856, Aug. 13; Nathan W. Williams, Providence, R. I., ord. 1849, Feb. 28; Warren W. Winchester, Chaplain Finley Hospital, U. S. Army, Washington, D. C.—5.

Association meets—First Tuesday in January, March, May, July, September, November.

SAMUEL S. ASHLEY, Moderator. CLARENDON WAITE, Scribe, and Statistical Scribe.

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26. WORCESTER NORTH ASSOCIATION.

Churches.	1863, Aug. 1.	Ministers.			Ch. Mem. 1863, Jan. 1.				Admitted.—1862.—Removed.							Baptized.		Sab.
Place, and Name.	Organized.	Name.	Ordained.	Installed.	Mal.	Fem.	Tot.	Abs.	Prof.	Let.	Tot.	D'th.	Dis.	Exc.	Tot.	Ad.	Inf.	Sch.
Ashburnham, 1st ch.	1760 *Apr* 28	G E. Fisher	1850, Feb. 27	1863, May 21	63	98	161	41	0	2	2	2	2	0	4	0	0	160
" North 2d ch	1860. *June* 29	George H. Blake	S.S. Not ord.		7	7	14	0	0	0	0	0	0	0	0	0	0	62
Athol	1750, Aug. 23	John F. Norton	1844, Oct. 23	1852, Mar. 17	71	145	216	20	0	5	5	7	8	0	15	0	0	225
Gardner, 1st ch.	1786, *Feb.* 1	John C. Paine	1838. June 6	1848, Jan. 12	35	82	117	10	0	0	0	2	5	0	7	0	0	200
" Evan. ch.	1830, *Aug.* 11	Samuel J Austin	1857, Feb. 25	1859, Dec. 8	58	105	163	21	0	1	1	7	8	6	21	0	0	266
Hubbardston	1770, *Feb* 14	Chas. F. Boynton	1861. Aug. 1	1862. S. S.	46	93	139	48	3	2	5	3	3	0	6	2	5	130
New Salem	1845, *Aug* 15	David Eastman	1840. Feb. 12	1863, *St. sup.*	8	25	33	8	0	0	0	0	3	0	3	0	0	0
Petersham	1823. *June* 25	Lucien K. Adams	1862, Oct 28	1862. Oct 28	29	75	104	20	0	1	1	1	1	1	3	0	0	126
Phillipston	1785. *Nov* 26	Lyman White	1849, Oct. 23	1863. June 10	42	104	146	24	6	0	0	4	1	0	5	0	2	130
Royalston, 1st ch.	1766. *Oct.* 13	Ebenezer W. Bullard	1838, Aug. 8	1852 Sep. 2	32	103	135	15	3	2	5	8	1	0	4	1	0	175
" 2d ch.	1837, *Feb.* 22		.....	.....	37	66	103	27	0	1	1	3	5	0	8	0	0	80
Templeton	1832, *Apr.* 11	Lewis Sabin, D. D.	1836. June 8	1837, Sep 21	46	98	144	20	4	0	4	2	0	0	2	1	1	160
Westminster	1844, *Oct.* 20	Milan H. Hitchcock	1857, Sep. 25	1862. Dec. 18	64	148	212	51	3	5	8	2	8	0	10	2	0	148
Winchendon, 1st ch.	1762, *Dec.* 15	Benjamin F. Clarke	1821, Feb. 4	1855. Oct. 24	24	52	76	21	1	1	2	5	2	0	7	1	0	78
" North	1843. *Dec.* 7	Abijah P. Marvin	1844, Jan 10	1844, Jan. 10	41	117	158	17	3	3	6	1	1	0	2	2	0	185
TOTAL: 15 chhs.,		10 Pastors, 4 St. sups., 1 vacancy,			603	1318	1921	343	17	23	40	47	48	7	102	9	8	2125

OTHER MEMBERS.—*Resident:* Cyrus W. Allen, Hubbardston, ord. 1833, Oct 6; Samuel W. Barnum, Phillipston, ord. 1853, Jan. 25; Samuel W. H. Peckham, Westminster, ord. 1825, Sep. 14.—4.

Non-Resident: Brown Emerson, New Jersey, ord. 1837, Aug. 3; Edwin Seabury, ord. 1840, June 18.—2.

Association meets—Second Tuesday in January; fourth Tuesday in April; second Tuesday in July; first Tuesday in October.

JOHN F. NORTON, Athol, Scribe, and Statistical Scribe.

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27. WORCESTER SOUTH ASSOCIATION.

Churches. 1863, Aug. 1.		Ministers.			Chh. Mem. 1862, Jan. 1.				Admitted.—1861—Removed.							Baptized.		Sab.
Place, and Name.	Organized.	Name.	Ordained.	Installed.	Mal.	Fem	Tot.	Abs.	Prof.	Let.	Tot.	D'th.	Dis.	Exc.	Tot.	Ad.	Inf.	Sch.
Blackstone, Cong. ch.	1841, *Apr.* 15	John E. Edwards	1840, Apr. 6	1862, June 3	16	25	41	3	0	0	0	1	0	0	1	0	2	110
Douglas, 1st ch.	1747, *Nov.* 11	*John D. Smith	1839, Nov. 20	*St. sup.*	7	35	42	12	0	0	0	0	0	0	0	0	1	50
" East	1834, *June* 12	Joshua L. Maynard	1841, Jan. 14	1852, July 7	71	147	218	25	1	0	1	1	1	0	2	0	2	200
Grafton	1731, *Dec.* 28	Thomas C. Biscoe	1838, July 18	1838, July 18	94	160	254	67	4	2	6	3	12	1	16	4	1	240
Millbury, 1st ch.	1743, *Oct.* 28	Edmund Y. Garrette	1854, Apr. 12	1857, Sep. 30	53	116	169	38	0	2	2	1	11	1	13	0	3	
" 2d ch.	1827, *Aug.* 23	Charles H. Pierce	1850, Oct. 9	1862, Oct. 22	71	125	196	35	10	13	23	1	2	0	3	4	0	137
Northbridge, 1st ch.	1782, *June* 6	Sylvester Hine	1848, Sep. 28	1862, Aug. 3	26	58	84	12	0	2	2	0	2	0	2	0	0	127
" Whitinsville	1834, *July* 31	Lewis F. Clark	1842, June 1	1842, June 1	73	124	197	24	0	1	1	2	1	0	3	0	4	220
Sutton, 1st Cong. ch.	1720, *Autumn*	George Lyman	1851, Nov. 12	1851, Nov. 12	43	111	154	30	2	4	6	4	0	1	5	1	10	168
Saundersville	1860, *Apr.* 18	Simeon Waters,	1847, June 12	*St. sup*	7	15	22	0	0	0	0	0	0	0	0	0	0	40
Upton	1735, *Jan.* 18	Andrew J. Willard	1857, Apr. 30	1857, Apr. 30	75	178	253	37	19	0	19	7	3	0	10	13	0	378
Uxbridge, 1st Ev. C. c.	1731, *Jan.* 6	*None*			29	108	137	28	9	4	13	2	3	0	5	6	2	237
Westboro', Ev. Co. ch	1784, *Oct.* 28	Luther H. Sheldon	1844, Aug. 1	1856, Mar. 02	109	239	348	50	7	5	12	3	9	0	12	2	0	326
TOTAL: 13 chhs,		10 Pastors. 2 St. sups, 1 vacancy,			674	1441	2115	361	52	33	86	25	44	3	73	30	24	2233

OTHER MEMBERS.—*Resident:* Rodney G. Dennis; David Holman, of Douglas, ord. 1808, Oct. 19; Sidney Holman, of Holyoke, ord. 1833, Jan. 16; Elijah Demond, Westborough, ord. 1821, May 7.—4.

* Not member of this Association.

Association meets—Second Tuesday in January, April, July, October.

E. Y. GARRETTE, Millbury, Scribe, and Statistical Scribe.

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SUMMARY.

(See Explanations, page 23.)

Associations.	Ministers, 1863, Aug. 1.				Churches.				Chh. Mem. 1863, Jan. 1.				Admitted —1861—			Removed.				Bap 1861.		Sab.
	Pas.	S. s.	Oth.	Tot.	W. p.	W. s. s.	Vac.	Tot.	Males.	Fem.	*Total.	Absent.	Prof.	Let.	Total.	Death.	Dis.	Exc.	Total.	Ad.	Inf.	Sch.
1. Andover	14	4	11	29	14	5	0	19	1368	2831	4169	1169	112	82	194	43	107	2	152	56	30	5197
2. Berkshire North	11	4	11	26	11	4	1	16	405	638	1552	218	98	32	130	31	25	2	58	9	12	1167
3. Berkshire South	7	8	12	27	7	8	2	17	736	1559	2295	329	55	36	91	43	42	0	85	27	35	1865
4. Brewster	4	2	6	12	4	2	7	13	207	414	621	26	18	4	22	13	6	0	19	14	8	822
5. Brookfield	16	2	1	19	16	2	1	19	899	2048	2947	490	38	49	87	40	64	4	108	24	59	3219
6. Essex North	19	3	6	28	18	3	1	22	988	2189	3177	335	45	19	64	66	44	3	113	14	41	3632
7. Essex South	16	3	7	26	16	3	3	22	917	2524	3441	363	33	23	56	70	31	4	195	17	43	4426
8. Franklin	16	10	7	33	16	10	1	27	989	1929	2918	388	18	57	75	68	61	5	134	10	59	3164
9. Hampden East	13	3	7	23	12	3	2	17	862	1933	2795	496	27	63	85	41	48	7	96	11	50	2671
10. Hampden West	8	9	3	20	8	9	1	18	670	1382	2052	322	30	42	72	37	58	4	99	13	27	1941
11. Hampshire	8	6	4	18	9	6	2	17	1014	1846	2850	292	35	55	90	45	48	0	93	12	48	2813
12. Hampshire East	16	0	12	28	16	0	3	19	1153	2233	3396	496	43	62	106	68	66	6	140	24	52	3102
13. Mendon	9	4	8	21	9	4	1	13	498	1313	1811	261	38	18	56	32	25	1	58	21	29	2136
14. Middlesex South	11	3	3	17	11	3	3	17	739	1740	2479	327	28	47	74	30	52	3	85	13	62	3632
15. Middlesex Union	10	3	8	22	10	3	3	16	779	1692	2481	490	53	47	100	57	40	6	103	11	21	2602
16. Norfolk	23	5	15	43	23	5	3	31	1114	2472	3586	349	72	47	119	78	39	1	118	33	52	5108
17. Old Colony	10	3	8	21	10	3	1	14	515	1304	1819	321	24	11	35	28	25	2	55	23	15	2265
18. Plymouth	7	10	6	23	7	10	2	19	482	1144	1626	160	197	24	221	26	14	4	44	120	30	1871
19. Salem	9	4	4	17	9	4	0	13	389	1198	1603	164	11	11	22	26	12	1	39	2	34	2748
20. Suffolk North	17	1	18	36	16	1	5	22	1621	3562	5183	766	150	187	337	75	196	10	281	36	66	7439
21. Suffolk South	21	1	14	36	21	1	5	26	1581	3359	4940	693	169	248	417	56	154	2	212	45	92	6249
22. Taunton	7	8	5	19	7	8	2	17	675	1533	2208	345	21	30	51	29	25	5	59	11	14	2442
23. Vineyard Sound	5	4	2	11	5	4	4	13	284	610	894	74	65	9	74	19	6	2	27	41	16	876
24. Woburn	10	2	7	19	10	2	2	14	718	1485	2203	339	45	67	112	30	33	6	69	26	41	2453
25. Worcester Central	15	2	15	32	15	2	2	19	1382	2813	4195	701	29	83	112	64	73	2	139	8	24	4707
26. Worcester North	10	4	6	20	10	4	1	15	603	1318	1921	343	17	23	40	47	48	7	102	9	8	2125
27. Worcester South	10	2	4	16	10	2	1	13	674	1441	2115	363	52	33	86	25	44	3	73	30	24	2233
TOTAL:	323	110	210	642	318	111	59	490	22,262	48,520	†71,377	11,520	1,523	1,404	2,928	1,187	1,390	92	2,756	660	992	82,905
TOTAL, 1862:	323	95	202	620	316	95	72	494	23,218	49,976	74,243	11,890	1,346	1,502	2,841	1,225	1,357	87	2,596	646	1,066	82,909

* In some churches *totals* only are given.

† Add 2,102 members for churches not reporting, making 73,479.

In the Tables preceding this Summary, the Reports have been given as they were supplied from the District Associations, and no figure has been inserted without reliable authority.

In giving the total of ministers (642) we have not attempted to separate those who are temporarily or even permanently absent from the State. We have given them, in accordance with the returns of membership in the District Associations. If the absent were taken out, it would lessen the number by 40 or 50.

Reports of church-members cover only the year 1862. But the columns headed "ministers" and "churches" contain the *latest* accessible information.

The "*Absent*" are not additional to *males*, *females*, and *total*, but included in them. Doubtless an equal number attend with our churches while retaining their membership elsewhere.

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REMARKS UPON THE STATISTICS.

ASSOCIATIONS.

The number and names of the District Associations remain the same as in the year 1862.

CHANGES AND DISCREPANCES.

The result reached this year in the Statistics, shows, that with all our care, the system is not yet perfect. Under the heads "Admitted" and "Removed," it appears that the number received into the churches during the year by profession and by letter was 2,928. The number removed was 2,756. By this record we have a gain of 172. On the other hand, the sum total of church members last year was 74,243. This year it is 71,377—a falling off of 2,866. This discrepancy is in part accounted for by the fact, that this year, there are 14 churches that do not make returns of their numbers. In these 14 churches last year there were 2,162 members. Then we have one church of 60 members reporting this year that did not report last year. Striking the balance and we have 2,102 members to be added to the total of this year, making it 73,479. Still we are behind the total of last year, by the number 764, whereas to be in harmony with the other record, we should have made a slight gain. This year 490 churches are returned against 494 last year. It is not supposed that the number of our churches is any less, but the returns are not so complete. For three years the reported number of Sabbath School scholars has remained almost precisely the same. In 1861 it was 82,159. In 1862 it was 82,909. This year it is 82,905.

In 17 of the Associations there has been a loss in the sum total of membership, in 10 there has been a gain. In several of the latter however, owing to revivals, the gain has been very decided, while in those where there has been an actual loss, the loss has usually been slight.

DEATHS.

We give the following list of deaths, as it was published in the Boston Recorder, in connection with the meeting of the General Association, June 26.

1. Rev. Nathaniel B. Blanchard, Aug. 7, 1862, aged 35. Pastor at North Bridgewater.
2. James E. Tower, Aug. 18, aged 28. Licentiate, supplying at North Brookfield.
3. Rev. Stillman Pratt, Aug. 30, aged 58. Pastor at S. Adams, and Editor, Middleboro'.
4. Rev. Dan'l T. Noyes, Oct. 4, aged 38. Pastor at Dorchester, killed at Corinth, Miss.
5. Rev. J. W. Underhill, Oct. 17, aged 33. Pastor at North Amherst.
6. Rev. Asa Hixon, Nov, 16, aged 62. Died at West Medway. Pastor at Oakham.
7. Rev. Jonas Colburn, Nov. 19, aged 72. Died at Chicopee. Pastor at Leveret, &c.
8. Rev. Samuel Backus, Nov. 27, aged 75. Died in Brooklyn, N.Y. Pastor at Palmer.
9. Rev. Samuel Osgood, D. D., Dec. 8, aged 78. Pastor at Springfield.
10. Rev. Lyman Beecher, D.D., Jan. 8, 1863, aged 87. Brooklyn, N. Y. Pastor at Boston.
11. Rev. Elisha Bacon, Jan. 18. Died at Barnstable.
12. Rev. J. Bowers, Feb. 4, aged 57. Died at St. Johnsbury, Vt. Pastor at Wilbraham.
13. Rev. Otis Lombard, Feb. 13, aged 48. Died at Springfield. Pastor at New Marlboro'.
14. Rev. Robert Carver, March 1, aged 53. Pastor at Raynham.
15. Rev. James Means, March 6. Died at Newbern, N. C. Pastor at Concord.
16. Rev. Peter S. Eaton, March 13, aged 64. Pastor at W. Amesbury. Died at Chelsea.

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PASTORAL LETTER.

Adopted, 1863, June 25.

Brethren, reverend and beloved:

New exigencies of the church and of society require, not the invention of novel methods of protection, but the marshaling of the old guards, and the manning of the old defences, with a fresh energy, and a sharpened sagacity. Long ago the only safe strategic policy of Zion was announced: "When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him"—a warning banner which shall put him to flight. "So shall they fear the name of the Lord from the west, and his glory from the rising of the sun." Ever since the church was founded, that hostile flood has been rolling in upon it, with more or less depth and swell. But, whatever this assailing force may be, we have no other means of turning it back than our fathers in the faith have had from the beginning. We must take wisdom and the power of God as revealed in the church through her past ages of trial and triumph; and appropriating these to our special circumstances, renew, through divine help, the victories of the old heroic times against the world, the flesh and the devil.

It is safe to say, dear brethren, that there has never been a better occasion, than these passing days afford, for the exercise of the very highest kind of Christian character and consecration. We have talked about the relaxing, unnerving effects of too much prosperity and ease, in years gone by; and, in our prayer-meetings and pulpits, have sometimes expressed almost a wish that God would break up, in some way, this monotonous flow of good fortune, and put us upon conditions of direct encounter with difficulty and hardship, in our religious life, which should bring out our Christian manliness and heroism in more firmly-set positiveness than it has of late put on. We are fast having the opportunity of precisely such a regirding ourselves for duty. It is upon us already. If the existing perils of Christ's kingdom of truth and holiness have not power to bring all our Christian efficiency into full and steady service, no stress of violent opposition would be likely to move it in that direction. Let us note, carefully if briefly, our present exact position as churches of Christ, with reference to this aspect of affairs.

Our danger is not so much that we shall fail in loyalty to our country, at this crisis of its destiny, as in loyalty to our Divine Head. Our churches have set a noble example of fidelity to the government which protects our

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civil rights. History will again set down, in letters of light, the inspiring record which honors and consecrates our revolutionary annals—that, in this severer conflict of right with wrong, the pastor and members of our denomination have been prompt and true in maintaining the cause of justice, mercy, liberty and law. But this is not necessarily to keep up a corresponding loyalty to God. Patriotism and piety are not the same thing. The tendency runs strongly, just now, to confound them, to regard them as identical. Outside the evangelical churches, this is the popular doctrine of the hour, defended at funerals, glorified in platform speeches, hallowed and made beautiful in glowing verse. Inside that circle, this sentiment is also creeping. But it is only another smooth-skinned serpent stealing subtly into Christ's Eden, to do the primal work of deception and ruin over again. It cannot be too earnestly urged upon you, brethren beloved, that loyalty to your country, in the free and self-denying support of its government, does not of course carry with it a proper spirit of love and allegiance to the kingdom of our Lord and of his Son. The patriot-martyr is not, consequently, a Christian hero. To do and to suffer for our national salvation is not necessarily to meet the claims of the divine glory upon our obedience. If irreligious persons make this, for the time being, their religion, as under other excitements they have done with movements in behalf of temperance and other reforms, we must not fall into that snare. The confounding of these things which, however closely related, are not the same thing, will breed corruption and decay at the very centre of our spiritual vitality.

Bear with us, then, as we renew the expostulations of former addresses, and exhort you to guard from profaneness and neglect the things that are holy. Prominently, the Lord's day of rest and devotion puts in a plea for protection from all needless secularizing. Its value is precisely the value of whatever is included in the instrumentality of the church to civilize and Christianize the world. It gives the church the fulcrum of its lever for lifting whatever needs to be elevated into the atmosphere of religious light and purity. It is emphatically one of the foundations, which, being removed, what shall the righteous do? This needs no argument here. But that undermining tide of Sabbath desecration around does need watching, and turning aside, and drying up. God has built a sea-wall aloug there which we must keep solid, not letting a stone fall out, nor a seam or fissure go a week unstopped. Our Sabbath, under God, has been our salvation. There is no need that this war should destroy it. If it should, it could give us no equivalent good. When peace shall smile again upon us, the full power of an undamaged Sabbath-veneration and observance will be requisite to save that peace from proving a fearful curse.

We observe another nearly related tendency, concerning which we would guard you, in a disposition to adjourn the expectation of much religious progress until the settlement of our national difficulties. It is much like the feeling of the returned tribes of Israel, busy in reconstructing their civil State; "the time is not come," is not now, "to build the house of the Lord." We

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detect this sentiment in our thinned and straitened prayer-meetings; in a diminished urgency of the claims of personal piety through individual private conversation; in a variously expressed, and as we fear, growingly spreading idea that these troublous times are not well suited to carry higher and broader the walls of Zion. If the prayer of the prophet still is offered, "O, Lord, revive thy work, in wrath remember mercy;" is there not a want of faith to look for its answer until the wrath be overpast? If this be so, on any wide scale, it indicates its cause in a running down of the standard of personal, holy living. It shows that communion with God, through fervent effectual prayer, and daily meditating in his testimonies, is less intimate and inspiring than it ought to be. For he is faithful who has promised. But our faith must bring his faithfulness into action; while, at the same time, his Spirit sought in habitual walking with God must stimulate that faith in our hearts. These are the high and pure fountains of saving grace, from which the engrossments of the times are insensibly calling us away. Our closets, brethren, and our domestic altars where the flame of the diurnal sacrifice should never burn more brightly, and our weekly conferences, and our Sabbath ordinances, and our frequent reflecting on the truth of God, and our exhorting one another daily, and provoking one another to love and good works—must counteract this unspiritual, this materializing tendency around us and within us. It is always strong enough, but now it comes like a spring freshet. Let us meet and arrest it by encouraging ourselves, as surely the promises and providences of God will sanction, to anticipate revivals of religion, and the most distinct and successful advances of all Christian undertakings, now in the very noontide heat and burden of our public troubles. We must not consent that the rights and honors of Jesus our Lord be held in abeyance, while even the most sacred of temporal issues is undergoing a trial and a decision.

It will not have escaped you that the missionary spirit, in our churches, is in special danger of dwindling and shrivelling under present influences. We include, in this admonitory suggestion, first, of our benevolent operations abroad. It seems to be appearing not only natural, but well-nigh necessary, to some of our good people that, for awhile, the foreign field of our labors and benefactions should be left within, at least, its present enclosed area, if indeed the cultivation of this can be vigorously kept up. This comes of a growing anxiety, in many hearts, for the spiritual wants of our own land multiplying through the depletion, almost to the point of inanition, of multitudes of our churches, by reason of military demands upon their members. That aspect of our domestic work is painfully affecting and cannot be overlooked. Then again, our sympathies are drawn homeward to the claims of the tens of thousands of recent freedmen whom Providence is casting upon us for Christian instruction and salvation, to turn away from whom in their appealing helplessness, and easily accessible situation, will make us worse than infidels. We understand the feeling, upon this subject, which swells like a great ocean-tide through our Northern Christian heart; and we press you, brethren, to give it scope and outflow, in the most energetic way, to use the favorable moment

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now arrived for their best benefit who have so long waited for this hour of deliverance. But, at the same time, we beseech you not to grow faint nor weary in fulfilling our Saviour's parting command to preach the Gospel to every creature. It is with alarm that we notice an intimation from another great body of Christians in our country, that "the missionary fervor is not high, and is not probably advancing. Contributions are confined to a portion of the churches, and do not increase; missionary publications are not read even when circulated; and while the foreign demand increases by the advance of the work, the stations are not reinforced, and the missionaries overwork and die." We entreat you, brethren in the Lord, that this sad picture of another section of our American Zion be allowed to become no truer of our churches than it now is. The glory will depart from our puritan Israel, when the apostolic zeal, of thirty years ago, to convert the entire world to Christ becomes only a bright, and then a fading tradition.

But there is a second view of this matter which must not be passed by without a word of counsel. You are in danger of losing even this anxiety for home necessities, and settling down in a torpifying half-persuasion, that all which can now be done is to meet the secular drafts of the land upon your resources. These are many and exhausting. You are nobly meeting them—you will continue so to do. But, do not let the error into your hearts or purses, that these disbursements can settle your account current with that glorious Redeemer, who still sits over against the treasury to see how you cast your gifts into it. The wheels of his chariot of salvation must not stop through lack of that motive power which he has left us to furnish. And the surest way to protect yourselves from this defection, this default of service, is to resolve that at no point in the great circle of our religious charities will you begin any curtailments. Greet these regular returning calls upon you with a cordial welcome, believing that God will still give you the means with which to gratify the promptings of a liberal soul.

If we weary you, dear brethren, with these suggestions, it must be our apology that our beloved Zion, and the glory of Christ's dear name, are now exposed to an unusual combination of adverse causes, and threatening perils, through the lack of service on the part of his friends, much more than from any outside aggression. We therefore exhort you to watch and pray that this temptation do not overpower you. For this cause we bow our knees unto the Father of our Lord Jesus Christ; of whom the whole family in heaven and earth is named: that he would grant you according to the riches of his glory to be strengthened with might by his Spirit in the inner man; that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend, with all saints, what is the breadth and length, and depth, and height; and to know the love of Christ which passeth knowledge, that ye might be filled with all the fulness of God. Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be glory in the church by Christ Jesus throughout all ages, world without end. Amen.

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NAMES OF MINISTERS,

[The table published in former years with the title "Unassociated" has become so imperfect, and so practically useless, that we have dropt it the present year, still retaining the names not mentioned elsewhere, in the following list.]

In alphabetical order, with the Post-Office address of each, and with the number of the Association in which each name occurs in the statistics.

Abbe, Frederick R., Abington. 16
Abbot, Jacob J., Uxbridge. 27
Abbot, Joseph, D. D., Beverly. 19
Adams, George M., Conway. 8
Adams, Lucien K., Petersham. 26
Adams, Nehemiah, D. D., Boston. 21
Aiken, James, Hanover. 18
Albro, John A., D. D., Cambridge. 20
Alden, Ebenezer, Jr., Marshfield. 18
Alden, Edmund K., South Boston. 21
Allen, Benjamin R., Marblehead. 19
Allen, George E., Cambridgeport. 20
Allen, Cyrus W., Hubbardston. 26
Allen, George, Worcester.
Allen, Ephraim W., South Berwick, Me. 7.
Allen, William, D. D., Northampton.
Alvord, Frederick, Monson. 9
Alvord, John W., Boston. 21
Ames, Marcus, Lancaster. 20, 26
Anderson, Rufus, D. D., Boston. 20
Angier, Luther H., Sandwich. 23
Angier, Marshall B., Sturbridge. 5
Anthony, George N., Marlboro'. 14
Ashley, Samuel S., Northboro'. 25
Atwood, Edward S., Grantville. 21
Austin, Samuel J., Gardner. 26
Ayres, Rowland, Hadley. 12
Babcock, Daniel H., Shirley. 15
Backus, Joseph W., Lowell. 1
Bacon, James M., Essex. 7
Baker, Abijah R., Lynn. 20
Ballard, Addison, Williamstown. 2
Ball, William J., Bedford. 24
Ballard, Josiah, Carlisle. 14
Bancroft, David, Prescott. 12
Barber, William M., South Danvers. 7
Bardwell, Horatio, D. D., Oxford. 25
Barney, James O., Seekonk.
Barnum, Samuel W., Phillipston. 26
Barrows, Prof. Elijah P., D. D., Andover. 1
Barrows, Homer, Plaistow, N. H. 17
Barrows, William, Reading. 20, 24
Barton, Frederick A., Indian Orchard. 9
Bascom, John, Williamstown. 2
Bates, James, Granby. 12
Beaman, Charles C., Salem. 7
Beaman, Warren H., North Hadley. 12
Beane, Samuel, Norton. 22
Bean, David M., Groton Junction. 15
Beard, Spencer F., Andover. 1
Beckwith, George C., D. D., Boston. 20
Beecher, Charles, Georgetown. 6
Beecher, William H., North Brookfield. 5
Belden, William W., East Attleboro'. 22
Bell, James M., Ashby. 15
Berrow, William H., Blandford. 10
Bessom, William H., Centreville. 23
Bigelow, Andrew, Medfield. 13
Billings, Richard S., Shelburne. 8
Bingham, Joel S., E. Boston. 10
Bisbee, John H., Worthington. 11
Biscoe, Thomas C., Grafton. 27
Bissell, Edwin C., Westhampton. 11
Bixby, Joseph P., Boston. 21
Blagden, George W., D. D., Boston. 20
Blake, George H., N. Ashburnham. 26
Blake, Henry B., Belchertown. 12
Blake, Mortimer, Taunton. 22
Blanchard, Amos, D. D., Lowell. 1
Blanchard, Edmund H., Warwick. 8
Blanchard, William S., Minnesota. 9
Bliss, Charles R., South Reading. 24
Bliss, Zenas, Amherst.
Blodgett, Edward P., Greenwich. 12
Bodwell, Joseph C., Woburn. 24
Bowler, George, Westfield. 10
Boynton, Chas. F., Hubbardston. 26.
Brainerd, Timothy G., Halifax. 18
Braman, Milton P., D. D., Auburndale. 19
Breed, William J., Brookline. 14

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Bremner, David, Rockport. 7
Brewer, Josiah, Great Barrington. 3
Brewster, Cyrus, Haydenville. 11
Bridgman, Lewis, Middlefield.. 11
Briggs, William T., Princeton. 25
Brigham, David, Fall River. 18
Brigham, Levi, Saugus. 19
Brigham, Willard, Ashfield 8
Brooks, Charles, Newburyport. 6
Broughton, Nathaniel H., E. and W. Bridgewater. 16.
Brown, Oliver, South Malden. 16, 20
Buckingham, Samuel G., Springfield. 9
Buffum, Joshua, Billerica. 24
Bullard, Asa, Boston. 20
Bullard, Ebenezer W., Royalston. 26
Bulkley, Edwin A., Groton. 15
Burgess, Ebenezer, D. D., Dedham.
Burgess, Ebenezer, Lanesville. 7
Burnham, Abraham, Haverhill. 6
Burt, Daniel C., Berkley. 17
Bushnell, William, Boston. 20
Butler, Daniel, Groton. 15
Byington, Swift, North Woburn.
Cady, Daniel R., West Cambridge. 21
Caldwell, William E., S. Wellfleet. 4
Campbell, Randolph, Newburyport. 6
Carleton, Hiram, West Barnstable. 23
Carpenter, Eber, Southbridge. 5
Carruthers, William, North Cambridge. 23
Chandler, Azariah, D. D., Greenfield. 8
Chase, Ebenezer, Tisbury. 4
Childs, Alexander C., Chatham. 4, 22
Clapp, Andrew J., Shutesbury. 8
Clapp, Erastus, Easthampton. 11
Clark, Benjamin F., North Chelmsford. 1
Clarke, Benjamin F., Winchendon. 26
Clark, Dorus, Waltham. 20
Clark, Edson L.. Dalton. 2
Clark, Edward, Huntington. 11
Clark, Edward L., N. Bridgewater. 16
Clark, Edward W., Westboro'. 21
Clark, Eli B., Chicopee. 9
Clark, Joseph B., Yarmouth. 23
Clark, Jonas B. Swampscott. 19
Clark, Lewis F., Whitinsville. 27
Clark, Perkins K., South Deerfield. 8
Clark, Sereno D., Sunderland. 8
Clark, Solomon, Plainfield. 11
Clark, Sumner, South Natick.
Clark, Theodore J , Ashfield. 8
Clark, William B., Great Barrington. 3
Clary, Timothy F., Wareham. 17
Cleaveland, James B., Goshen, Ct. 3
Cleaveland, John P., D. D., Lowell. 1
Cloyes, Dana, South Reading. 28
Cobb, Asahel, New Bedford. 17
Cobb, Leander, Marion. 17
Cobb, L. Henry, North Andover. 1
Cobb, Nathaniel, Kingston. 17
Coggin, William S., Boxford. 19
Cogswell, Nathaniel, Yarmouth. 4
Coit, Joshua, Brookfield. 5
Colburn, Moses M., South Dedham. 21
Cole, Samuel, W. Gloucester. 7
Colton, Aaron M., East Hampton. 11
Colton, Theron G., Monson. 9
Cone, Luther H., Chicopee. 9
Conuell, David. W, Hawley. 8
Cook, Russell S., New York. 2
Cooke, Parsons, D. D., Lynn. 19
Coolidge, Amos H., Leicester. 25
Copp, Joseph A., D. D., Chelsea. 20
Cordley, Christopher M., West Brookfield. 1
Corey, John E., North Wrentham. 13
Couch, Paul, Plainfield, Ct. 16
Cowles, John P., Ipswich. 6
Craig, Wheelock, New Bedford. 17
Crawford, William, Danvers. 19
Crawford, Robert, D. D., Deerfield. 8
Cross, Joseph W., West Boylston. 25
Cruickshanks, James, Spencer. 5
Cummings, Preston, Leicester. 25
Currier, Albert H., Ashland. 14
Cushing, Christopher, North Brookfield. 5
Cushing, James R., Rochester 17, 22
Cushman, Job, Plymouth. 18
Cushman, John P., Brighton. 21
Cutler, Ebenezer, Worcester. 25
Dana, J. Jay, Cummington Village. 2, 11
Dashiell, Alfred H., Jr., Stockbridge. 3
Davis, Emerson, D. D., Westfield. 10
Davis, Franklin, Berkley. 22
Davis, Perley B., Sharon. 21
Davis, Timothy, Kingston. 18
Dawes, Ebenezer, Dighton. 22
Dean, Artemas, Greenfield. 8
Deering, John K., South Franklin. 13
Demond, Elijah, Westboro'. 27
Denham, George, Chelsea. 25
Denison, Andrew C., Medford.
Dennen, Steven R., Charlestown. 21
Dennis, Rodney G., Southboro'. 27
Dexter, Henry M., Boston. 21
Dickerman, Lysander, Braintree and Weymouth. 16
Dickinson, Erastus, Sudbury. 14
Dickinson, Noadiah S., Foxboro'. 13
Diman, J Lewis, Brookline. 21
Dimock, Samuel R., Pittsfield. 2
Dodd, Stephen G., East Randolph. 16
Dodge, John, Harvard. 15
Dodge, John H., Wendell. 8
Doggett, Thomas, Groveland. 6
Dole, George T., Lanesboro'. 2
Douglass, Ebenezer, Bridgewater. 18
Dow, Ezekiel, Linebrook. 6, 28
Dowse, Edmund, Sherborn. 14
Duncan, Abel G., Freetown. 22
Dunham, Isaac, Westport. 22

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Durfee, Calvin, Williamstown. 2
Dwight, Edward S., Saco, Me. 12
Dwight, John, North Wrentham. 13
Dyer, E. Porter, Hingham. 16
Dyer, Spencer O., Torringford, Ct. 3
Eastman, David, Amherst. 12
Eastman, Lucius R., Sen., Amherst. 16
Eastman, Lucius R., Jr., South Braintree. 16
Eddy, Zachary, D. D., Northampton. 11
Edgell, John Q. A., Andover. 6
Edwards, John E., Blackstone. 27
Edwards, Henry L., South Abington. 16
Eggleston, Nathaniel H., Stockbridge. 3
Eldridge, Azariah, Detroit, Mich. 17
Ellsworth, A. A., West Dracut. 1
Ely, Alfred, D. D., Monson. 9
Emerson, Alfred, Fitchburg. 15
Emerson, Brown, New Jersey. 26
Emerson, Brown, D. D., Salem. 7
Emery, Joshua, North Weymouth. 16
Farwell, Asa, Haverhill. 6
Fay, Solomon P., Fall River. 21, 22
Felt, Joseph B., LL. D., Boston.
Field, David D., D. D., Stockbridge. 3
Field, George W., Boston. 20
Fisher, Caleb E., Lawrence. 1
Fisher, G. E., Ashburnham. 26
Fisk, Frederick A., Newton.
Fiske, Daniel T., Newburyport. 6
Fitts, James H., West Boylston. 25
Fitz, Daniel, Ipswich. 7
Fletcher, Adin H., Assobet. 14
Fletcher, James, North Danvers. 7
Folsom, George De T., Fairhaven. 9
Ford, George, Tolland. 10. 23
Foster, Aaron, East Charlemont. 8
Foster, Davis, West Newbury. 6
Foster, Eden B., D. D., West Springfield. 10
Foster, Roswell, Chicopee. 9
Foster, William C., North Becket. 2
Fowler, William C., Amherst.
Freeman, George E., Amesbury. 6
Freeman, Joseph, Hanover. 18
French, Edward B., Chatham. 4
Frost, Daniel D., Southport 4
Fuller, Robert W., Stowe. 15
Furber, Daniel L., Newton Centre. 20
Gale, Nahum, D. D., Lee. 3
Gale, Wakefield, Rockport. 7
Gannet, Allen, Lynnfield. 19
Gannett, George, Boston.
Gardner, Austin, West Granville. 10
Garrette, Edmund Y., Millbury. 27
Gay, Ebenezer, Bridgewater.
Gidddings, Edward J., W. Stockbridge. 3
Goldsmith, Alfred, Groton.
Goodhue, Henry A., W. Barnstable. 23
Goodsell, Dana, East Haven, Ct. 12
Gould, George H., Springfield. 9
Gould, William, Pawtucket, R. I. 17
Greeley, Edward H., Methuen. 1
Greene, David, Westboro'. 25
Greene, Henry S., Ballard Vale. 1
Greene, John M., Hatfield. 12
Greene, William B., Needham. 16
Greenwood, Alfred, Natick.
Griffin, Nathaniel H, Williamstown. 2
Gurney, John H., New Braintree. 5
Hall, Gordon, Northampton. 11
Hall, Ogden, Holland. 5
Hall, Thomas A., Otis. 3
Hammond, Charles, Monson. 15
Hanks, Steadman W., Lowell. 1
Harding, John W., Longmeadow. 9
Harding, Sewall, Auburndale. 13
Harding, Willard M., Taunton.
Harlow, William, Wrentham.
Harrington, Eli W., North Beverly. 17, 19
Harrison, Samuel, Pittsfield. 2
Hartwell, John, Leverett. 12
Haskell, Ezra, Canton. 21
Haskell, John, Raynham. 22
Haskell, Henry C., Turkey. 8
Haskell, Thomas N., East Boston. 21
Hatch, Roger C., Warwick. 8
Haven, John, Charlton. 5
Hazen, Timothy A., Egremont. 3
Hawks, Roswell, South Hadley. 12
Hayes, Stephen H., South Weymouth. 16
Headley, Phineas C., Boston.
Herbert, Charles D., West Newbury. 6
Herrington, M., W. Springfield. 10
Hinsdale, Charles J., Blandford. 10
Hitchcock, Calvin, D. D., Wrentham. 13
Hitchcock, Prof. Edward, D. D., LL. D., Amherst. 12
Hitchcock, Milan H., Westminster. 26
Hill, George E, Sheffield. 3
Hine, Sylvester, Northbridge. 27
Hoadley, L. Ives, North Craftsbury, Vt. 25
Hodgman, Edwin R., Westford. 15
Holman, Sydney, Goshen. 11
Holmes, Franklin, New York. 22
Holmes, Sylvester, South Plymouth. 17, 18
Hooker, E. Cornelius, Newburyport. 6
Hooker, Edward P., Medford. 20
Hooker, Henry B., D. D., Boston. 21
Hopkins, Prof. Mark, D. D, Williamstown. 2
Hopley, Samuel, Wellfleet. 4
Hoppin, James M., New Haven, Conn. 7
Hosford, Benjamin F., Haverhill. 6
Hosford, Isaac, Worcester. 1
Hosmer, Samuel D., Nantucket. 17
Houghton, William A., Berlin. 25
Hovey, George L., Deerfield. 8
Hovey, Horace C., Northampton. 11
Howard, Martin S., South Dartmouth. 17
Howland, William W., Ceylon. 8
Hubbard, Richard, Longwood. 21
Hubbell, Henry L., Amherst. 12

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Hunt, Samuel, Franklin. 13
Hutchinson, John C., Richmond. 2
Hyde, Charles M., Brimfield. 5
Ide, Jacob, D. D., West Medway. 13
Ide, Jacob, Jr., Mansfield. 13
Ingersoll, Edw. Payson, Lynn. 19
Jackson, Samuel C., D. D., Andover. 1
Jackson, William C., Dunstable. 15
Jaggar, Edward L. Warren. 5
James, Horace, Chap. 25th Reg't Ms. Vol. 25
Jenkins, Jonathan L., Salem. 1
Jenks, William, D. D., Boston. 20
Jewett, George B., Salem. 7
Jewett, John E. B., Pepperell. 15
Johnson, Alonzo P., Charlemont. 8
Johnson, Amos H., Middleton. 7
Johnson, Edwin, Bangor, Me. 20
Johnson, Frank H., Hamilton. 7
Johnson, Joseph B., Port Norfolk. 16
Jones, T. Newton, North Reading. 24
Jordan, Francis, Springfield.
Keene, Luther, North Brookfield. 5, 17
Kellogg, Elijah, Boston.
Kendall, Charles, Auburn. 25
Kendall, Reuben S., Lenox. 3
Kendall, Silvanus C., Webster. 25
Kimball, Caleb, Medway. 13
Kimball, James P., Falmouth. 23
Kirk, Edward N., D. D., Boston. 21
Kittredge, Abbott E., Charlestown. 20
Kittredge, Charles B., Westboro.' 9
Knight, Richard, South Hadley Falls. 9
Labaree, John C., Sterling. 25
Lane, James P., East Weymouth. 16
Lane, John W., Whately. 12
Langworthy, Isaac P., Chelsea. 20
Lasell, Nathaniel, Amesbury. 6
Laurie, Thomas, West Roxbury. 21
Lawrence, Amos E., Lancaster. 15
Lawrence, John, Stoneham. 24
Leete, T. A., Agawam. 9
Lee, Samuel H., N. Bridgewater. 16
Leonard, Hartford P., Ddgartown. 17
Leonard, Edwin, Rochester. 17
Leonard, Stephen C., Andover. 1
Leonard, William, Dana. 5, 16
Lincoln, Allen, Lynn. 19
Little, Elbridge G., North Middleboro'. 18
Longley, Moses M., Washington. 2
Loomis, Elihu, Littleton. 15
Loomis, Henry Jr., Andover.
Loomis, Wilbur F., Shelburne. 8
Lord, Charles, Buckland. 8
Lothrop, Charles D., Norton. 22
Luce, Leonard, Westford. 15
Lum, Samuel Y., Rehoboth. 22
Lyman, George, Sutton. 27
Lyman, Solomon, Easthampton. 11
McCollom, James T., Bradford. 6
McEwen, Robert, D. D., New London, Ct. 12
McGiffert, W. H., North Adams. 2
McGinley, William A., Shrewsbury. 25
McLean, John Knox, Framingham. 14
McLoud, Anson, Topsfield. 19
Maltby, Erastus, Taunton. 22
Mandell, William A., Lunenburg. 15
Mann, Asa, Granville. 10
Manning, Jacob M., Boston. 20
Marden, George N., Boxboro'. 15
Marsh, Dwight W., Rochester, N. Y. 2
Marvin, Abijah P., Winchendon. 26
Marvin, Elihu P., Medford. 20
Matson, Henry, Cummington. 11
Maynard, Joshua L., East Douglas. 27
Mayo, Warren, Danby, N. Y. 9
Mead, Hiram, South Hadley. 12
Means, James H., Dorchester. 16
Means, John O., Roxbury. 21
Merrick, James L., South Amherst. 12
Merrill, James H., Andover. 1
Merrill, Selah, Chester. 10
Merwin, Samuel J. M., So. Hadley Falls. 12
Miles, James B., Charlestown. 20
Miller, Rodney A., Worcester. 25
Miller, Simeon, Holyoke. 10
Mills, Charles L., Wrentham. 13, 16
Mills, Cyrus T., Ware.
Mills, Henry, Granby. 12
Mitchell, David M., Roxbury.
Moody, Eli, Montague. 8
Moore, Erasmus D., Newton.
Moore, John, Lynn. 19
Moore, Martin, Boston. 16, 28
Mordough, John H., Portland, Me. 7
Morgridge, Charles, Hyannis. 4
Morley, Sardis B., Williamstown.. 2
Morong, Thomas, (where?)
Morse, Charles F., Bulgaria, Adrianople. 25
Morss, George H., Dracut. 1.
Munger, Theodore T., Dorchester. 16
Munroe, Charles W., East Cambridge.
Munroe, Nathan, Bradford, or Boston. 6
Munsell, Joseph R., Harwich. 4
Murphy, E—— D., Monson.
Murray, James O., Cambridgeport. 7, 20
Myrick, Osborne, Provincetown. 4
Nash, John A., New York. 12
Nelson, John, D. D., Leicester. 25
Nichols, D. B., Scituate. 18
Noble, Edward W., Truro. 4
Northrop, Birdsey G., Saxonville. 14
Northrup, J—— H., Millville, N. J. 20
Norton, John F., Athol. 26
Norton, Thomas S., Dover. 13
Nott, Samuel, Jr., Wareham. 17
Oliphant, David, Andover. 1
Packard, David T., Somerville. 20
Paine, Albert, Chelsea. 2
Paine, John C., Gardner. 26
Paine, William P., D. D., Holden. 25

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Painter, Charles C., New Marlboro'. 3
Palmer, Charles R., Salem. 7
Park, Calvin E., West Boxford. 6
Park, Prof. Edwards A., D. D., Andover. 20
Parker, Henry W., New Bedford. 17
Parker, Horace, Leominster. 15
Parker, William W., East Cambridge. 20
Parsons, Henry M., Springfield. 9
Parsons, William L., Mattapoisett. 17
Patrick, Henry J., West Newton. 21
Patrick, Joseph H., West Newton.
Patten, Abel, Billerica. 28
Peabody, Albert B., East Longmeadow. 9
Pease, Giles, Boston.
Peck, David, Barre. 5
Peckham, Joseph, Kingston. 18
Peckham, Samuel H., North Ashburnham. 26
Peirce, Charles H., Millbury. 27
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Phillips, Lebbeus R., Groton. 16
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Pickett, Aaron, Sandisfield. 3
Pike, John, Rowley. 6
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Pomeroy, Rufus, Otis. 3
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Powers, Henry, Mettineague. 10
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Stevens, Moody A., Plympton. 18
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Stone, Harvey M., Middleboro'. 17
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COLLECTION OF STATISTICS.

1. The Statistical Secretary of the General Association will supply the District Statistical Secretaries, 1863, Dec. 20, with a sufficient number of blank Schedules for distribution.

2. Each District Statistical Secretary will supply (Dec. 31) each Minister (or Clerk of a Church having no Minister) within his limits, with a blank Schedule: He will also follow up all delinquents, complete the returns, (requiring the strict observance of every point specified below), and send to the Statistical Secretary of the General Association, during the first week in March, 1864, (1st) a table of the returns from all the Churches, properly arranged and summed up, as in the issue of 1863; (2d) a list of all the members of his Association, with residence, occupation, and date of ordination; (3d) the times of meetings of his Association; (4th) the names of its officers. He will also send to the Statistical Secretary of the General Association, during the second week in June, a list of all ecclesiastical changes, complete, to that time.

3. Each Minister, (or Clerk of a Church having no Minister), is requested to report the Statistics of his Church for the year 1863 to the Statistical Secretary of his Association, during the first week in January, 1864, according to the Schedule below, which is furnished for the purpose.

The following points are to be observed with care: In the column for "Place and Name," give first the name of the Town, followed by that of the village or locality in the town, as "North," "South," etc.; then, the full name of the Church *as authorized in its own documents.* Write all names correctly, legibly and *in full*, giving to each individual at least one Christian name. If the date of church organization do not appear in italics in this year's issue, let it be authenticated from the original documents, and the *authority* stated on the margin of the returns. Write all dates in these reports in the order of the year, month, day. "Ordained" refers to the date when the Minister was set apart by "the laying on of hands"; "installed," the date of his present Pastorate. "Absent" members are those who do not attend with or reside near the church; they are *not* additional to "males," "females," "total." "Sabbath School" denotes the entire membership of a school when most numerous during 1863, including both teachers and scholars, and covering branch schools when under the exclusive care of the reporting Church. "Church members" are reported for the last day of 1863, though for convenience of reference dated 1864, Jan. 1. "Admitted," "Removed," and "Baptisms," cover the whole year 1863, and not a day before or after. Leave no blanks whatever; a blank marks a defective return: Let a vacuum be abhorred, and whenever "none" is the proper designation, express it by the figure "0".

If each officer concerned will hold himself responsible for his share of the work, our Statistics will be full, accurate, and therefore valuable.

Churches.		1864, Aug. 1. Ministers.			Chh. Mem. 1864, Jan. 1.				Admitted. —1863— Removed.							Baptised.		Sab.
Place, and Name.	Organized.	Name.	Ordained.	Installed.	Mal.	Fem.	Tot.	Abs.	Prof.	Let.	Tot.	D'th.	Dis.	Exc.	Tot.	Ad.	Inf.	Sch

INCREASE N. TARBOX, *Statistical Secretary.*

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ERRATUM.

In Table 21, for Steven R. *Haven*, read Steven R. *Dennen*.
" " 23, for *James* B. Clark. read *Joseph* B. Clark.
" " 13, for William L. Ropes, Scribe, read N. S. Dickinson
" " 14, add name of William I. Breed, Southboro'.

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The General Association of Massachusetts.

1864.

MINUTES

OF THE SIXTY-SECOND ANNUAL MEETING;

SPRINGFIELD, JUNE 28–30.

PASTORAL LETTER,

NARRATIVE OF THE STATE OF RELIGION,

AND

STATISTICS OF THE CHURCHES.

BOSTON:
CONGREGATIONAL BOARD OF PUBLICATION.
1864.

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NOTICES.

Meeting of 1865 — at Medford, or Cambridge.

Preacher of the Home Missionary Sermon — Eden B. Foster, D. D., of West Springfield. Substitute — Jacob M. Manning, of Boston.

Associational Preacher — To be appointed by Plymouth Association.

Committee to prepare the Pastoral Letter — Joseph C. Bodwell, of Woburn, Charles E. Reed, of Malden, and William H. Willcox, of Reading.

Committee to prepare the Schedule of Questions directed by Rule IX, Section 7—Charles R. Palmer, of Salem, James Fletcher, of Danvers, and William M. Barber, of South Danvers.

The times and places of meeting of the various Bodies with which this General Association is in correspondence, may be found in the CONGREGATIONAL QUARTERLY, published at Boston, in the January numbers of the respective years.

The "Index" is at the close.

A. H. Q.

OFFICERS.

SECRETARY AND TREASURER.

Rev. ENOCH HALE, Westhampton, ...	1804—1824
Rev. THOMAS SNELL, D. D., North Brookfield, ...	1824—1850
Rev. EMERSON DAVIS, D. D., Westfield, ...	1850—1858
Rev. ALONZO H. QUINT, New Bedford, ...	1858—

STATISTICAL SECRETARY.

Rev. ALONZO H. QUINT, Jamaica Plain, ...	1856—1862
Rev. ISAAC P. LANGWORTHY, Chelsea, ...	1862—1863
Rev. INCREASE N. TARBOX, Boston, ...	1863—1864
Rev. ALONZO H. QUINT, New Bedford, ...	1864—

Tax to be paid at Session of 1865,—75 cents from each member of District Association.

No alterations have been made in RULES, for which see Minutes of 1863.

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MINUTES.

ASSEMBLING.

The General Association of Massachusetts convened in the First Congregational Church, Springfield, at 4 P. M., 28th of June, 1864.

The delegates were called to order by Alonzo H. Quint, Secretary of the Association.

DELEGATES, ETC.

The following ministers were enrolled as Delegates from District Associations, etc: —

Andover — L. Henry Cobb, Steadman W. Hanks.
Berkshire North — Moses M. Longley, Edson L. Clark.
Berkshire South — Nahum Gale, D. D., Josiah Brewer.
Brewster — George F. Walker.
Brookfield — Joshua Coit, Francis N. Peloubet.
Essex North — *None.*
Essex South — *None.*
Franklin — Sereno D. Clark.
Hampden East — Albert B. Peabody, Jeremy W. Tuck.
Hampden West — Emerson Davis, D. D., Townsend Walker.
Hampshire — Edward Clarke, Aaron M. Colton.
Hampshire East — John M. Greene, Rowland Ayres.
Mendon — Jacob Ide, D. D.
Middlesex South — Elnathan E. Strong.
Middlesex Union — Amos E. Lawrence.
Norfolk — Stephen H. Hayes, Lucius R. Eastman, Jr.
Old Colony — Martin S. Howard.
Plymouth — Alexander Fuller, Jr.
Salem — Joseph Tracy, D. D., Levi Brigham.
Suffolk North — William Barrows, Dorus Clark.
Suffolk South — Edwin B. Webb, Edward S. Atwood.

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Taunton — Samuel Woodbury.
Vineyard Sound — Joseph B. Clark.
Woburn — William J. Batt.
Worcester Central — William A. McGinley, Merrill Richardson.
Worcester North — Samuel J. Austin, John F. Norton.
Worcester South — Lewis F. Clark.
Massachusetts Home Missionary Society — Abijah P. Marvin.
Ex Officiis — Alonzo H. Quint, Secretary and Treasurer; Increase N. Tarbox, Statistical Secretary; Henry M. Parsons, Pastor of First Church, Springfield.

HONORARY MEMBERS.

The following ministers were enrolled as Honorary Members: —

Ariel E. P. Perkins, preacher of Home Missionary Sermon.

Delegates to Corresponding Bodies the past year: —

John Pike, to General Convention of Vermont.

Samuel G. Buckingham, Committee to the General Conference of Massachusetts.

Delegates from Corresponding Bodies: —

Constantine Blodgett, D. D., from the Rhode Island Congregational Conference.

Jonathan Clement, D. D., from the General Convention of Vermont.

Joseph Haven, D. D., from the General Association of Illinois.

Henry Cowles, from the Congregational Conference of Ohio.

J. Crane, from the General Association of New York.

Chester Fitch, from the General Assembly of the Presbyterian Church.

J. A. Hawley, from the Presbyterian and Congregational Convention of Wisconsin.

Reuben Gaylord, from the General Association of Nebraska Territory.

ORGANIZATION.

Nahum Gale, D. D., of Lee, was chosen Moderator; Lucius R. Eastman, Jr., of South Braintree, Scribe; and Edson L. Clark, of Dalton, Assistant Scribe.

Prayer was offered by the Moderator.

The Rules of the Association were read and distributed by the Secretary.

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COMMITTEES.

The following Committees were appointed: —

Credentials — Lewis F. Clark, Amos E. Lawrence, William Barrows.

Arrangements — Henry M. Parsons, Moses M. Longley, Levi Brigham.

Nomination of Committees — Stephen H. Hayes, Increase N. Tarbox, Josiah Brewer.

Accounts — Dorus Clark, Moses M. Longley.

Narrative of the State of Religion — William A. McGinley, Rowland Ayres.

Nomination of Delegates to Corresponding Bodies — Emerson Davis, D. D., Aaron M. Colton, Elnathan E. Strong.

Ebenezer Alden, M. D., read a communication from the Massachusetts General Conference, which was laid on the table for future consideration.

The Association listened to the report of the Treasurer.

After receiving and adopting a Report from the Committee of Arrangements, the Association adjourned to a quarter before eight.

HOME MISSIONARY SERMON.

Public services were held at a quarter before eight.

The Home Missionary Sermon was preached by Ariel E. P. Perkins of Ware, from Matt. v. 14: "Ye are the light of the world." The devotional exercises were conducted by William Barrows.

Adjourned to Wednesday at 9 A. M.

SECOND DAY.

Wednesday, 29th June. The Association met according to adjournment. After prayer by Jacob Ide, D. D., the roll was called, and the minutes of the previous day were read and approved.

UNION WITH GENERAL CONFERENCE.

A Report was received from the Committee sent last year to the General Conference of Massachusetts and accepted. On motion of A. P. Marvin, and after discussion by Josiah Brewer, S. W. Hanks, John Pike, A. H. Quint, Joseph Tracy, D. D., Dorus Clark,

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William Barrows, A. P. Marvin, and Emerson Davis, D. D., the Association voted unanimously to adopt the recommendation at the close of the Committee's report, viz: —

"Your Committee recommend that the General Association give no further consideration to the subject of a Union with the General Conference. Meanwhile, your Committee further recommend that the General Association spare no pains to secure to itself fresh interest and renewed energy."

In accordance with the above recommendation, H. M. Parsons introduced the following resolution, which was adopted, viz: —

Resolved, That to secure renewed energy and fresh interest in the legitimate objects for which this General Association exists, the subject be referred to a committee to amend the rules of the Association, so far as necessary to promote these objects, and report at this session.

William Barrows, Abijah P. Marvin, and Edwin R. Webb were appointed as such Committee.

The following vote was passed on motion of H. M. Parsons, viz:

Voted, That the communications from the General Conference be taken from the table, and that the Secretary be directed to acknowledge to the General Conference the receipt of the reply to the proposal of the General Association for a Union, and also communicate a statement of the action of this body upon the report of its Committee.

REPORTS OF DELEGATES TO CORRESPONDING BODIES.

Reports of attendance upon Corresponding Bodies were presented by the following delegates: —

John Pike, delegate to General Convention of Vermont.

Abijah P. Marvin, delegate to the General Associations of Illinois and Indiana.

SALUTATIONS FROM CORRESPONDING BODIES.

Salutations were received from Corresponding Bodies through the following delegates, viz: —

Constantine Blodgett, D. D., from the Congregational Conference of Rhode Island.

Jonathan Clement, D. D., from the General Convention of Vermont.

Henry Cowles, from the Congregational Convention of Ohio.

Joseph Haven, D. D., from the General Association of Illinois.

Chester Fitch, from the General Assembly of the Presbyterian Church.

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J. A. Hawley, from the Presbyterian and Congregational Convention of Wisconsin.

Reuben Gaylord, from the General Association of Nebraska Territory.

In the temporary absence of the regular delegates, salutations were presented by

M. E. Strieby from the General Association of New York.

Salutations were received by letter through Edwin Johnson, from the General Conference of Maine; Martin Kellogg, from the General Association of California; and Anson Clark, from the Presbyterian and Congregational Convention of Wisconsin.

A letter was read from Enoch Sanford, reporting his attendance on the Congregational Conference of Rhode Island.

Sereno D. Clark, Merrill Richardson, and Abijah P. Marvin were appointed a Committee to report resolutions on the State of the Country.

Steadman W. Hanks, George F. Walker, and L. Henry Cobb were appointed a Committee to report resolutions on Temperance.

The Committee on Accounts made a report which was adopted, and a tax of 75 cents for the coming year was voted.

Adjourned to 2½ P. M.

Wednesday, P. M., 2½ o'clock. After prayer by Emerson Davis, D. D., the Association listened to the reports from District Associations.

A hymn was then sung.

The following question was taken up for discussion: —

"In what way can the interest and spirituality of public worship be increased in our congregations?"

The discussion was carried on by Joseph Tracy, D. D., Henry Cowles, Merrill Richardson, Aaron M. Colton, Josiah Brewer, Steadman W. Hanks, and Alonzo H. Quint.

Adjourned to 7½ o'clock.

Wednesday Evening. Association met at 7½ o'clock. Prayer was offered by Rev. Dr. Vermilye of East Windsor, Connecticut.

Statements as to the work among the freedmen were made by Martin Moore, of Boston, and J. A. Hawley, of Wisconsin.

L. P. Rockwood presented the cause of the American Tract Society, New York.

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M. E. Strieby addressed the Association in reference to the work of the American Missionary Association.

Joseph Tracy, D. D., presented the following resolution, viz: —

Resolved, That the support and endowment of Liberia College is, in the judgment of this General Association, an object worthy of the serious and favorable consideration of the friends of sound learning and Christian civilization.

The resolution was adopted.

The Association sang a hymn.

Steadman W. Hanks spoke of the Seamen's Friend Society's work.

E. D. Murphy, of Avon, Ct., and Alonzo H. Quint, gave some account of the labors of the Christian Commission.

After prayer, by Professor Haven, the Association adjourned to Thursday, at 9 A. M.

THIRD DAY.

Thursday, *June* 30. Association met according to adjournment.

The roll was called. Prayer was offered by William W. Woodworth.

The minutes of the previous day were read.

The pastoral letter was presented by Alfred Emerson. The letter was adopted, and the Secretary authorized to present copies to such religious newspapers as choose to publish it.

The Narrative of the State of Religion was read by William A. McGinley, and was adopted, and ordered to be printed.

Emerson Davis, D. D., presented the following report on Delegates to Corresponding Bodies, which was adopted, viz.: —

To the General Conference of Maine:
Primaries — Josiah Brewer, William A. Mandell.
Substitutes — Stephen H. Hayes, Charles W. Wood.

To the General Association of New Hampshire:
Primaries — Edward W. Noble, Martin S. Howard.
Substitutes — Ebenezer Douglass, William G. Tuttle.

To the General Convention of Vermont:
Primaries— Alonzo B. Rich, Daniel L. Furber.
Substitutes — Robert Crawford, D. D., Daniel L. Cady.

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To the Congregational Conference of R. I.:
Primaries — Charles Brooks, Jotham B. Sewall.
Substitutes — James Fletcher, Dorus Clark.

To the General Associations of Connecticut and Oregon:
Primaries — Aaron M. Colton, Samuel H. Tolman.
Substitutes — John M. Green, Seth Sweetser, D. D.

To the General Association of New York:
Primaries — Martin Tupper, Timothy G. Brainerd.
Substitutes — Saml. M. Worcester, D. D., Saml. J. Spalding, D. D.

To the General Conferences of Ohio and California:
Primaries — Henry B. Blake, Amos H. Coolidge.
Substitutes — George E. Fisher, Edmund Y. Garrette.

To the General Association of Illinois and Indiana:
Primaries — Caleb E. Fisher, Edward G. Thurber.
Substitutes — Henry J. Richardson, Addison Ballard.

To the General Association of Michigan:
Primaries — Ezekiel Russell, D. D., James P. Terry.
Substitutes — Alexander C. Child, Isaac Dunham.

To the Presbyterian and Congregational Conventions of Wisconsin and Nebraska:
Primaries — Sereno D. Clark, Stephen R. Dennen.
Substitutes — Richard Knight, Thomas T. Richmond.

To the General Association of Iowa:
Primaries — John Tatlock, Jr., Christopher M. Tyler.
Substitutes — Nathaniel H. Eggleston, Alfred Emerson.

To the General Associations of Minnesota and Kansas:
Primaries — Theron G. Colton, Erastus Maltby.
Substitutes — John C. Paine, Ralph Perry.

To the General Assembly of the Presbyterian Church:
Primaries — James B. R. Walker, James C. Kimball.
Substitutes — Zachary Eddy, D. D., Joseph C. Bodwell.

To the Congregational Unions of England, Wales, and Canada:
Primaries — Andrew J. Willard, Samuel J. Austin.
Substitutes — Steadman W. Hanks, Jacob Roberts.

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CONCERT OF PRAYER FOR THE COUNTRY.

The following resolution, on the observance of the Concert of Prayer for the Country, was presented by Henry M. Parsons, and adopted by the Association, viz.: —

Resolved, That this General Association renew its recommendation to set apart the fourth Sabbath evening of each month for a meeting of prayer in behalf of the country and our army and navy, and also to take a contribution at each meeting in behalf of the Christian Commission.

Emerson Davis, D. D., presented the following preamble and resolution, which were adopted, viz.: —

Whereas, The Providence of God is opening, at the South, a field of philanthropic and spiritual labor of unusual promise and urgency; and whereas the American Missionary Association, by its evangelical character, its tried devotion to the welfare of the slave, and its prompt and efficient labors among the freedmen, seems specially fitted for this work, therefore,

Resolved, That we most cordially commend the American Missionary Association to the churches of this commonwealth, as a suitable channel through which to reach the freedmen of the South with temporal benefactions, education, and the gospel of Christ.

CHANGES IN THE RULES.

William Barrows, in behalf of the Committee on Changes in the Constitution, made the following report, which was adopted by the Association, viz.: —

As it is deemed necessary for harmonious and desirable action, that any important changes in the general management of this body should be discussed and approbated by the local associations constituting it, your Committee would recommend that the following changes be suggested to the several associations for their consideration, and that they be requested to report their views on the same to this committee, before the 1st of April next, and that this Committee report at the next meeting of the General Association

We suggest the question whether the annual meetings of the General Association should be held in Boston on anniversary week, or in different places, according to some general plan. We suggest whether it is desirable so to change our present order of services as to include a report of ministerial statistics and necrology, a concio ad clerum, and essays and discussions on professional, theological, and practical questions, and questions of denominational polity and usage; and that, if the meetings be held in Boston, two or three hours be devoted to free social intercourse, and a dinner in the afternoon of the day. If the meetings be held among the different churches in the country, we suggest the same general programme, with more extended time and exercises. And we suggest that the sermons, essays, and discus-

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sions, so far as they are written exercises, be prepared by persons assigned under a special appointment.

TEMPERANCE.

S. W. Hanks, from a special committee, reported the following resolutions on the subject of Temperance, which were adopted, viz.: —

Resolved, That the increase of intemperance in the community is an alarming evil, calling for the prompt action of every minister of the gospel.

Resolved, That it is the duty of every minister of Christ, by example and precept and instruction from the pulpit, or from house to house, to exert his influence against the custom of using intoxicating drinks as a beverage.

Resolved, That the history of the Temperance Reformation, under the labors of Dr. Lyman Beecher and other ministers of the gospel, affords abundant encouragement for persevering efforts for the suppression of the evils of intemperance.

Resolved, That the law relating to the sale of intoxicating drinks is an evidence of advancing civilization in the community, and should be sustained by every friend of good morals.

CHOICE OF OFFICERS.

Alonzo H. Quint was chosen Secretary, Treasurer, and Statistical Secretary for three years.

STATE OF THE COUNTRY.

Sereno D. Clarke, from the Committee on the State of the Country, presented the following resolutions, which were passed, viz.: —

Resolved, That we render devout thanks to the Sovereign of nations for the many successes He has given our arms, in repressing the present gigantic rebellion against our national life; that He has moved the President, while defending the government, to issue his proclamation of emancipation, and to elevate the negroes to the dignity of soldiers of freedom, inspired him with the apparent willingness to follow the leadings of His Providence, and to inaugurate such measures as promise the entire overthrow of slavery in the United States.

Resolved, That we regard the present terrible war, which is desolating some portion of our fair inheritance, destroying the lives of many of our noblest young men, as a special judgment of God for our great and manifold sins — especially the sin of negro slavery, our devotion to pecuniary interests and selfish gratification, in violation of the requirement of entire consecration to His glory in the salvation of men.

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Resolved, That we feel it to be our first great duty to repent with true godly sorrow, both as ministers and members of churches; to confess and forsake our personal and public transgressions; to humble ourselves so low before God that He can consistently roll away this dark cloud of His judgment, and restore national peace and prosperity.

Resolved, That we ought to realize the solemnity of living in this historic period of our country; the momentous responsibilities which God by this war and its terrible acts of righteousness is throwing upon us, as ministers and churches, in liberating and putting into our hands to educate civilly and religiously thousands, and prospectively millions of slaves, so that their freedom will be a real blessing, both to the slaves and the nation; in opening to our Christian enterprise other rich fields promising abundant harvest; in placing us in the position in which He bids us stem the torrents of immorality and impiety which are rolling in, and will for years roll in upon us, as legitimate consequences of the war; and in summoning us, as His elect host, to engage in the conflict of thought and opinion, almost surely following this fearful conflict of arms; that we ought especially to realize our danger of failing to discharge the duties of the times, to which, if we prove recreant, civil and ecclesiastical liberty throughout the world will mourn, succeeding generations reproach us, and God hurl upon us still more desolating judgments.

Resolved, That in the depths of humility we ought to look to God in earnest, believing prayer, that larger measure of the spirit of holiness may rest upon us, as ministers of Christ, whom God is specially requiring to do our special work with special fidelity; that by hourly living in communion with Him, we may preach the momentous truths of the gospel, in all their living power, as the present crisis demands; that we may possess and manifest the patriotism which is alone kindled at the cross of Christ; and may thus become the honored instruments of diffusing the same spirit of entire consecration to Him whose ambassadors we are, and the same pure, Christ-like patriotism throughout our country.

Resolved, That we assure our brave army, both officers and soldiers, who have left their homes to suffer, bleed, and die for us, that they shall be the daily subjects of our prayers, that they may be protected in danger, cheered in sorrow, and strengthened in weariness, may have the skill and heroism to discharge their perilous duties in a manner acceptable to God and their country, especially that Christ would pardon them through His cleansing blood, and sanctify them by His Spirit; that they may be prepared either to die on the field of strife, or return to adorn their homes by their Christian virtues, and receive the thanks and congratulations of their fellow-citizens as the preservers of our great Republic.

Resolved, That we cordially sympathize with the sick and wounded in our hospitals, and with the bereaved wives, parents, brothers, and sisters who are now clad in the weeds of sorrow all over our land.

Resolved, That while we regard war as one of the direst scourges of man, we will sustain our Government in all Christian measures to defend our

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Union, to protect and extend our free institutions. To accomplish an object so noble and so beneficent, though obtained by the waste of treasure and blood, we hereby pledge our influence, our property, and our sons.

Resolved, That the colored people of our land, both bond and free, by their wisely refraining from all attempts at insurrection and all irregular violence, by their promptness in seizing every opportunity to improve their condition, by their readiness to take up arms, by their aptitude for military discipline, by their undaunted valor in the deadly conflict, and by their humble reliance on the guidance of God, have fairly earned not only the respect and confidence of their countrymen, but a right to all the privileges and immunities of freemen; and that we can neither do justice to them, nor bring the rebellious States back to loyalty, nor expect the free favor of the great Father of us all, until every barrier to their advancement in civil and military life is taken away.

The resolutions were discussed by Merrill Richardson, Henry M. Parsons, Abijah P. Marvin.

APPOINTMENTS FOR 1865.

The following appointments for next year were made: —

Place—Medford or Cambridge.

Preacher of Home Missionary Sermon — Primary: Eden B. Foster, D. D. Substitute, Jacob M. Manning.

Committee to prepare Schedule of Questions — Charles R. Palmer, James Fletcher, William M. Barber.

Committee on Pastoral Letter — Joseph C. Bodwell, Charles E. Reed, Wm. H. Willcox.

Committee of Publication — Alonzo H. Quint, Increase M. Tarbox, Isaac P. Langworthy.

GENERAL CONGREGATIONAL CONVENTION.

Alonzo H. Quint presented the following preamble and resolution, viz.: —

In view of the new conditions of moral and religious enterprise in our country, arising from the peculiar state of public affairs, this Association recognizes the new responsibilities thrown upon our denomination.

And as several General Associations or Conferences have already voted in favor of holding a General Convention of our churches, to consider their duties, and have appointed Committees with power to unite in calling such a Convention, —

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Resolved, That this General Association, approving of the proposed meeting, do therefore appoint a committee of five, with power to join other committees in calling a Convention of our churches.

The propositions having been discussed by Henry M. Parsons, Alonzo H. Quint, Abijah P. Marvin, John Pike, Josiah Brewer, Reuben Gaylord, and William A. McGinley, was unanimously adopted. In accordance with the above vote, Alonzo H. Quint, Emerson Davis, D. D., Isaac P. Langworthy, Joshua W. Wellman, and Nathaniel H. Eggleston, were appointed to act as such Committee.

Adjourned to 2½ P. M.

Thursday, P. M. The Association convened at half-past two for public service. The sermon was preached by Martin S. Howard, from John v. 17 : "But Jesus answered them, My Father worketh hitherto, and I work." The devotional exercises were conducted by Robert Crawford, D. D., and Nahum Gale, D. D.

The Lord's Supper was administered by Reuben Gaylord and Chester Fitch.

VOTE OF THANKS.

It was unanimously

Resolved, That this Association very gratefully acknowledge the genial welcome and the generous hospitality extended to us, so characteristic of the people of Springfield, and that we also tender our sincere thanks to the local Committee of Arrangements, and especially to the Pastor of the First Church, for their efficient coöperation and earnest efforts in promoting the interests of this meeting. And we cherish this occasion among our pleasant memories of Christian privilege and Christian fellowship.

Henry Cowles led in prayer.

The minutes were then read and approved, when, after benediction by the Moderator, the Association adjourned.

NAHUM GALE, *Moderator*.

L. R. EASTMAN, JR., *Scribe*.
E. L. CLARK, *Assistant Scribe*.

A true copy of the minutes.

ALONZO H. QUINT, *Secretary*.

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NARRATIVE OF THE STATE OF RELIGION.

Twenty-five District Associations have presented reports upon the state of religion in their respective limits. Two have not been reported. In the main these narratives agree in the following particulars, namely: 1st. That in material prosperity the churches have rarely if ever been more blessed than at present. This is manifest in freedom from pecuniary embarrassment, the promptness with which funds have been raised for repairing, building places of public worship, and the general tone of worldly independence everywhere apparent.

The Sabbath schools are growing stronger in their hold upon the churches, an increasing reliance being felt in their efficiency as an instrumentality in leading the young to Christ, and advancing in a certain and permanent manner his kingdom.

That the temperance cause, on the whole, is decidedly on the wane. Throughout the commonwealth is deeply felt the entire inefficiency of the means which have been relied upon during the past few years to check the progress of intemperance, and the urgent demand made upon the churches to enter once more upon this work with determined vigor, relying for success, under the blessing of God, upon unceasing vigilance, and the constant, faithful application of God's truth.

That everywhere the hearts of the people have opened in a good degree with the growing demands of the time upon their material aid. The churches have supported the older organization, and contributed to the new ones which have sprung up in our nation's trial, with a liberality which promises a greatly permanent expansion of their benevolence.

But no feature in the reports is more prominent than the development of genuine Christian patriotism, love of country, and reverence for law not merely as sentiments, but rooted in deep conviction of the reason and conscience. As God, in the sharp

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lessons of war, enters every town and cottage, blighting and sundering the dearest hopes and ties known to human hearts, our people are beginning to understand and appreciate the true value of blessings of which they have only boasted, and to recognize the authority of God in the affairs of nations. "The Lord reigneth," is beginning to be felt as a fact.

And amid all the excitement and confusion incident to a great civil war, in which God is cleansing the nation, he has not forgotten his church. Many most precious revivals have occurred in various parts of the State, most of them of unusual magnitude.

Prayer has been frequent, Christians encouraged, and the kingdom of Christ enlarged. New and more glorious conceptions of the power and character of God have dawned upon the minds of his people, leading to humility, faith, and love. The present condition of the churches leads us to hope that they are surely r sing to a higher and broader plane of Christian life.

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PASTORAL LETTER.

The following is the Pastoral Letter presented at the meeting of the Mass. Gen. Association in Springfield June 23, by Rev. Alfred Emerson, of Fitchburg. It was prepared in part by him and in part by Rev. E. P. Smith, of Pepperell, who has for more than a year had general charge of the work of the Christian Commission in the Army of the Cumberland : —

Dear Brethren: —

The record of the Church of Christ becomes more and more eventful with every passing year. Each new event evolves new responsibility. Especially is it so amid the death grapple with slavery and rebellion, which now is taxing the resources of the nation to the utmost.

It cannot therefore be inappropriate to call to mind in this letter some of the duties which the passing history of the kingdom of our Lord makes imperative upon us, as churches and disciples.

Look at some of the facts. The young men of the land are in arms. Many of them will return no more. They who do come back are to tone and shape society for at least two generations. For not a few of them must be men of mark at any time. And for the rest, with three to five years of momentous living, few will return to be ordinary men. And then we must remember that in coming years, as never before, the prestige of life in the field is to give influence among the American people. Thus the future, as well as the present, is in the hands of the army. Now these young men are in a condition at once very perilous and very hopeful. Dear brethren, do they not claim at our hands a large increase of interest and of effort?

Two opposite accounts come from the army. One is of increased recklessness, the other of peculiar susceptibility to religious influence. Both are true. The first feeling of a recruit is freedom from restraint. He is a soldier now — not a citizen, or a son, or a father, or even a man, but a *soldier*. He becomes reckless, wicked. But after a few months in the field, amid its narrow escapes, the graves of his comrades, its wounds and sickness, not unfrequently in utter disgust at the extreme wickedness of others, he begins to feel his loss of character, and to hunger and thirst for something better. Speak kindly to that man of Christ and eternity, bring him in at a soldiers' prayer-meeting, and none so eager as he to listen, so ready to obey.

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Thus it has come to pass that the character of many of our older regiments has become wonderfully changed for the better, as years have passed on. The men have yielded to wise and happy Christian influence. Those have become humble followers of Christ who scarcely ever entered the sanctuary at home. The infidel and the scoffer have bowed before the cross. Thus, too, we have to record the remarkable fact that Christian effort, the past year, has been far more fruitful in the camp than in our own cities and villages. Still strange contrasts are seen in the army — of gaming and psalm singing, of prevailing sin and abounding grace, of prayer and profaneness; such profaneness as we never hear at home, such prayer as the churches know nothing of. In the army there is such faithful, fearless piety as we can scarcely find in all the world beside. The truth is, *virtue* there has its hot-bed, as well as vice. One campaign is an ordinary lifetime. In such circumstances character, good or bad, matures with wonderful rapidity. It is as when lava is pouring from the bosom of the volcano. In an hour it takes form, not to be changed till the heavens are no more. Thus the army is not only the hope of the nation; it is also the field of destiny to hundreds of thousands, and as suggested already, in no small degree, of the country itself.

How important then, at this hour, the work we have to do for the soldier — and *how full of hope.* In the words of one, a few weeks since, in camp: "The army has become a missionary field of the most extraordinary character the world has seen. Nothing is like it, or has been like it in the world. The church has a work to do in respect to this which she does not half appreciate. She must awake to far more earnest effort, far more efficient coöperation, than she has rendered yet." The incentives to action are the strongest that can be presented: the salvation of multitudes who could never be reached before; of multitudes who can never be reached again, — a wise care for the vast interest of the future, depending on the spiritual condition of the returning troops. Shall they come back to be a blessing or a curse? As soldiers usually come, or as Cromwell's did, to be foremost in every good enterprise?"

Our work for the soldiers is *urgent*, too. It must be done quickly if at all. It cannot be deferred. Soon he will lie on "his gory bed," or he will be a soldier no more. We can toil for him to-day; to-morrow it will be too late.

And, dear brethren, let us never forget that the soldiers' claims on us are *high and peculiar.* Certainly we must not neglect or undervalue any other field of Christian enterprise. We must not relax our endeavors in behalf of the Christless at home and abroad, the Catholic, the freedman, or the slave. Still, we say the claims of the defender of our country are high and peculiar. They far outrun every other of humanity, of brotherhood, of Christian philanthropy. We owe him *a debt of gratitude*, which many lightly appreciate, but which *we can never pay.* His body is the rampart which holds back the deluge of war from our homes. His valor makes possible this

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peaceful life in our communities. All we have his valor makes our own. And, oh, at how stern a sacrifice! Every endurance on the field and in the hospital, every torture in the rebel prison, life itself — this is the cost to him. The man who dies for us! Can the claims of any other be compared with his? Passing in a moment away, shedding his blood for us, are we not solemnly bound, if we can, to make it sure that, for the soldier, the precious blood of Jesus shall avail in the last solemn day?

As thoughtfully we weigh all these considerations, is it not plain that *care for the soldiers* — for all the defenders of our country, whether by sea or land — is *the* duty of the present hour?

And how is it to be done? Through every instrument, every agency God has put into our hand.

Let faithful chaplains know, and let their regiments be made to feel, that the chaplain is the representative to them of the piety and sympathy of the churches. Let choice reading for gratuitous distribution be furnished with overflowing liberality, so that the hungry soldier shall never ask in vain for the bread of life. Let every follower of Christ faithfully observe the concert of prayer for the country on the fourth Sabbath evening in every month. And thence, for the soldier, let such fervent petitions rise as God will not disregard. There and everywhere let there be such earnest interest in the soldier's welfare as shall show our gratitude to him and to God for what he has done — our deep concern in what still he has to do.

Many young men in the army are gone from our churches and congregations. As *individuals* let these be warmly remembered by ministers and Christian friends. They are out of sight — they wander in outlying pastures — yet still they are of the flock and the fold. Do they not need, may they not claim, special interest and special care of those beside the still waters at home? Many of our Christian brethren have been absent for years. Could anything be more proper, more salutary in itself, more grateful to the heart of the war-worn veteran than words of Christian counsel and cheer and affection addressed to him personally by his pastor, by the church to which he belongs? Where is the church that has done its whole duty in respect to those dear absent brethren, its fighting members? The Christian Commission is an instrumentality born of the times, and already sealed of God. It is the indispensable complement of every other agency. It cheers the chaplain. It aids him in giving the Word of God to those longing for intellectual and spiritual food. It carries the prayers and alms, the piety and the solicitudes of the sanctuary and fireside, every comfort in its power, to bring directly to our sons and brothers in camp and hospital, on picket post, and in line of battle. To men gathered in groups, its delegate brings a fresh invoice of home religion. His sympathies are warm and gushing, and he speaks of Jesus and danger and duty as no other man can speak. His words are reinforced by the most tender associations, and they awaken memories that keep up the sermon long after the preaching is over and the camp fires are gone out. Wonderfully have these efforts been

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blessed of God. Chapel tents and shady groves in Virginia, Tennessee, and Georgia have witnessed revival scenes unknown before, even in this land of revivals.

The delegates say, on reaching their field, "I had no conception of the blessedness of this work." "The churches do not understand it." "It is apostolic." "I feel as if I was treading closer in the Master's footsteps than ever before." "I have been thinking all day of that judgment welcome: 'Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.'"

So delegates speak. And the permanent agents, who have been toiling in the field from the beginning, are amazed that the churches do not wake up to their duty and their opportunity. Thanks be to God for what has been achieved. But the whole army has not been reached. Far from it. Wickedness abounds. In multitudes still, officers and men are becoming more hardened and reckless. To many old regiments the bread of life has not been offered. Ten new ones a week are going into the field. Thousands of men are falling every day. What we do for the soldier must be done quickly — now.

Brethren, sustain the Christian Commission. Give it the largest possible efficiency. It is one of the best organized, the most economical, the most needed, the most successful agencies that ever cheered the heart of benevolence, or brought relief to man's temporal or spiritual necessities. Give it a large place in your heart and in your contributions. Let its treasury overflow till its work is done. If possible, send your pastor as a delegate, and fill his hands with gifts for the soldier, your tokens of love and gratitude to men who are enduring and periling everything for you. His short absence, amid the appalling scenes of war, will prove a blessing to him and the flock to which he ministers. May be, as others have done, he will bring back from the army the spirit of revival, the richest gift of heaven to the people of his charge.

Dear brethren, by our faith in God, the issue of this struggle is not doubtful. It seems now not to be far distant. But whether distant or not, amid the fearful scenes that yet must come, by every means in our hand, let us be faithful to the soldier. With God's blessing, these noble men shall give us back our country, with all its affluence of good. They shall rid our land of the curse of centuries, and establish universal freedom. They shall make the American name a praise and a blessing in all the earth. They shall send down the wise and happy institutions of the fathers to the remotest times. Dear brethren, when this fearful contest is over, and multitudes have returned to share with us the fruits of their valor — while other multitudes sleep in the shadow of the mountain and the forest — beside the hamlet and the river which their heroic deeds have made immortal, may we be happy in the consciousness that, as in the eye of God, we have been faithful to them in every tender human solicitude, every earnest endeavor for their eternal welfare and the Master's honor.

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TREASURER'S REPORT.

REPORT FOR 1864.

GENERAL ASSOCIATION OF MASSACHUSETTS,
In account with INCREASE N. TARBOX, *Treasurer.*

1864.	*Dr.*
To paid for Treasurer's Account Book,	$ 83
" " Isaac P. Langworthy, deficit of last year	14 41
" " T. R. Marvin, for tickets and blanks,	6 50
" " Postage,	10 26
" " Crocker & Brewster, for blanks for 1863	5 25
" " " " in full for printing Minutes,	179 31
	$216 56

1864.	*Cr.*
By Cash rec'd from Hampden East Association,	$7 00
" " " " Brookfield Association,	8 50
" " " " Taunton Association,	4 00
" " " " Mendon Association,	7 00
" " " " Suffolk South Association,	13 00
" " " " Suffolk North Association,	11 40
" " " " Worcester North Association,	6 00
" " " " Worcester South Association,	5 50
" " " " Worcester Central Association,	9 00
" " " " Berkshire South Association,	5 50
" " " " Plymouth Association,	6 50
" " " " Norfolk Association,	11 50
" " " " Andover Association,	10 50
" " " " Middlesex Union Association	11 50
" " " " Hampden West Association,	4 60
" " " " Franklin Association,	12 00
" " " " Middlesex South Association,	5 00
" " " " Old Colony Association,	5 00
" " " " Vineyard Sound Association,	3 60
" " " " Hampshire East Association,	7 20
" " " " Essex North Association,	7 00
" " " " Hampshire Association,	6 00
" " " " Essex South Association,	3 00
" " " " Woburn Association,	6 65
" " " " Brewster Association,	1 80
" " " " From individual members,	2 75
" " " " Copies sold,	2 25
	$183 75
Balance due the Treasurer,	32 81
	$216 56

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ANNUAL APPOINTMENTS.

The order in which the several Associations have the offer of receiving the ANNUAL MEETING OF THE GENERAL ASSOCIATION; Essex North having the session of 1865:

Suffolk North, Suffolk South, Vineyard Sound, Salem, Berkshire South, Mendon, Andover, Brewster, Taunton, Hampshire, Essex South, Hampshire East, Norfolk, Berkshire North, Middlesex South, Brookfield, Old Colony, Plymouth, Hampden East, Essex North, Hampden West, Franklin, Worcester South, Woburn, Worcester North, Middlesex Union, Worcester Central.

The order in which the several Associations shall appoint one of their number as PREACHER OF THE ASSOCIATIONAL SERMON; Plymouth appointing the Preacher of 1865:

Worcester Central, Suffolk North, Suffolk South, Salem, Berkshire North, Vineyard Sound, Essex South, Franklin, Worcester South, Mendon, Hampden East, Brookfield, Hampden West, Middlesex South, Norfolk, Hampshire, Hampshire East, Worcester North, Old Colony, Plymouth, Taunton, Middlesex Union, Woburn, Essex North, Brewster, Andover, Berkshire South.

The order in which a Committee will be appointed from the several Associations to prepare the PASTORAL LETTER, — one from Woburn being appointed in 1864, who will prepare the Letter to be reported in 1865.

Brewster, Berkshire North, Mendon, Vineyard Sound, Taunton, Essex North, Middlesex South, Plymouth, Hampshire, Hampden East, Suffolk North, Suffolk South, Essex South, Middlesex Union, Woburn, Brookfield, Hampshire East, Franklin, Norfolk, Old Colony, Andover, Worcester Central, Worcester South, Worcester North, Hampden West, Berkshire South, Salem.

The Committee for preparing the SCHEDULE OF QUESTIONS, ordered by Rule IX, Section 7, is taken from the several Associations in alphabetical order, — the Committee appointed in 1864 to report in 1865 being taken from Essex South.

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Delegates to Corresponding Bodies are selected from the several Associations in rotation. At the meeting in 1865 one Substitute Delegate from each District Association will be appointed to the Body whose name stands in the opposite column. It is the privilege of each Association to nominate a person, who will, regularly, become Primary the succeeding year:

Andover, and Mendon,	California, and Ohio.
Berkshire North, and Middlesex South,	England, and Canada.
Berkshire South, and Middlesex Union,	Indiana, and Illinois.
Norfolk, (two,)	Iowa.
Brewster, and Old Colony,	Maine.
Brookfield, and Plymouth,	Michigan.
Essex North, and Salem,	New Hampshire.
Essex South, and Suffolk North,	New York.
Franklin, and Suffolk South,	Rhode Island.
Hampden East, and Taunton,	Vermont.
Hampden West, and Vineyard Sound,	Wisconsin, and Nebraska.
Hampshire, and Woburn,	Kansas, and Minnesota.
Hampshire East, and Worcester Central,	General Assembly, (N. S.)
Worcester North, and Worcester South,	Connecticut, and Oregon.

Changes from year to year are made in the following manner: — The column of Associations remained fixed, the lowest name in the column of States one year, is placed at the head of its own list the next year, the others in that list being lowered, each one line. Thus, next year, "Connecticut, and Oregon" will stand opposite "Andover, and Mendon;" and the remainder will follow in order.

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STATISTICS OF THE CHURCHES.

EXPLANATIONS.

1. Associations are arranged in alphabetical order; Towns, alphabetically in each Association; Churches in each town, according to age; and of each Church, (1) its town, (2) its locality in the town, and (3) its name, which name is always followed, or intended to be, by "ch."

2. The location of Churches not found in the tables where they have hitherto appeared, will be ascertained by referring to the Index of Towns.

3. The "total" of Ministers in each table, is reckoned by the tables, not by membership in the Association; although the membership is given for the convenience of the Association. "Resident" are those who reside in Massachusetts.

4. The columns specifying Churches and Ministers are corrected up to 1864, Aug. 1, or, the time of publication: Church members are reported for the last day of the year preceding, though for convenience of reference dated 1864, Jan. 1: Admissions, removals, and baptisms cover the year 1863: "Absent" are *not* additional to "males," "females," and "total," but included in them: "Sabbath School" includes total membership of teachers and scholars at the time when most numerous during 1863, covering "branch schools" when under the exclusive care of the reporting Church.

5. Churches organized since 1863, are *reported* with their original membership, but are not included in the summaries.

6. Dates of Church organization printed in *italics*, are those which have been *authenticated* for this report by reference to original records; those not so designated may be correct, but the Statistical Secretary has not been able to obtain knowledge on the subject.

7. Dates earlier than 1752 are given in "old style." To reduce these to "new style,"—if it be a date in the 17th century, add ten days; if it be a date of the 18th century (prior to 1752,) add eleven days.

8. "Ordained" denotes the date on which the person was originally set apart to the ministry "by the laying on of hands;" "Installed" denotes the date of his *present* pastorate.

9. All *Post-office addresses* are to be found in the Index of Ministers, and *not* in the tables. The *Towns*, in the latter, are often different from the Post-office addresses in the former.

10. In no instance is any number in these Statistics supplied from the returns of previous years; blanks signify ignorance or carelessness. Nor is a single figure inserted without reliable authority.

11. See "Remarks" at the close of the tables.

I. N. T.

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1. ANDOVER ASSOCIATION.

Churches.		1864, Aug. 1. Ministers.			Chh. Mem. 1864, Jan. 1.				Admitted. —1863— Removed.							Baptized.		Sab.
Place, and Name.	Organized.	Name.	Ordained.	Installed.	Mal.	Fem.	Tot.	Abs.	Prof.	Let.	Tot.	D'th.	Dis.	Exc.	Tot.	Ad.	Inf.	Sch.
Andover, South ch.	1711, *Oct.* 17	Charles Smith	1847, Oct. 10	1861, Dec. 18	89	245	334	49	18	5	23	8	9	0	17	3	4	300
" Theol. Sem. ch.	1816, *Aug.* 20	*Faculty*	*Pastors*	*ex officiis*	343	63	406	340	1	6	7	0	2	0	2	0	0	200
" West ch.	1826, *Dec.* 5	James H. Merrill	1839, Nov. 26	1856, Apr. 30	77	174	251	40	17	2	19	1	0	0	1	8	1	175
" Free Chr. ch.	1846, *May* 7	Stephen C. Leonard	1844, Aug. 30	1859, *St. sup.*	60	138	198	50	1	0	1	2	5	0	7	0	1	175
" Ballardvale, Un. c.	1854, *Dec.* 31	Henry S. Greene	1837, Dec. 27	1855, Apr. 1	10	48	58	1	2	1	3	1	0	0	1	0	19	130
Chelmsford, N. 2d ch.	1824, *Apr.* 27	Benjamin F. Clark	1839, Aug. 1	1839, Aug 1	27	48	75	8	0	1	1	1	0	0	1	0	0	85
Dracut, 1st Ev. ch.	1721, *Mar.* 29	Lyman S. Watts	*Lic.* 1864,	1863, *St. sup.*	15	32	47	14	4	0	4	0	0	0	0	4	0	60
" West ch.	1797, *Aug.* 31	Perrin B. Fisk	1863, Oct. 1	1863, Oct. 1	34	55	89	17	0	3	3	1	0	0	1	0	0	92
" Central Or.ch	1847, *July* 25	George Pierce, Jr.	1863, Oct. 14	1863, Oct. 14	37	57	94	10	1	1	2	0	1	0	1	1	0	125
Lawrence, Law. st. c.	1847, *Apr.* 19	Caleb E. Fisher	1843, Aug. 23	1859, Apr. 13	112	262	374	85	7	7	14	6	16	0	22	5	4	467
" Central ch.	1849, *Dec.* 25	Christop'r M Cordley	1849, Sep. 5	1862, Oct. 15	134	322	456	179	17	25	42	4	28	0	32	2	7	459
Lowell, 1st ch.	1826, *June* 6	George N. Webber	1855, Dec. 5	1862, Sep. 17	82	266	348	155	6	5	11	2	13	0	15	2	5	460
" Appleton-st. c.	1830, *Dec.* 2	J. Eames Rankin	1855, Feb. 27	1862, Dec. 17	49	179	228	50	13	15	28	4	9	0	13	10	1	325
" John-st. ch.	1839, *May* 9	Joseph W. Backus	1852, Sep. 29	1862, Sep. 24	70	300	370	91	11	5	16	2	9	0	11	7	13	420
" Kirk-st. ch.	1845, *May* 21	Amos Blanchard, D. D.	1829, Dec. 25	1845, May 21	79	251	330	85	14	5	19	2	5	0	7	5	2	300
" High-st. ch.	1846, *Jan.* 22	Owen Street	1843, Feb. 3	1857, Sep. 16	71	127	198	43	3	4	7	3	3	0	6	1	4	340
Methuen, 1st ch.	1729, *Oct.* 29	Edward H. Greeley	1849, Nov. 7	1861, Mar. 7	55	115	170	33	3	7	10	6	4	0	10	1	0	194
North Andover, Ev. c.	1834, *Sep.* 3	L. Henry Cobb	1857, Oct. 28	1857, Oct. 28	30	93	123	17	13	7	20	0	9	2	11	6	5	225
Tewksbury, Cong. ch.	1735, *Nov.* 23	Richard Tolman	1845, Sep. 17	1852, Aug. 25	54	114	168	28	8	2	10	1	1	0	2	0	1	130
TOTAL: 19 chhs.,		16 Pastors,† 1 St. sup.,			1428	2889	4317	1295	139	101	240	44	114	2	160	55	67	4662

OTHER MEMBERS.—*Resident:* Elijah P. Barrows, D. D., Hitchcock Prof. of Heb. Lang. and Lit., Andover, ord. 1832, June 6; Spencer F. Beard, Andover, ord. 1829, Jan. 14; John P. Cleaveland, D. D., Lowell, ord. 1827, Feb. 14; Steadman W. Hanks, Sec. Am. Seamen's Friend Society, Lowell, ord. 1840, March 20; Samuel C. Jackson, D. D., Assistant Sec. Mass. Board of Education, Andover, ord. 1827, June 6; David Oliphant, Andover, ord. 1815, May 15; John L. Taylor, Treasurer of Trustees of Phillips Academy, Andover, ord. 1839, July 18.—7.

Non-Resident: Isaac Hosford, Thetford, Vt., ord. 1838, Feb. 14; John C. Phillips, Boston, ord. 1833, Dec. 18.—3.

† In addition to the Professors in the Theological Seminary, and one licenciate.

Association meets—Second Tuesday in February, April, June, October, December.

CALEB E. FISHER, Lawrence, Scribe; C. M.ᵀ CORDLEY, Lawrence, Statistical Scribe.

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2. BERKSHIRE NORTH ASSOCIATION.

Churches.		1864, Aug. 1. Ministers.			Chh. Mem. 1864, Jan. 1.				Admitted—1863—Removed.							Baptized.		Sab
Place, and Name.	Organized.	Name.	Ordained.	Installed.	Mal.	Fem.	Tot.	Abs.	Prof.	Let.	Tot.	D'th.	Dis.	Exc.	Tot.	Ad.	Inf.	Sch.
Adams, North	1827, *Apr.* 19	W. H. McGiffert	1858,	1863, May 13	44	109	153		2	20	22	2	1	0	3	2	5	125
" South	1840,	*No report*	.....	.....														
Becket, North	1849, *Sep.* 25	*No report*	.....	.....														
Dalton	1785, *Feb.* 16	Edson L. Clark	1859, Nov. 30	1859, Nov. 30	36	79	115	36	1	0	1	3	1	1	5	1	2	60
Hinsdale	1795, *Dec.* 17	*No report*	.....	.....														
Lanesboro'	1764, *Mar.* 28	*No report*	.....	.....														
Peru, 1st Cong. ch.	1783, *Apr.* 23	N. G. Bonney	1864, May 16	1864, May 16	46	80	126	22	4	2	6	4	4	0	8	2	0	100
Pittsfield, 1st ch.	1764, *Feb.* 7	*No report*	.....	.....														
" 2d, (colored)	1846, *Feb.* 20	*No report*	.....	.....														
" South ch.	1850, *Nov.* 12	*No report*	.....	.....														
Richmond	1765,	A. J. Quick,	1864, Mar. 7	*St. sup.*	26	64	90	3	10	3	13	6	0	0	6	3	1	75
Washington	1772,	M. M. Longley	1846, May 28	1863, Dec. 23	27	38	65	5	2	30	32	0	1	0	1	2	0	75
Williamstown, 1st ch.	1765,	*No report*	.....	.....														
" College ch.	1834, *June* 15	Mark Hopkins, D. D.	1836,	1836,	57	2	59	55	0	0	0	0	0	0	0	0	0	
" 2d ch.	1836,	Calvin Durfee	1828, Apr. 23	*St. sup.*	15	22	37		2	0	2	0	0	0	0	1	0	73
Windsor, Ch. of Christ	1872,	George W. Stimson	1856,	1863, *St. sup.*	22	35	57	19	0	1	1	1	1	0	2	0	0	90
TOTAL: 16 chhs.,		5 Pastors, 3 St. sups., 8 No report			273	429	702	140	21	56	77	16	8	1	25	11	8	588

OTHER MEMBERS.—*Resident:* Nathaniel H. Griffin, Williamstown, ord. 1839, June 28; Charles V. Spear, Pittsfield, ord. 1852, Oct. 27; Sardis B. Morley, Williamstown, ord 1851, July 9; John Tatlock, Williams College, ord. 1852, Oct. 12; John Bascom, Williams College, ord. Dec. 1853.—6.

Non-Resident: Russel S. Cook, New York City, ord. 1837, Jan. 17; Dwight W. Marsh, Rochester, N. Y., ord. Dalton, 1839, Oct. 2; Albert Paine, Chelsea, 1848, Sep. 7; Marshall D. Saunders, Missionary, Ceylon, ord. Williamstown, 1851, July 17; Hymen A. Wilder, Missionary in South Africa, ord. South Adams, 1849, Feb. 28.—5.

Association meets—First Mondays in March, June, September, and December

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3. BERKSHIRE SOUTH ASSOCIATION.

Churches.		Ministers.			Chh. Mem. 1864, Jan. 1.				Admitted.—1863—			Removed.				Baptized.		Sab.
Place, and Name.	Organized.	Name.	Ordained.	Installed.	Mal.	Fem	Tot.	Abs.	Prof.	Let.	Tot.	D'th.	Dis.	Exc.	Tot.	Ad.	Inf.	Sch.
Alford	1846, *Aug.* 13	*None.*	.....	.....	9	15	24	14	0	0	0	0	1	0	1	0	0	25
Becket, 1st ch.	1758, *Dec.* 28	Lyman Warner	1857, Oct. 28	1862,	32	63	95	16	0	0	0	0	0	0	0	0	0	75
Egremont	1816, *Nov.* 22	Timothy A. Hazen	1854, Oct. 11	*St. supply*	33	74	107	29	0	5	5	2	0	0	2	0	3	183
Great Barrington	1743, *Dec.* 28	T. T. Stratton	.....	1864, March	50	146	196	12										
" Housatonic	1841, *June* 18	Josiah Brewer	1826, May 10	*St. supply*	19	48	67	4	0	2	2	1	1	0	2	0	1	125
Lee	1780, *May* 25	Nahum Gale, D. D.	1842, June 22	1853, Sept. 1	147	300	447	71	34	11	45	7	7	0	14	20	16	260
Lenox	1769,	*Reuben S. Kendall	1845, Dec. 24	1860, Mar. 29	72	155	227	27	33	0	33	2	0	0	2	21	4	100
Monterey	1750, *Sept.* 25	*None*	.....	.....	23	59	82	18	6	0	6	1	2	0	3	4	0	140
Mount Washington	1844, *Oct.* 31	*No return*	.....	.....														
New Marlboro', 1st ch	1744, *Oct.* 13	Charles C. C. Painter	1863, Sept. 22	1863, Sep. 22	37	90	127	34	16	3	19	1	2	0	3	11	1	100
" Southfield	1794, *Apr.* 25	Irem W. Smith	1858, Aug. 18	1861, June 26	23	44	67	5	0	1	1	1	1	0	2	0	1	60
Otis	1799, *Feb.* 2	Thomas A. Hall	1841, June 16	*St. supply*	26	67	93	25	0	2	2	0	1	0	1	0	1	67
Sandisfield	1756, *Feb.* 24	Aaron Pickett	1826, June 23	1851, Jan. 22	69	144	213	51	0	1	1	10	1	0	11	0	0	131
Sheffield	1735, *Oct.* 22	D. D. Shaler	.....	1864, May 17	39	150	189	16	1	5	6	8	4	0	12	1	2	130
Stockbridge	1734, *Oct.* 18	Nath'l. H. Eggleston	1845, Feb. 19	1860, Dec. 25	71	163	234	4	22	6	28	4	10	0	14	11	4	223
" Curtisville	1824, *Dec.* 22	*None*	.....	.....	29	50	79	9	15	0	15	1	2	0	3	9	0	82
West Stockbridge	1833, *Dec.* 25	Edward J. Giddings	1857, Oct. 19	*St. supply*	65	37	102	38	12	4	16	2	1	0	3	5	1	128
" Centre	1789, *June* 14	Lewis Pennell	1833, Sept. 17	1854, Dec. 6	26	42	68	6	0	0	0	4	0	0	4	0	1	75
TOTAL: 18 chhs.,		10 Pastors, 4 St. sup.,			770	1647	2417	389	139	40	179	44	33	0	77	82	35	1904

OTHER MEMBERS.—Alfred H. Dashiell, Chaplain in U. S. Army, ord. 1847, Dec. 28; David D. Field, D.D., Stockbridge, ord. 1804, April 11; Rufus Pomeroy, Otis, ord. 1811, Oct. 15; George Uhler, Curtisville, ord. 1847, Oct. 17.—4.

Non-Resident: Richard T. Searle, Harwinton, Conn., ord. 1845, May 8; James B. Cleaveland, New Hartford, Con., ord. 1852, June 8; Spencer O. Dyer, ord. 1858, April 20; Daniel D. Frost, New Fairfield, Con., ord. 1846, Dec. 30; Winthrop H. Phelps, Chaplain U. S. Army, ord. 1848, Feb. 5; George T. Washburn, Missionary A. B. C. F. M., Madura, India, ord. Lenox, 1859, March 22; Horace Winslow, Binghampton, N. Y., ord. 1842, May 25.—7.

* Not a member of this Association.

Association meets—Last Tuesday in January, April, July, October.

LEWIS PENNELL, West Stockbridge, Scribe and Statistical Scribe.

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4. BREWSTER ASSOCIATION.

Churches.		1864, Aug. 1. Ministers.			Ch. Mem. 1864, Jan. 1.			Admitted.—1863.—Removed.								Baptized.		Sab.
Place, and Name.	Organized.	Name.	Ordained.	Installed.	Mal.	Fem.	Tot.	Abs.	Prof.	Let.	Tot.	D'th.	Dis.	Exc.	Tot.	Ad.	Inf.	Sch.
Barnstable, Hyannis	1854, Jan. 3	Charles Morgridge	1831, Sep. 20	1858, Jan. 21	10	18	28	6	1	0	1	1	0	0	1	0	0	45
Chatham, 1st ch.	1720, *June* 15	Alexander C. Childs	1853, May 18	*St. sup.*	40	95	135	4	2	2	4	1	2	0	3	2	3	150
Dennis, South	1817, *Jan.* 16	A. M. Stone	1848, Nov. 2	*St. sup.*	25	74	99	0	2	0	2	1	0	0	1	2	2	250
Eastham	1646,	*No report*	.....	.....														
Harwich	1747, *Nov.* 6	Jos. R. Munsell	1831, Oct. 26	1857, *St. sup.*	18	63	81	15	0	0	0	6	2	0	8	2	5	110
" Port, Pilgrim ch.	1855, *Mar.* 5	*None*	.....	.....	14	31	45	3	4	0	4	4	0	0	4	3	0	195
Orleans, East	1719,	*None*	.....	.....	16	87	103	0	0	0	0	0	0	0	0	0	0	175
Provincetown	1714, Jan.	Osborne Myrick	1846, Feb. 18	1846, Feb. 15	14	50	64	5	1	0	1	2	1	1	4	0	3	87
Truro, 1st ch.	1711, *Nov.* 1	Edward W. Noble	1849, Dec. 26	1849, Dec. 26	45	67	112	3	3	0	3	1	1	0	2	0	0	135
" North,	1842, *May* 22	Philander Bates	1840,	*St. sup.*	4	12	16	3	2	0	2	1	0	0	1	1	0	75
Wellfleet, 1st ch.	1730,	Geo. F. Walker	1863, July 2	1863, July 2	67	119	186	11	7	2	9	7	2	0	9	10	5	206
" South, 2d ch.	1833, *Dec.* 4	Wm. E. Caldwell	1863, Feb. 10	*St. sup.*	47	85	132	0	22	4	26	1	0	0	1	15	2	201
Yarmouth, West	1840, *Sep.* 30	Robert Samuel	1859, Mar.	*St. sup.*	4	15	19	3	0	0	0	2	1	0	3	0	0	30
TOTAL: 12 chhs.,		3 Pastors, 6 St. sups., 2 vacancies,			304	716	1020	53	44	8	52	27	9	1	37	35	20	1559

OTHER MEMBERS.—*Resident:* Ebenezer Chase, Tisbury, ord. 1810, Aug. 19; Nathaniel Cogswell, Yarmouth, ord. 1822, Aug. 24; Cyrus Stone, Boston, ord. 1826, May 10; Jacob White, Bridgewater, ord. 1835, Jan. 13.—5.

The Puritan church, Sandwich, is extinct.

Association meets—Second Tuesday in April, July, October.

O. MYRICK, Provincetown, Scribe.

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5. BROOKFIELD ASSOCIATION.

Churches.		1864, Aug. 1. Ministers.			Chh. Mem. 1864, Jan. 1.				Admitted. —1863—			Removed.				Baptized.		Sab.
Place, and Name.	Organized.	Name.	Ordained.	Installed.	Mal.	Fem.	Tot.	Abs.	Prof.	Let.	Tot.	D'th.	Dis.	Exc.	Tot.	Ad.	Inf.	Sch.
Barre, Ev. Cong. ch.	1827, Aug. 15	David Peck	1852, Oct. 13	1861, Apr. 16	61	160	221	40	10	11	21	4	5	0	9	7	2	271
Brimfield, 1st Cong. c	1724, *Nov.* 18	Charles M. Hyde	1862, Aug. 19	1862, Aug. 19	42	127	169	16	4	4	8	4	3	0	7	2	7	196
Brookfield, Ev. C. ch.	1756,	Joshua Coit	1860, Nov. 13	1860, Nov. 13	45	85	130	29	4	2	6	1	2	0	3	4	2	120
Charlton, Cal. Con. ch	1761, *Apr.* 16	John Haven	1836, Dec. 14	1850, Apr. 1	19	68	87	16	0	1	1	2	0	1	3	0	3	125
Dana Cong. ch.	1852, *Sep.* 28	.....	.....	.....	12	28	40	8	1	1	2	2	1	0	3	0	0	60
Dudley, Cong. ch.	1732,	Henry Pratt	1851, Oct. 25	1854, Oct. 25	43	102	145	30	3	1	4	3	3	0	6	2	0	150
Hardwick, Or. Con. c.	1736, *Nov.* 17	Martyn Tupper	1828, Apr. 16	1852, June 23	31	75	106	22	5	0	5	0	0	0	0	3	0	105
Holland, Cong. ch.	1765, *Sep.* 12	Ogden Hall	1858, Oct. 13	*St. sup.*	10	22	32	6	0	0	0	0	1	0	1	0	0	60
New Braintree, Co. c.	1754,	John H. Gurney	1850, Feb. 22	1856, Apr. 23	15	69	84	7	0	0	0	2	0	0	2	0	0	125
North Brookfield, 1st Cong. ch.	1752, *May* 28	Christopher Cushing	1849. Feb. 27	1851, Sep. 17	99	187	286	39	0	2	2	7	7	0	14	0	2	250
" Union Con. ch	1854, *June* 6	Luther Keene	1863, Feb. 11	1863, Feb. 11	32	69	101	17	1	4	5	0	0	0	0	1	0	176
Oakham, Ev. Cong. c.	1773, *June* 23	Francis N. Peloubet	1857, Dec. 2	1860, Dec. 26	73	154	227	31	8	3	11	7	7	0	14	4	1	335
Southbridge, Cong. c.	1801, *Sep.* 16	Eber Carpenter	1830, Feb. 17	1835, Dec. 1	48	120	168	34	0	0	0	2	1	0	3	0	0	150
Spencer, Cong. ch.	1744, *May* 17	James Cruickshanks	1858, Sep. 8	1864, Jan. 13	41	120	161	13	1	3	4	1	0	0	1	1	0	227
Sturbridge, Cong. ch.	1736, *Sep.* 29	Marshall B. Angier	1853, June 8	1863, July 1	67	125	192	35	5	2	7	6	1	0	7	4	1	150
Ware, 1st ch.	1751, *May* 5	William G. Tuttle	1851, Apr. 16	1861, Oct. 10	41	84	125	33	1	2	3	2	6	0	8	1	6	130
" East Cong. ch.	1826 Apr. 26	Ariel E. P. Perkins	1844, Sep. 18	1855, Dec. 5	89	186	275	45	2	7	9	2	8	1	11	0	9	290
Warren, Cong. ch.	1742,	Edwin L. Jaggar	1862, Mar. 6	1863, Mar. 17	55	119	174	18	1	5	6	5	2	0	7	1	5	195
West Brookfield, C. c.	1717, *Oct.* 16	Samuel Dunham	.....	*St. sup.*	74	155	229	57	0	0	0	2	7	0	9	0	0	210
TOTAL: 19 chhs.,		16 Pastors, 2 St. sups.,			897	2055	2952	496	46	48	94	52	54	2	108	30	38	3325

OTHER MEMBERS.—*Resident:* Rev. William H. Beecher, North Brookfield, ord. 1830, Mar. 25; M. L. Richardson, ord. —— ——, Globe Village.

Association meets—First Tuesday in January, August, and October, Third Tuesday in April, and Second Tuesday in June.

JOSHUA COIT, Brookfield, Scribe.

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6. ESSEX NORTH ASSOCIATION.

Churches.		Ministers.			Chh. Mem. 1864, Jan. 1.				Admitted. —1863—			Removed.				Baptized.		Sab.
Place, and Name.	Organized.	Name.	Ordained.	Installed.	Mal.	Fem.	Tot.	Abs.	Prof.	Let.	Tot.	D'th.	Dis.	Exc.	Tot.	Ad.	Inf.	Sch.
Amesbury, West	1826, *May* 19	Leander Thompson	1838, Nov. 30	1854, Sep. 20	67	142	209	39	8	0	8	4	0	0	4	3	3	236
" Mills	1831, *Dec.* 6	*None*	.....	.....	35	84	119	41	0	6	6	5	2	1	8	0	0	213
" and Salisbury, Un. Evan. c.	1835, *Oct.* 14	N. G. Goodhue	1843, Oct. 8	*St. sup.*	18	53	71	8	0	1	1	3	0	0	3	0	0	125
Boxford, West	1736, *Dec.* 9	Charles M. Pierce	1863, Sep. 2	1863 Sept. 2	29	40	69	9	0	0	0	2	0	0	2	0	1	68
Bradford, 1st ch.	1682, *Dec.* 29	James T. McCollom	1841, June 25	1854, Jan. 25	88	161	249	9	33	2	35	4	1	0	5	21	2	300
Georgetown	1732, *Oct.* 4	Charles Beecher	1844, Nov. 9	1857, Nov. 19	66	127	193	12	0	3	3	9	0	0	9	0	1	175
" Orth. Cong. ch.	1864, *Jan.* 27	*None*	.....	.....														
Groveland	1729, June 7	*None*	.....	.....	43	108	151	0	12	0	12	1	1	0	2	9	3	125
Haverhill, West	1735, *Oct.* 22	Asa Farwell	1853, Apr. 21	1853, Apr. 21	30	71	101	18	9	0	9	0	2	0	2	5	0	120
" East	1744, Nov. 28	Abraham Burnham	1857, Sep. 20	1857, Sep. 30	9	27	36	5	2	0	2	0	2	0	2	2	2	45
" Centre	1833, *Aug.* 28	Theodore T. Munger	1856, Feb. 6	1864, Jan. 6	59	172	231	15	13	9	22	6	3	0	9	8	2	225
" North, Cong. c	1859, *Mar.* 30	R. H. Seeley, D.D.	1843, July 5	1860, Aug. 8	65	131	196		54	6	60	0	2	0	2	36	8	317
Newbury, 1st ch.	1635 *May or June*	L. Withington, D.D. / John R. Thurston	1816, Oct. 31 / 1859, Jan. 20	1816, Oct. 31 / 1859, Jan. 20	48	132	180	29	7	1	8	5	0	0	5	5	0	154
" Byfield ch.	1706, *Nov.* 17	*None*	.....	.....														
Newburyp't, North ch	1768, Mar. 4	E. Cornelius Hooker	1860, Dec. 11	1860, Dec. 11	67	188	255		5	2	7	7	1	0	8	1	1	258
" Fourth ch.	1793, *May* 30	Randolph Campbell	1835, Apr. 30	1837, Oct. 12	73	132	205	25	5	10	15	3	4	0	7	2	3	120
" Belleville	1808, *Apr.* 2	Daniel T. Fiske, D.D.	1847, Aug. 18	1847, Aug. 18	72	175	247	15	29	8	37	8	3	0	11	19	1	315
" Whitefield ch.	1850, Jan. 1	S. I. Spalding, D.D.	1846, Oct. 28	1851, June 30	51	138	189		2	2	4	2	7	0	9			243
Rowley	1639, *Dec.* 3	John Pike	1810, Nov. 18	1840, Nov. 18	40	115	155	7	0	1	1	2	2	0	4	0	0	110
Salisbury, Hill	1718, *Nov.* 19	Benjamin Sawyer	1809, Nov. 22	*St. sup.*	5	15	20	2	0	0	0	1	0	0	1	0	0	0
W. Newbury, 1st ch.	1698, *Oct.* 26	Charles D. Herbert	1846, Apr. 4	1857, Mar. 5	36	65	101	10	0	0	0	2	8	2	12	0	0	110
" 2d ch.	1731, *Sep.* 1	Davis Foster	1855, Nov. 1	1855, Nov. 1	37	112	149	8	2	6	8	3	0	0	3	0	3	260
TOTAL: 22 chhs.,		17 Pastors, 2 St. sup.			1038	2188	3226	252	182	57	239	67	38	3	108	110	30	3519

OTHER MEMBERS.—*Resident:* John P. Cowles, Principal of Young Ladies' Sem., Ipswich, ord. 1833, June 18; John Q. A. Edgell, Ass't Sec. of Soc. for Prom. of Col. and Theol. Education at the West, Andover, ord. 1832, Sept. 19; Edward W. Hooker, D.D., Newburyport, ord. 1821, Aug. 15; Benjamin S. Hosford, Haverhill, ord. 1845, May 21; Nathan Munroe, Bradford, ord. 1836, Feb. 10; Calvin E. Park, West Boxford, Teacher of a Select Family School, ord. 1838, Oct. 31; Henry A. Woodman, Newburyport, ord. 1842, Nov. 30; G. W. Campbell, Bradford, ord. —— ——; James Cruickshanks, Pastor of Cong. church in Spencer, Ms, ord. 1858, Sept. 8; T. D. P. Stone, ord. 1843, March 3; George R. Freeman, ord. 1858, Sept. 5, Neponset.

Association meets—Third Tuesday in February, April, June, August, October, December.

LEONARD WITHINGTON, D.D., Standing Moderator.

SAMUEL J. SPALDING, Newburyport, Scribe and Statistical Scribe.

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7. ESSEX SOUTH ASSOCIATION.

Churches.		1864, Aug. 1. Ministers.			Chh. Mem. 1864, Jan. 1.				Admitted.—1863—Removed.							Baptized.		Sab.
Place, and Name.	Organized.	Name.	Ordained.	Installed.	Mal.	Fem.	Tot.	Abs.	Prof.	Let.	Tot.	D'th.	Dis.	Exc.	Tot.	Ad.	Inf.	Sch.
Beverly, Wash st. ch.	1837, *Feb.* 8	Alonzo B. Rich	1846, Feb. 7	1852, Dec. 8	38	120	158	15	0	3	3	6	2	0	8	0	5	205
Danvers, Maple-st. ch.	1844, *Dec.* 5	James Fletcher	1849, June 20	1849, June 20	31	83	114	8	11	2	13	1	3	0	4	3	8	317
Essex, 1st ch.	1681, *Sep.* 9	James M. Bacon	1846, Oct. 8	1856, July 9	49	102	151	21	0	1	1	6	1	0	7	0	0	314
Gloucester, West	1716, *Oct.*	Samuel Cole	1840, Jan. 23	*St. sup.*	16	25	41	0	0	0	0	0	0	1	1	0	0	60
" Harbor, Ev. ch.	1829, *Nov.* 17	*Isaiah C. Thacher	1844, Dec. 25	1860, Apr. 26	30	95	125	6	4	5	9	4	0	0	4	3	3	300
" Lanesville	1839, *Aug.* 25	Thomas Morong	1854, Apr. 12	*St. sup.*	13	35	48	3	0	2	2	2	0	0	2	0	0	120
Hamilton	1714,	*None*	.....	.....	59	89	148	25	0	0	0	2	0	0	2	0	1	110
Ipswich, 1st ch.	1634,	Robert Southgate	1832, Jan. 4	1851, July 26	54	169	223	26	3	4	7	4	1	0	5	0	5	237
" South ch.	1747, *Aug.* 22	Daniel Fitz, D. D.	1826, Jan. 28	1826, Jan. 28	40	144	184	20	2	2	4	7	0	0	7	0	3	200
Linebrook, Ipswich, and Rowley	1749, *Nov.* 15	Ezekiel Dow	1845, Feb. 12	1860, Dec. 25	26	26	52	4	0	1	1	4	0	0	4	0	0	60
Lynnfield Cen., E C.e	1720,	M. B. Boardman	1863, Oct. 1	1863, Oct. 1	14	42	56	10	0	0	0	0	3	0	3	0	0	75
Manchester,—																		
Orth. Cong. ch.	1716,	E. Payson Tenney	1859, Oct. 19	*St. sup.*	42	96	138	20	0	3	3	1	3	0	4	0	0	156
" The Orth. Con. ch.	1716,	Francis V. Tenney	1845, Aug. 7	1858, Aug. 18	27	77	104	9	0	0	0	2	1	0	3	0	0	140
Marblehead, 3d ch.	1838, *Sep.* 28	*None*	.....	.....	18	56	74	9	0	0	0	0	0	0	0	0	0	180
Middleton, Ch. of Christ	1729, *Oct.* 22	*None*	.....	.....	55	75	130	25	2	2	4	4	0	0	4	0	0	160
Rockport, 1st ch.	1755, *Feb.* 13	William H. Dunning	1864, Feb. 10	1864, Feb. 10	103	184	287	23	5	2	7	7	3	0	10	4	0	250
" 2d ch.	1855, *Mar.* 15	*None*	.....	.....	29	37	66	6	0	0	0	0	0	0	0	0	0	110
Salem, Tabernacle ch.	1629, *Aug.* 6	Charles R. Palmer	1860, Aug. 29	1860, Aug. 29	57	271	328	32	6	2	8	10	2	0	12	5	4	282
" 3d ch.	1735, *Apr.*	Brown Emerson, D.D.	1805, Apr. 24	1805, Apr. 24	80	261	341	34	1	1	2	3	2	0	5	0	6	398
" Howard-st. ch.	1863, *Dec.* 29	Charles C. Beaman	1839, June 20	*St. sup.*	14	67	81	9	0	0	0	2	2	0	4	0	4	76
" Crombie-st. ch	1832, *May* 3	*None*	.....	.....	52	191	243	45	1	5	6	6	2	0	8	0	0	257
South Danvers, 1st ch.	1713, *Sep.* 23	William M. Barber	1861, Oct. 2	1861, Oct. 2	80	200	280	10	10	4	14	4	9	0	13	4	7	450
TOTAL: 22 chhs.,		13 Pastors, 4 St. sups. 5 vacancies,			927	2445	3372	360	45	39	84	75	34	1	110	19	46	5175

OTHER MEMBERS.—*Resident:* George B. Jewett, Salem—preaching at Rockville, So. Danvers, ord. 1855; Wakefield Gale, Rockport, ord. 1826, May 17.—2.
Non-Resident: Ephraim W. Allen, Pastor, South Berwick, Me., ord. 1843, May 17; James M. Hoppin, Prof. of Pastoral charge, Yale College, New Haven, Ct., ord. 1850, March 27; John H. Mordough, Portland, Me., ord. 1836, May 18; Nelson Scott, ord. (where?); Charles B. Smith, Boston, ord. 1848; Frank H. Johnson, Boston, ord. 1861, Oct. 15; David Bremner, Boxford, ord. 1855, May 2; Ebenezer Burgess, Boston, ord. 1839, March 18; Francis Homes, Lynn — preaching at Tower Hill Chapel, ord. 1854, Oct. 29.
Enumerated elsewhere: Lysander Dickerman, Pastor, Braintree and Weymouth; James O. Murray, Pastor, Cambridgeport, 1st chh.; George E. Wellman, St. Sup., Amesbury Mills; Francis N. Peloubet, Pastor, Oakham.—4.

* Member of Old Colony Association.

Association meets—First Tuesday in February, April, June, August, October, and December.

WILLIAM M. BARBER, South Danvers, Scribe, and Statistical Scribe.

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8. FRANKLIN ASSOCIATION.

Churches.		1864, Aug. 1. Ministers.			Chh. Mem. 1864, Jan. 1.				Admitted. —1863— Removed.							Baptized.		Sab.
Place, and Name.	Organized.	Name.	Ordained.	Installed.	Mal.	Fem.	Tot.	Abs.	Prof.	Let.	Tot.	D'th.	Dis.	Exc.	Tot.	Ad.	Inf.	Sch.
Ashfield, 1st ch.	1763, *Feb.* 22	Edward C. Ewing	1863, Nov. 5	1863, Nov. 5	26	76	102	10	0	1	1	5	0	0	5	0	1	80
" 2d ch.	1855, *June* 13	Theodore Jarvis Clark	1842, Oct. 11	1862, June 11	23	44	67	4	1	0	1	0	1	0	1	1	0	75
Bernardston, Or. C. c.	1824, *Jan.* 13	*Andrew B. Foster	1844, June 16	1863, *St. sup*	18	34	52	14	0	2	2	3	1	0	4	0	0	40
Buckland	1785, *Oct.* 8	Charles Lord	1843, Oct. 20	1860 Mar. 29	47	106	153	27	0	4	4	2	3	2	7	0	12	90
Charlemont, 1st ch.	1768, *June* 6	John S. Whitman,	1861, Sep. 4	1863, *St. sup*	26	48	74	17	0	0	0	1	0	0	1	0	0	70
" East	1845, *Aug.* 6	Aaron Foster	1825, Oct. 19	1850, Feb. 13	24	55	79	16	0	0	0	0	6	0	6	0	1	75
Coleraine	1750,	*Isaac B. Smith	1860, Sep. 11	1862, *St. sup.*	17	42	59	0	3	4	7	3	3	0	6	1	1	100
Conway	1768, *July* 14	Elijah Cutler	1863, Sep. 9	1863, Sep. 9	101	208	309	45	3	4	7	13	2	0	15	1	4	260
Deerfield, Orthodox c.	1835, *June* 2	Robert Crawford, D.D.	1840, Aug. 20	1858, Jan. 13	40	67	107	8	26	2	28	1	3	0	4	12	2	90
" South, 1st c.	1818, *June* 30	Perkins K. Clark	1846, Aug. 26	1859, June 28	60	115	175	11	32	3	35	10	3	0	13	18	3	200
" Monument c.	1848, *Jan.* 29	David A. Strong	1849, Mar. 21	1849, Mar. 21	19	51	70	10	0	0	0	3	4	0	7	0	0	75
Erving, Ev. Cong. ch.	1832, *Sep.* 19	Freeman A. Merrill	1858, July 14	1863, *St. sup*	12	9	21	9	0	3	3	0	1	0	1	0	0	50
Gill	1793,	Abijah Stowell	1844, Sep. 18	*St. sup.*	10	41	51	4	0	1	1	2	2	0	4	0	0	80
Greenfield, 1st ch.	1754, *Mar.* 28	{ Azar Chandler, D.D. / { Daniel H. Rogan	1810, Feb. 7 / 1859, Nov. 12	1832, Oct. 5 / 1863, Mar. 31	28	63	91	13	0	1	1	2	0	0	2	0	5	106
" 2d ch.	1817, *Jan.* 15	Artemas Dean	1849, Feb. 5	1861, Oct. 31	75	148	223	30	1	6	7	3	8	0	11	0	3	200
Hawley, East	1778, *Sep.* 16	Henry Seymour	1843, Mar. 1	1849, Oct. 3	33	53	86	23	1	0	1	5	3	0	8	0	1	70
" West †	1825, *Aug.* 24	*None*	.....	.....	26	34	60	8	0	0	0	4	4	0	8	0	0	50
Heath	1785, *Apr.* 15	*None*	.....	.....	6	14	20	0	0	0	0	1	3	0	4	0	1	†150
Montague, 1st Con. c.	1752, *Nov.* 22	Francis B. Perkins	1860, Feb. 15	1860, Feb. 15	45	88	133	15	2	0	2	3	2	0	5	0	7	120
Northfield, Trin. Co. c	1825, *Nov.* 30	Isaac S. Perry	1858, Jan. 21	1862, *St. sup.*	17	41	58	9	6	0	6	2	2	0	4	3	1	85
Orange, Cen., Ev. C. c.	1846, *Sep.* 23	*Daniel Phillips	1861, Feb. 21	1862, *St. sup.*	43	96	139	20	0	4	4	2	5	0	7	0	0	159
Shelburne, 1st ch.	1770,	Richard S. Billings	1855, June 6	1855, June 6	71	89	160	5	0	1	1	3	1	0	4	0	0	175
" Falls	1850, *Mar.* 6	*None*	.....	.....	59	108	167	31	1	3	4	5	5	0	10	1	0	175
Shutesbury, Or. Co. c.	1742, *Oct.* 27	*None*	.....	.....	19	40	59	6	5	8	13	2	0	0	2	3	0	80
Sunderland	1718, *Jan.* 1	*None*	.....	.....	80	133	213	12	1	3	4	5	2	0	7	0	5	220
Warwick, Trin Co. c	1829, *June* 9	Edmund H. Blanchard	1860, Apr. 25	1860, Apr. 25	14	46	60	10	0	0	0	1	0	0	1	0	0	64
Wendell, Centre, 1st c.	1774, *Nov.* 29	Willard Brigham	1843, May 24	1864, *St. sup.*	15	37	52	8	2	0	2	2	3	0	5	1	1	80
TOTAL: 27 chhs.,		15 Pastors,	8 St. sups.,	5 vacancies,	954	1886	2840	365	84	50	134	83	67	2	152	41	48	3019

OTHER MEMBERS.—*Resident:* Roger C. Hatch, Warwick, ord. 1818, Oct. 23; George L. Hovey, Dist. Sec. of Am. and For. Christian Union, Deerfield, ord. 1838, Sept. 6; Eli Moody, Montague, ord. 1818, Aug. 12; Jeremiah Pomeroy, Ashfield, ord. 1833, Oct. 7; Matthew Kingman, Charlemont, ord. 1845, June 26; J. B. Schwarz, Greenfield, laboring among the Germans of Western Mass.—6.

Non-Resident: William W. Howland, Missionary A. B. C. F. M., Ceylon, India, ord. 1845, Oct. 11; Henry C. Haskell, Missionary, A. B. C. F. M., Philippopolis, Turkey, ord. 1862, Aug. 13; David Connell, ord. 1842, Oct.—3.

* Not members of this Association. † Union School.

Association meets—Second Tuesday in February, May, August, and November.

ROBERT CRAWFORD, D. D., Deerfield, Scribe; PERKINS K. CLARK, South Deerfield, Statistical Scribe.

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9. HAMPDEN EAST ASSOCIATION.

Churches.		1864, Aug. 1. Ministers.			Chh. Mem. 1864, Jan. 1.				Admitted.—1863—			Removed.				Baptized.		Sab.
Place, and Name.	Organized.	Name.	Ordained.	Installed.	Mal.	Fem.	Tot.	Abs.	Prof.	Let.	Tot.	D'th.	Dis.	Exc.	Tot.	Ad.	Inf.	Sch
Chicopee, 1st ch.	1752, *Sep.* 27	Eli B. Clark	1839, Oct. 16	1839, Oct. 16	30	54	84	11	0	0	0	0	0	0	0	0	2	60
" 2d ch.	1830, *July* 3	Roswell Foster	1855, Mar. 14	1863, Oct. 13	42	111	153	51	0	3	3	1	6	0	7	0	1	175
" 3d ch.	1834, *Oct.* 16	Luther H. Cone	1855, Apr. 5	1857, Feb. 19	50	137	187	40	6	8	14	5	10	0	15	5	10	206
Longmeadow	1716, *Oct.* 17	John W. Harding	1850, Jan. 1	1850, Jan 1	63	146	209	13	12	4	16	1	3	0	4	2	5	125
" East	1829, *Apr.* 22	Albert B. Peabody	1860, May 24	1860, May 24	27	67	94	14	0	1	1	0	0	0	0	0	1	87
Ludlow	1789,	Chester Bridgman	1860, Jan. 5	1864, May 18	40	72	112	18	0	0	0	1	0	0	1	0	1	125
Monson	1762, *May* 23	{ Alfred Ely, D. D. / { Theron G. Colton	1806, Dec. 12 / 1849, Sep. 25	1806, Dec. 12 / 1855, May 28	75	149	224	25	0	6	6	9	3	0	12	0	2	200
Palmer, 1st ch.	1790,	Jeremy W. Tuck	1813, Sep. 6	*St. sup.*	18	40	58	20	0	1	1	2	0	0	2	0	0	100
" 2d ch.	1847, *Nov.* 1	Joseph Vaill, D. D.	1814, Feb. 21	1854, Dec. 7	23	77	105	20	0	2	2	1	0	0	1	0	0	100
South Hadley Falls	1824, *Aug.* 12	Richard Knight	1837, May	1856, Sep. 10	37	114	151	43	28	3	31	2	2	0	4	14	1	150
Springfield, 1st ch.	1637,	Henry M. Parsons	1854, Nov. 15	1854, Nov. 16	91	269	360	44	9	22	31	18	19	1	38	5	6	428
" Olivet ch.	1833, *Jan.* 8	.....	.....	.....	58	131	189	26	3	15	18	2	3	0	5	0	2	166
" South ch.	1842, *Mar* 23	Sam. G. Buckingham	1837, May 24	1847, June 16	99	200	299	26	9	7	8	6	11	0	17	0	5	295
" North ch.	1846, *Oct.* 28	L. Clark Seelye	1863, Jan. 20	1863, June 20	90	183	273	42	35	17	52	0	11	0	11	11	6	287
" Indian Orchard	1848, *Mar.* 23	.....	.....	.....	22	44	66	32	0	0	0	0	2	0	2	0	0	60
Wilbraham	1741, *June* 24	John P. Skeele	1850, Oct. 9	1858, Nov. 30	60	107	167	57	0	1	1	5	4	0	9	0	0	118
" South ch	1785,	John Whitehill	1861, Dec. 11	1861, Dec. 11	34	70	104	16	0	1	1	5	1	0	6	0	1	80
TOTAL: 17 chhs.,		15 Pastors. 1 St. sup., 2 vacancies,			854	1976	2835	498	102	91	186	60	75	1	134	37	43	2762

OTHER MEMBERS.—*Resident:* Frederick Alvord, Monson, ord. 1858, July 21; F. A. Barton, Indian Orchard, ord. 1839; James Tufts, ord. (when ?).

Non-Resident: Charles R. Bliss, ord. 1859, April 28, South Reading; Charles B. Kittredge, Westboro', ord. 1833, Oct. 16; Wm. W. Woodworth, Plymouth; George DeF. Folsom, Fair Haven, Ct. ord. 1850, July 16.

Association meets—First Tuesday in February, May, July; second Tuesday in November.

E. B. CLARK, Chicopee, Register, and Statistical Scribe.

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10. HAMPDEN WEST ASSOCIATION.

Churches.		1864, Aug. 1. Ministers.			Chh. Mem. 1864, Jan. 1.				Admitted.—1863—			Removed.				Baptized.		Sab.
Place, and Name.	Organized.	Name.	Ordained.	Installed.	Mal.	Fem	Tot.	Abs.	Prof.	Let.	Tot.	D'th.	Dis.	Exc.	Tot.	Ad.	Inf.	Sch.
Agawam	1819, *Sept.* 1	Ralph Perry	1844, Jan. 3	1847, Dec. 28	38	68	106	8	0	2	2	5	3	0	8	0	0	90
" Feeding Hills	1762, *Nov.* 10	Lewis Grout	1846,	1864, May 17	21	48	69	7	1	0	1	0	5	0	5	0	2	74
Blandford	1735,	Wm. H. Barrows	*Lic.*	*St. sup.*	27	58	85	11	4	0	4	4	7	0	11	2	2	75
Chester, Hill	1769, *Dec.* 20	Francis Warriner	1841, Oct. 16	*St. sup.*	30	53	83	12	0	0	0	2	0	0	2	0	3	75
" Factories	1844, *Nov.* 13	Selah Merrill	*Lic.*	*St. sup.*	8	20	28	1	1	0	1	2	0	0	2	1	0	30
Granville, East	1747,	Archibald Leikie	1846,	*St. sup.*	22	41	63	3	0	0	0	2	2	0	4	0	0	60
" West	1786,	Austin Gardner	1860, Oct. 31	*St. sup.*	22	44	66	0	15	0	15	1	0	0	1	6	5	60
Holyoke, 1st ch.	1799, *Dec.* 4	Simeon Miller	1846, May 7	1846, May 7	25	54	79	18	3	2	5	1	6	0	7	2	1	73
" 2d ch.	1849, *May* 24	James B. R. Walker	1847, Oct. 27	1855, Nov. 8	41	115	156	78	0	1	1	4	2	1	7	0	3	160
Huntington, 2d ch.	1846, *Aug.* 26	Townsend Walker	1844, Mar. 12	1853, Dec. 27	22	42	64	12	0	2	2	0	3	0	3	0	5	80
Montgomery	1797, *June* 30	Wm. H. Moore	*Lic.*	*St. sup.*	3	13	16	1	0	0	0	0	0	0	0	0	0	40
Southampton	1743, *June* 8	Alexander D. Stowell	1858, Nov. 17	*St. sup.*	106	177	283	51	17	3	20	17	4	0	21	8	1	201
Southwick	1773, *Aug.* 16	Thomas H. Rood	1848, Dec. 20	*St. sup.*	9	50	59	10	1	1	2	4	4	0	8	0	1	80
Tolland	1797,	George Ford	1846, Oct.	*St. sup.*	26	67	93	25	8	2	10	9	0	0	9	6	4	70
Westfield, 1st ch.	1679, *Aug.* 27	Emerson Davis, D. D.	1836, June 1	1836, June 1	84	221	305	22	6	16	22	10	6	0	16	4		275
" 2d ch.	1856, *May* 22	George W. Bowler	1849,	1863, April 15	86	143	229	29	6	11	17	2	15	0	17	2	0	225
West Springfield, 1st c.	1698, *June*	Eden B. Foster, D. D.	1841, Aug. 11	1861, Oct. 10	60	139	199	30	0	6	6	6	4	0	10	0	3	125
" " 2d ch.	1850, *Jan.* 10	Henry Powers	1861, Oct. 30	1861, Oct. 30	16	31	47	7	0	3	3	0	2	0	2	0	1	100
TOTAL: 18 chhs.,		9 Pastors.	6 St. sups.,		646	1384	2030	325	62	49	111	69	63	1	133	31	31	1823

OTHER MEMBERS.—C. J. Hinsdale, Blandford, ord. June 15, 1823; M. Harrington, West Springfield, ord. Oct. 4, 1834; Z. Whittemore, Great Barrington, ord. Sept. 5, 1821; Henry Cooley, Feeding Hills, ord. Dec. 2, 1846

Association meets—Second Tuesday February, June, September, November.

EMERSON DAVIS, D. D., Westfield, Scribe, and Statistical Scribe.

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11. HAMPSHIRE ASSOCIATION.

Churches. 1864, Aug. 1.		Ministers.			Chh. Mem. 1864, Jan. 1.				Admitted—1863—Removed.							Baptized.		Sab
Place, and Name.	Organized.	Name.	Ordained.	Installed.	Mal.	Fem.	Tot.	Abs.	Prof.	Let.	Tot.	D'th.	Dis.	Exc.	Tot.	Ad.	Inf.	Sch.
Chesterfield	1764, *Oct.* 30	Wm. W. Rose	1862, Dec. 24	*St. sup.*	10	32	42	5	0	2	2	2	1	0	3	0	0	75
Cummington, 1st ch.	1779, *July* 7	*None*	.....	.....	11	32	43	18	0	0	0	2	0	0	2	0	0	0
" Village	1839, *July* 1	J. Jay Dana	1835, Sep. 9	1861, *St. sup.*	41	58	99	18	0	0	0	3	2	0	5	0	0	120
" West Village	1840, *Sep.* 20	*Jos. B. Baldwin	.....	*St. sup.*	20	36	56	15	0	0	0	1	0	0	1	0	0	91
Easthampton, 1st ch.	1785, *Nov.* 17	Aaron M. Colton	1840, June 10	1853, Mar. 2	79	151	230	15	1	2	3	10	5	1	16	1	2	144
" Payson ch.	1852, *Dec.* 28	S. T. Seelye, D.D.	1846, June 17	1863, Oct. 14	71	162	332	38	0	6	6	4	17	0	21	0	9	250
Goshen	1780, *Dec.* 21	Sydney Holman	1833, Jan. 16	*St. sup.*	26	55	81	20	0	3	3	1	1	0	2	0	0	75
Huntington, 1st ch.	1778, *July*	Edward Clarke	1839, June 19	1860, *St. sup.*	39	63	102	17	0	2	2	2	1	0	3	0	0	130
Middlefield	1783, *Nov.* 18	*None*	.....	.....	33	40	73	22	0	0	0	3	3	0	6	0	0	80
Northampton, 1st ch.	1661, *June* 18	Zachary Eddy, D.D.	1835, Mar. 16	1858, Mar. 3	165	364	529	35	17	9	26	9	3	0	12	5	8	556
" Edwards ch.	1833, *Jan.* 30	Gordon Hall	1848, Oct. 25	1852, Jan. 2	137	231	368	20	5	1	6	4	2	0	6	1	6	169
" Florence ch.	1861, *Oct.* 9	Horace C. Hovey	1858, April 16	1863, Feb. 5	24	44	68	1	27	14	41	0	3	0	3	14	3	154
Plainfield	1786, *Aug.* 31	Solomon Clark	1841, April 12	1858, *St. sup.*	50	96	146	14	0	3	3	5	1	0	6	0	3	240
Westhampton	1779, *Sep.* 1	*None*			93	129	222	18	2	0	2	6	3	0	9	0	11	125
Williamsburg, 1st ch.	1771, *July* 3	Eliphalet Y. Swift	1844, Jan.	1862, June 26	99	149	248	44	0	2	2	10	7	0	17	0	5	200
" Haydenville	1851, *Jan.* 4	*None*	.....	.....	52	102	154	30	0	0	0	2	8	0	10	0	1	150
Worthington	1771, *April* 1	John H. Bisbee	1834, Feb. 20	1838, Dec. 19	67	111	178	25	2	1	3	7	5	0	12	1	1	310
TOTAL: 17 chs.,		7 Pastors,	6 St. sups.,	4 vacancies,	1019	1862	2881	354	54	45	99	63	62	1	126	22	50	2843

OTHER MEMBERS.—*Resident:* Erastus Clapp, Easthampton, ord. 1823, Jan. 1; Solomon Lyman, Easthampton, ord. 1826, Jan. 4; Oliver Warner, Secretary of State, Boston, ord. 1844, June 5; Ebenezer B. Wright, Chaplain of State Almshouse, Monson, ord. 1819, Dec. 8; Cyrus Brewster, Post-Chaplain, Readville, ord. 1843, Aug 23.—5.

Non-Resident: Lewis Bridgman, Westfield, Wisconsin, ord. 1840, Oct. 29; Henry Matson, —— ——.—2.

* Not a member of this Association.

Association meets—First Tuesday in February and May; fourth Tuesday in October.

HORACE C. HOVEY, Northampton (Florence), Scribe and Statistical Scribe.

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12. HAMPSHIRE EAST ASSOCIATION.

Churches.		1864, Aug. 1. Ministers.			Chh. Mem. 1864, Jan. 1.				Admitted.—1863—Removed.							Baptized.		Sab.
Place, and Name.	Organized.	Name.	Ordained.	Installed.	Mal.	Fem.	Tot.	Abs.	Prof.	Let.	Tot.	D'th.	Dis.	Exc.	Tot.	Ad.	Inf.	Sch.
Amherst, 1st Cong. ch	1739, *Nov.* 7	Henry L. Hubbell	1861, April 24	1861, Apr. 24	90	214	304	42	1	11	12	6	3	0	9	0	5	281
" College ch.	1826, *Mar.* 17	Wm. A. Stearns, D. D.	1831, Dec. 14	1854, Nov. 21	60	20	80	13	9	5	14	1	2	0	3	0	0	0
" East, 2d C. ch.	1782, *Nov.* 11	*None*	.....	.....	40	160	200	22	1	2	3	1	3	0	4	1	0	178
" North, C. ch.	1826, *Nov.* 15	*None*	.....	.....	106	149	255	59	0	4	4	1	0	0	1	0	0	124
" South ch.	1824, *Oct.* 14	Walter Barton	1864, Feb. 17	1864, Feb. 17	25	48	73	4	0	0	0	0	1	0	1	0	2	75
Belchertown	1737,	Henry B. Blake	1845, Jan. 1	1855, June 26	97	218	315	20	13	1	14	8	9	0	17	5	6	436
Enfield	1790,	John A. Seymour	1854, Jan. 2	1862, Apr. 17	130	220	350	58	3	5	8	6	2	0	8	2	2	265
Granby	1762,	Henry S. Kelsey	1863, Nov. 28	1863, Nov. 28	92	136	228	40	0	1	1	13	9	0	22	0	4	208
Hadley, 1st ch.	1659,	Rowland Ayres	1848, Jan. 12	1848, Jan. 12	80	125	205	37	1	8	9	3	2	1	6	0	5	224
" Russell ch.	1841,	E. S. Dwight	1844, Dec. 25	*St. sup.*	27	81	108	10	0	0	0	1	2	0	3	0	2	75
" North, 2d ch.	1831,	Warren H. Beaman	1841, Sep. 15	1841, Sep. 15	36	85	121	10	6	2	8	6	1	0	1	3	4	170
South Hadley, 1st ch.	1733,	Hiram Mead	1858, Sep. 29	1858, Sep. 29	81	190	271	67	15	8	23	3	11	0	14	7	9	230
Hatfield	1670,	John M. Greene	1857, Oct. 20	1857, Oct. 20	91	161	252	20	6	0	6	6	3	0	9	1	1	200
Leverett, Cong. ch.	1784, *Nov.* 10	John Hartwell	1859, Sep. 29	1859, Sep. 29	34	63	97	17	1	0	1	1	3	0	4	0	2	130
Prescott, Cong. ch.	1823,	David Bancroft	1838, Oct. 20	1858, June 8	17	27	44	4	1	2	3	0	0	0	0	1	0	80
Pelham	1837,	Wm. H. Dowden	1863, Nov. 5	1863, Nov. 5	9	34	43	17	2	2	4	0	1	0	1	1	7	75
Greenwich	1749,	Edward P. Blodgett	1843, July 6	1843, July 5	38	115	153	19	0	1	1	2	2	0	4	0	0	155
Whately, Cong. ch.	1771,	John W. Lane	1860, Oct. 17	1860, Oct. 17	64	95	159	19	0	2	2	3	2	0	5	0	2	160
South Hadley Falls	1824, *Aug.* 12	Samuel J. M. Merwin	1844, Dec. 18	1860, Dec. 4	30	80	110	18	9	10	19	1	1	43*	45	5	3	150
TOTAL: 19 chhs.,		16 Pastors,	1 St. sup.,	2 vacancies,	1147	2221	3368	496	68	64	132	62	56	44	156	26	54	3141

* By vote of a Council called from all the churches in Hampden East and Hampshire East Associations, and the churches in Westfield,—"Inasmuch as these seceded members have withdrawn themselves from the church contrary to ecclesiastical order, and continue to absent themselves, therefore, *Resolved*, That we advise this church to withdraw from them their watch and care." J. HARDING, Scribe. E. DAVIS, Moderator.

OTHER MEMBERS.—Rev. John Woodbridge, D.D., Chicago, Ill., no charge, ord. 1810, June 20; Rev. Aaron Warner, D.D., Amherst, Mass., no charge, ord. 1823, Sept. 25; Rev. Robert McEwen, D D., New London, Ct., ord. 1833, Oct. 9; Rev. David Eastman, New Salem, Pastor, ord. 1840, Feb. 12; Rev. Charles L. Woodworth, Chaplain 27th Mass. Vols., ord. 1849, Nov. 7; Rev. Henry Mills, Kalamazoo, Mich, stated supply, ord. 1854, Nov. 23; Rev. Franklin Tuxbury, Exeter, N. H., no charge, ord, 1857, July 15; Rev. William S. Tyler, D.D., Amherst, Prof. in College, ord. 1859, Oct. 5; Rev. William Tyler, Auburndale, ord. 1819, Feb. 24; Rev. Roswell Hawks, Painsville, Ohio, ord. 1825, April 20.

Association meets—First Tuesday after first Sabbath in January, March, and July; third Tuesday in September.

HENRY S. KELSEY, Granby, Scribe and Statistical Scribe.

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13. MENDON ASSOCIATION.

Churches.	1864, Aug. 1.	Ministers.			Chh. Mem. 1864, Jan. 1.				Admitted. —1863—			Removed.			Baptized.		Sab.
Place, and Name.	Organized.	Name.	Ordained.	Installed.	Mal.	Fem.	Tot.	Abs.	Prof.	Let.	Tot.	D'th.	Dis.	Exc.	Tot.	Ad.	Inf.	Sch.
Dover, 2d Ev. Con. c.	1839, *Oct.* 23	Thomas S. Norton	1846, Feb. 4	1859, June 20	9	24	33	6	1	1	2	1	0	0	1	0	0	50
Foxboro', Or. Con. c.	1779, *Nov.* 5	Noadiah S. Dickinson	1849, May 26	1858, Mar. 10	52	145	197	12	0	0	0	1	0	2	3	0	0	275
Franklin	1728, *Feb.* 6	Samuel Hunt	1839, July 17	1850, Dec. 4	38	124	162	15	1	1	2	2	3	0	5	0	2	175
" (South) Un. C. c	1855, *Sep.* 13	*Sumner Clark	1845, Jan. 1	*St. sup.*	8	17	25	1	0	0	0	0	1	0	1	0	0	65
Mansfield, Or. Con. c.	1838, *May* 9	Jacob Ide, Jr.	1856, Mar. 26	1856, Mar. 26	32	66	98	4	0	1	1	1	2	0	3	0	4	181
Medfield, 2d Cong. ch.	1828, *Feb.* 6	Andrew Bigelow	1841, Aug. 25	1855, Sep. 12	27	93	120	10	10	0	10	0	1	0	1	6	0	102
Medway, (East), 1st c	1704, (prob.)	Jacob Roberts	1839, July 17	1856, Oct. 9	39	92	131	18	0	2	2	2	0	0	2	0	1	168
" (West), 2d c.	1750, *Oct.* 4	Jacob Ide, D. D.	1814, Nov. 2	1814, Nov. 2	71	139	210	37	0	0	0	5	3	0	8	0	2	200
" Village ch.	1838, *Sep.* 7	David Sanford	1828, May 22	1838, Oct. 3	58	143	201	40	7	6	13	5	5	0	10	4	5	150
Mendon, Evan. ch.		*No report*																
Milford, 1st Cong. ch.	1741, *July* 15	*Alfred A. Ellsworth	1862, Sep. 4	1862, Sep. 4	58	160	218	25	3	12	15	10	2	0	12	1	2	475
Walpole, Or. Con. ch	1826, *Nov.* 13	Edward G. Thurber	1862, Oct. 9	1863, Oct. 14	40	117	157	34	8	1	9	3	2	0	5	4	8	158
Wrentham, Orig. C. c.	1692, *Apr.* 13	*Charles L. Mills	1837, Oct.	1863, Feb. 10	47	160	207	47	5	5	10	3	4	0	7	3	4	245
" North, Union ch.	1839, *July* 18	†John E. Corey	1853, Oct. 12	*St. sup.*	9	25	34	6	0	0	0	0	0	0	0	0	3	65
TOTAL: 14 chhs.,	11 Pastors,	2 St. sups.,	1 vacancy,		488	1305	1793	255	35	29	64	33	23	2	58	18	31	2259

OTHER MEMBERS.—*Resident:* John Dwight, North Wrentham, ord. 1837, Apr. 12; Sewall Harding, Auburndale, ord. 1821, Jan. 17; Calvin Hitchcock, D.D., Wrentham, ord. 1815, Aug. 15; Caleb Kimball, Medway, ord. 1832; William L. Ropes, Cambridge, ord. 1853, Sept. 14.—5.
Non-Resident: Daniel J. Poor, Teacher, Romeo, Michigan, ord. 1840, March 11; Thomas Williams, Providence, R. I., ord. 1807, Jan. 1.—2.

* Not members of this Association. † Member of Taunton Association.

Association meets—Second Tuesday in June and December.

N. S. DICKINSON, Foxboro', Scribe and Statistical Scribe.

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14. MIDDLESEX SOUTH ASSOCIATION.

Churches.	1864, Aug. 1.	Ministers.			Ch. Mem. 1864, Jan. 1.				Admitted.—1863.—Removed.							Baptized.		Sab.
Place, and Name.	Organized.	Name.	Ordained.	Installed.	Mal.	Fem.	Tot.	Abs.	Prof.	Let.	Tot.	D'th.	Dis.	Exc.	Tot.	Ad.	Inf.	Sch.
Ashland, 1st ch.	1835, *Jan.* 21	Albert H. Currier	1862, Dec. 3	1862, Dec. 3	48	104	152	22	0	3	3	1	5	0	6	0	2	175
Concord, Trin. ch.	1826, *Jan.* 5	Edward S. Potter	1843, May	*St. sup.*	20	76	96	15	6	4	10	5	5	0	10	2	2	136
Framingham,—																		
Hollis Ev. ch.	1701, *Dec.* 8	John Knox McLean	1861, June 5	1863, Feb. 19			260		5	17	22	5	5	0	10	4	7	244
" Saxonville,—																		
Edwards ch.	1835, *May* 26	George E. Hill	1851, June 5	1863, Oct. 15	31	105	136	12	0	0	0	1	3	0	4	0	1	158
Holliston, 1st ch.	1728, *Nov* 20	Joshua T. Tucker	1837, Apr. 16	1849, June 6	118	263	381	52	3	8	11	7	4	3	14	2	5	227
Hopkinton	1724, *Sep.* 2	John C. Webster	1837, Mar. 15	1838, Dec. 19	55	111	166	7	3	5	8	6	0	0	6	2	2	300
Lincoln	1747, *Aug.* 18	Henry J. Richardson	1860, Sep. 6	1860, Sep. 6	26	50	76	15	0	0	0	1	1	0	2	0	3	129
Marlboro', Union	1836, *Mar.* 18	George N. Anthony	1855, Oct. 3	1860, Nov. 8	59	142	201	33	11	4	15	4	4	0	8	9	6	225
Natick, 1st Cong. ch.	1802, *Feb.*	Charles M. Tyler		1859, May 19	69	167	236	30	21	4	25	5	7	0	12	8	3	350
" So., John Eliot ch.	1859, *Nov.* 16	Elnathan E. Strong	1859, Apr. 10	1859, Nov. 16	12	29	41	3	3	4	7	0	0	0	0	0	6	129
Sherborn	1685, *Mar.* 26	Edmund Dowse	1838, Oct. 10	1838, Oct. 10	54	118	172	31	6	3	9	4	0	0	4	4	1	175
Southboro', Pilgrim c.	1831, *Feb.* 17	*None*			55	78	133	18	0	3	3	3	4	0	7	0	0	111
Stowe,	1839, *Mar.* 11	*No public services*																
" Assabet	1852, *Sep.* 23	Adin H. Fletcher	1845, Oct. 15	*St. sup.*	13	48	61	12	0	0	0	2	0	0	2	0	1	95
Sudbury, Union Ev. c.	1640, *Aug.*	Erastus Dickinson	1835, Sep. 25	1856, May 14	56	121	177	9	0	0	0	10	5	0	15	0	10	200
Wayland	1828, *May* 21	Henry Bullard	1863, Oct. 1	1863, Oct. 1	47	96	143	31	2	2	4	3	0	0	3	0	7	100
TOTAL: 16 chhs.,	12 Pastors,	2 St. sups.,	2 vacancies,		663	1508	2431	290	60	57	117	57	43	3	103	31	56	2754

OTHER MEMBERS.—*Resident:* Birdsey G. Northrop, Saxonville, ord. 1847, March 10; Increase N. Tarbox, Sec. of Am. Ed. Soc., West Newton, or Boston, ord. 1844, Nov. 22; William M. Thayer, Editor, Franklin, ord. 1849, June 20.—3.

Association meets—First Tuesday in January, April, July, and October.

GEORGE N. ANTHONY, Marlboro', Scribe; INCREASE N. TARBOX, West Newton, or Boston, Statistical Scribe.

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15. MIDDLESEX UNION ASSOCIATION.

Churches. 1864, Aug. 1.		Ministers.			Chh. Mem. 1864, Jan. 1.				Admitted.—1863—Removed.							Baptized.		Sab.
Place, and Name.	Organized.	Name.	Ordained.	Installed.	Mal.	Fem.	Tot.	Abs.	Prof.	Let.	Tot.	D'th.	Dis.	Exc.	Tot.	Ad.	Inf.	Sch.
Acton	1832, *Mar.* 13	*Geo. W. Coleman	1863, Nov. 12	1863, Nov. 12	61	107	168	56	0	0	0	6	5	0	11	0	0	92
Ashby	1776, *June* 12	*None*			48	94	142	11	0	2	2	6	2	0	8	0	0	150
Boxboro'	1784, *Apr.* 29	†George N. Marden	1862, Oct. 9	1862, Oct. 2	25	33	58	19	1	0	1	2	2	0	4	1	1	70
Dunstable	1757, *May* 12	William C. Jackson	1835, Oct. 13	1859, Nov. 2	23	50	73	16	0	0	0	2	2	0	4	0	0	80
Fitchburg	1768, *Jan.* 27	Alfred Emerson	1845, Oct. 15	1858, June 2	119	258	377	72	2	22	24	8	12	0	20	1	5	395
Groton	1664, *July* 12	*None*	.....	.....	54	153	207	21	3	2	5	5	8	0	13	2	3	138
" South	1861, *Sep.* 5	David M. Bean	1863, July 23	*St. sup.*	11	18	29	2	1	2	3	0	1	0	1	1	0	80
Harvard	1733,	John Dodge	1842, June 15	1844, May 10	39	102	141	34	0	4	4	4	10	0	14	0	3	125
Lancaster	1839, *May* 22	Amos E. Lawrence	1848, June 25	1860, Oct. 10	21	52	73	12	1	2	3	2	7	0	9	0	0	108
Leominster	1822, *Dec.* 25	Horace Parker	1861, May 31	*St. sup.*	81	171	252	39	14	21	35	6	3	0	9	3	4	280
Littleton	1840, *May* 14	Elihu Loomis	1851, Oct. 22	*St. sup.*	18	34	52	9	2	1	3	1	0	0	1	1	0	65
Lunenburg	1835, *June* 10	William A. Mandell	1842, Apr. 2	1856, Jan. 2	27	73	100	7	0	1	1	1	0	0	1	0	4	100
Pepperell	1747, *Jan.* 27	Edward P. Smith	1856, June 11	1856, June 11	98	204	302	62	5	1	6	7	0	1	8	5	0	336
Shirley	1828, *Mar.* 12	Albert I. Dutton	1863, Nov. 11	1863, Nov. 11	13	29	42	8	0	1	1	3	0	0	3	0	0	70
Townsend	1734, *Oct.* 16	John C. Hutchinson	1859, Dec. 20	*St. sup.*	62	130	192	43	0	0	0	8	3	0	11	0	1	274
Westford	1828, *Dec.* 25	Edwin R. Hodgman	1849, May 17	*St. sup.*	40	102	142	40	0	4	4	2	3	0	5	0	2	125
TOTAL: 16 chhs.,	10 Pastors,	5 St. sups.,	1 vacancy,		740	1610	2350	451	29	63	92	63	58	1	122	14	23	2488

OTHER MEMBERS —*Resident:* Robert W. Fuller, Stowe, ord. 1841, June 10; John E. B. Jewett, Pepperell, ord. 1851, Sept. 10: Leonard Luce, Westford, ord. 1829, April 8; Milan C. Stebbins, Teacher, Lancaster, Licentiate; James M. Bell, Ashby, ord. 1858, July 21; George Trask, Anti-Tobacconist, Fitchburg, ord. 1830, Sept. 15—5

Non-Resident: Daniel B. Babcock, —— ——, ord. 1839, Nov. 7; Edwin A. Bulkley, Brooklyn, E D. New York, ord 1847, Oct. 11; Daniel Butler, Somerville, (?) Sec. Mass. Bible Society, ord. 1838, Oct. 13; Moses Patten, Byfield, ord. 1860, June 7; Edward P. Tenney, —— ——, ord. 1859, Oct. 19.—4.

* Not a member of this Association. † Post office address, West Acton.

Association meets—First Tuesday in January, March, May, July, September, and November.

EDWIN R HODGMAN, Westford, Scribe, and Statistical Scribe.

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Churches.		Ministers.			Chh. Mem. 1864, Jan. 1.				Admitted. —1863—			Removed.				Baptized.		Sab.
Place, and Name.	Organized.	Name.	Ordained.	Installed.	Mal.	Fem.	Tot.	Abs.	Prof.	Let.	Tot.	D'th.	Dis.	Exc.	Tot.	Ad.	Inf.	Sch.
Abington, 1st ch.	1712,	Frederic R. Abbe	1857, Sep. 3	1857, Sep. 3	61	106	167	9	0	1	1	2	2	0	4	0	3	251
" South, 2d ch	1807, *Aug.* 19	Henry L. Edwards	1857, July 12	1857, July 12	97	159	256	27	1	2	3	12	1	0	13	1	2	252
" East, 3d ch.	1813, *Aug.* 27	Horace D. Walker	1844, Feb. 15	1844, Feb. 15	72	125	197	21	2	0	2	3	2	0	5	2	4	220
" North, 4th ch	1839, *Oct.* 3	*Martin Moore	1814, Feb, 16	1862, *St. sup.*	33	81	114	21	8	1	9	3	1	0	4	8	1	159
Braintree, 1st ch.	1707, *Sep.* 10	Richard S. Storrs, D.D.	1811, July 3	1811, July 3	42	126	168	30	2	3	5	1	2	0	3	1	1	135
" South ch.	1829, *Nov.* 18	Lucius R. Eastman, Jr.	1862, May 1	1862, May 1	30	63	93	10	1	2	3	3	2	0	5	1	2	202
Cohasset, 2d Cong. ch.	1824, *Nov.* 24	Frederic A. Reed	1848, Mar. 9	1848, Mar. 9	19	76	95	12	1	2	3	2	1	0	3	0	0	227
Dorchester, 2d ch.	1808, *Jan.* 1	James H. Means	1848, July 12	1848, July 13	74	226	300	38	5	3	8	7	9	0	16	4	8	270
" The Village ch.	1829, *Mar.* 11	*A. Judson Rich	1864, Mar. 30	1864, Mar. 30	41	95	136	45	1	0	1	2	2	0	4	0	0	121
" Port Norfolk, Tr. c	1859, *May* 11	*No report*																
Easton	Unknown	{ Luther Sheldon, D.D.	1810, Oct. 24	1810, Oct. 24														
		{ *Charles E. Lord	1844, May 8	1863, June 3	23	62	85	21	3	0	3	6	2	0	8	3	0	200
E. & W. Bridgewater, Union ch.	1826, *June* 30	Nath'l H. Broughton	1856, Apr. 23	*St. sup.*	54	72	126	20	0	0	0	4	3	0	7	0	0	127
Hingham, Ev. Cong. c	1847. *Dec.* 21	*None*	.....	.....	12	29	41	7	0	1	1	1	1	0	2	0	1	80
Milton, 1st ch.	1678, *Apr.* 21	Albert K. Teele	1844, July 15	1850, Dec. 18	37	78	115	23	0	0	0	2	0	0	2	0	2	70
" Railway, 2d Ev. c. c	1843, *Nov.* 9	*No report*	.....															
North Bridgewater, 1st	1740, *Oct.* 15	*Edward L. Clark	1861, Aug.	1863, Sep. 22	44	98	142	17	15	5	20	2	0	0	2	7	0	435
" South Cong. ch.	1837, *Jan.* 3	Charles W. Wood	1839. Oct. 29	1858, Feb. 3	51	85	136	4	0	0	0	2	1	0	3	0	1	243
" Porter Ev. ch.	1850, *Mar.* 6	Samuel H. Lee	1862, Sep. 17	1862, Sep. 17	57	106	163	14	3	2	5	5	7	0	12	3	0	200
Quincy, Ev. Cong. c.	1832, *Aug.* 16	Edward P. Thwing	1858, Sep. 22	1862, Nov. 19	30	91	121	21	8	13	21	0	0	0	0	5	3	175
Randolph, 1st ch.	1731, *May* 28	*None*	.....	.....	39	98	137	11	0	0	0	1	0	0	1	0	0	157
" East, 2d ch.	1818, *Dec.* 15	*None*	.....	.....	26	61	87											200
" " Winthrop c	1856, *Dec.* 30	Ezekiel Russell, D. D	1836, June 22	1857, Feb. 3	38	79	117	1	6	3	9	4	0	0	4	1	2	360
Scituate, No., Tr. C. c.	1635, *Jan.* 28	Alex. J. Sessions	1838, June 6	1863, June 25	28	58	86	8	1	4	5	2	5	0	7	0	3	95
Stoughton, 1st ch.	1741, *Aug.* 10	Thomas Wilson	1848, Mar. 1	1856, Mar. 13	30	64	94	19	3	0	3	4	0	0	4	1	1	136
Weymouth, 1st ch.	1623,	Joshua Emery	1835, May 13	1838, Jan. 25	41	76	117	3	4	0	4	4	0	0	4	4	0	113
" South, 2d ch	1723, *Sep.* 8	James P. Terry	1839, Dec. 4	1848, July 6	30	87	117	8	7	0	7	3	0	0	3	5	0	200
" Landing Un. ch. of Braintree and Weym'th,	1811, *Aug.* 14	Lysander Dickerman	1858, Apr. 29	1861, Jan. 17	52	104	156	13	1	1	2	2	2	0	4	1	3	350
" South. Un. c.	1842, *Nov.* 1	Stephen H Hayes	1844, Aug. 20	1858, Apr. 8	19	67	86	3	8	0	8	2	0	0	0	6	3	202
" East, Co. ch.	1843, *Mar.* 4	James P. Lane	1861, Jan. 10	1861, Jan. 10	55	83	138	8	2	2	4	1	0	0	1	2	1	150
" N'th, Pilgrim c.	1852, *Mar.* 11	Sam'l L. Rockwood	1840, Mar. 11	1858, Mar. 2	14	47	63	3	1	0	1	1	0	0	0	1	1	150
TOTAL: 30 chhs.,	24 Pastors,	2 St. sups.,	4 vacancies,		1149	2502	3651	417	83	45	128	81	43	0	124	60	42	5480

OTHER MEMBERS.—*Resident:* Lucius R. Eastman, Sen., Amherst, ord. 1837, Nov. 24; Edwin Leonard. Milton, ord. 1852, Mar. 25; William Leonard, Pastor, Dana, ord. 1844, July 7; Theodore T. Munger, Pastor, Haverhill, ord. 1856, Feb. 6; Lebbeus R. Phillips, Groton, ord. 1841, July 29; Jonas Perkins, East Braintree, ord. 1815, June 14; Edmund S. Potter, St. sup. Concord, ord. 1843, May 15; Dennis Powers, Abington, ord. 1838, Dec. 5; Isaac C. White, Roxbury, ord. 1850, Oct. 23; James Ward, St. sup., Lakeville; Daniel Wight, Natick, ord. 1842, Sep. 28; Henry D. Woodworth, St. sup., Wellesly., ord. 1860. *Non-Resident:* Paul Couch, St. sup., Central Village, Plainfield, Conn. ord. 1827; Stephen S. Dodd, Chaplain 25th Mass. Vols., ord. 1852, Sept, 21; Philo B. Wilcox, Norway, Me., ord. 1851, May 14.

*Not members of this Association.

Association meets—Last Tuesday in January, April, July, and October.

RICHARD S. STORRS, Braintree, Moderator. LUCIUS R. EASTMAN, JR., South Braintree, Scribe, and Statistical Scribe.

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17. OLD COLONY ASSOCIATION.

Churches.		1864, Aug. 1. Ministers.			Chh. Mem. 1864, Jan. 1.				Admitted.—1863—Removed.							Baptized.		Sab.
Place, and Name.	Organized.	Name.	Ordained.	Installed.	Mal.	Fem.	Tot.	Abs.	Prof.	Let.	Tot.	D'th.	Dis.	Exc.	Tot.	Ad.	Inf.	Sch.
Dartmouth, South	1807,	Martin S. Howard	1856, Nov. 20	1859, May 19	29	57	86	25	0	0	0	1	0	0	1	0	0	10^{8}
Edgartown	1641, *July*	*Hartford P. Leonard	1863, June 23	*St. sup.*	36	87	123	36	0	1	1	2	0	0	2	0	0	9^{0}
Fairhaven	1794, *July* 23	John Willard	1855, Jan. 25	1855, Jan. 25	70	159	229	49	0	0	0	5	3	0	8	0	6	25^{8}
Marion	1703, *Oct.* 13	Leander Cobb	1827, Sep. 27	1841, Dec. 1	34	57	91	7	2	1	3	2	0	0	2	1	0	13^{0}
Mattapoisett	1736, *July* 27	William L. Parsons	1841, Aug. 24	1859, Mar. 10	67	116	183	31	1	0	1	9	3	0	12	1	1	15^{0}
Middleboro', Central c.	1847, *Mar.* 25	*None*	.....	.....	54	115	169	9	0	2	2	1	0	0	1	0	0	20^{0}
Nantucket	1711,	*Samuel D. Hosmer	1856, Nov. 11	*St. sup.*	53	227	280	74	2	0	2	13	5	3	21	0	0	19^{5}
New Bedford, 1st ch.	1696,	Asahel Cobb	1825, Dec.	1857, Nov. 11	16	45	61	18	1	0	1	0	0	0	0	1	0	9^{0}
" North C. ch.	1807, *Oct.* 15	Alonzo H. Quint	1853, Dec. 27	1864, July 21	119	253	372	65	0	2	2	2	10	0	12	0	0	32^{1}
" Trinit. ch.	1831, *Nov.* 15	Wheelock Craig	1849, Aug. 9	1850, Dec. 4	43	116	159	0	3	0	3	4	7	0	11	2	2	15^{0}
" Pacific C. c.	1844, *Oct.* 8	Timothy Stowe	1854, Apr. 11	1854, Apr. 11	42	99	141	21	2	0	2	0	3	0	3	1	14	26^{7}
Rochester, Centre ch.	1703, *Oct.* 13	*Edwin Leonard	1852, Mar. 25	1861, Nov. 27	30	82	112	22	10	0	10	7	0	0	7	4	1	10^{0}
" North	1789, *Mar.* 17	*James R. Cushing	1829, Aug. 12	*St. sup.*	4	7	11	0	1	0	1	0	0	0	0	1	0	3^{0}
Wareham	1749,	*Timothy F. Clary	1849, Dec. 12	1860, Apr. 18	37	94	131	19	3	0	3	3	0	0	3	1	0	10^{0}
TOTAL: 14 chhs.,		10 Pastors,	3 St. sups.,	1 vacancy,	634	1514	2148	376	25	6	31	49	31	3	83	12	24	2189

OTHER MEMBERS.—*Resident:* Daniel C. Burt, Berkley, ord. 1835, July 1; Nathaniel Cobb, Evangelist, Kingston, ord. 1827, Oct. 31; Samuel Nott, Jr., Wareham, ord. 1812, Feb. 6.

Non-Resident: Henry W. Parker, Auburn, N. Y., ord. 1848, May 9; Homer Barrows, Pastor, Plaistow, N. H., ord. 1836, June 1; William Gould, Pawtucket, R. I., ord. (when ?); Azariah Eldridge, Pastor, Fort St. Presbyterian Ch., Detroit, Mich., ord. 1847, Oct. 15.

Elsewhere enumerated: James A. Roberts, St. sup., Berkley; Isaac Dunham, St. sup., Westport; Sylvester Holmes, St. sup., South Plymouth; Harvey M. Stone, St. sup., South Dennis; Isaiah C. Thacher, Pastor, Gloucester.

*Not members of this Association.

Association meets—Third Tuesday in April, July, and October.

MARTIN S. HOWARD, South Dartmouth, Scribe; TIMOTHY STOWE, New Bedford, Statistical Scribe.

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18. PLYMOUTH ASSOCIATION.

Churches.		Ministers.			Chh. Mem. 1864, Jan. 1.				Admitted.—1863—			Removed.				Baptized.		Sab.
Place, and Name.	Organized.	Name.	Ordained.	Installed.	Mal.	Fem.	Tot.	Abs.	Prof.	Let.	Tot.	D'th.	Dis.	Exc.	Tot.	Ad.	Inf.	Sch.
Bridgewater, 1st Tr. c.	1821, *Oct.* 17	Ebenezer Douglass	1855, Nov.	1862, June 26	34	66	100	25	15	4	19	1	0	0	1	11	4	215
" Scotland C. c.	1836, *July* 4	James C Seagrave	1851, Dec. 3	*St. sup.*	12	34	46	2	0	2	2	1	0	1	2	0	3	60
Carver	1733, *May* 13	*Henry L. Chase		1863, *St. sup.*	19	48	67	5	0	0	0	6	0	0	6	0	0	85
E. Bridgewater, Tr. c.	1849, *Nov.* 14	*No public services.*																
Halifax	1734, *Oct.* 16	Timothy G. Brainerd	1840, Nov. 5	1855, June 27	19	30	49	2	0	1	1	1	0	0	1	0	0	121
Hanover, 1st ch.	1728, *Dec.* 5	Joseph Freeman	1844, Mar. 10	1855, Apr. 18	16	44	60	11	4	2	6	4	0	0	4	1	1	81
" 4 Corners, 2d c	1854, *Apr.* 12	James Aiken	1843, Aug. 30	1859, June 16	21	44	65	11	0	3	3	1	1	0	2	0	0	70
Hanson	1748, *Aug.* 31	Benjamin Southworth	1859, Feb. 24	1860, *St. sup.*	13	33	46	6	0	0	0	5	1	0	6	0	0	100
Kingston, Evan. ch.	1828, *Mar.* 19	Joseph Peckham	1842, Nov. 30	1859, *St. sup.*	22	63	85	18	1	1	2	0	0	0	0	1	0	59
Lakeville	1725, *Oct.* 6	*James W. Ward	1834, May 21	1863, *St. sup.*	43	66	109	12	0	0	0	1	3	0	4	0	0	115
Marshfield, 1st ch.	1632,	Ebenezer Alden, Jr.	1843, Nov. 5	1850, Oct. 30	14	34	48	3	4	0	4	1	1	0	2	4	6	120
" East, 2d Trin. ch.	1835, *July* 4	Daniel D. Tappan	1826, Nov. 14	1859, *St. sup.*	17	26	43	2	0	0	0	1	0	0	1	0	1	60
Middleboro', 1st ch.	1694, *Dec.* 26	Isr. W. Putnam, D. D.	1815, Mar. 15	1835, Oct. 28	43	105	158	35	9	0	9	7	0	0	7	9	1	190
" North	1748,	Elbridge G. Little	1848, Oct. 12	1859, Apr. 13	43	116	159	3	0	0	0	5	1	0	6	0	2	201
Plymouth, 2d ch.	1738, *Nov.* 8	†Sylvester Holmes	1811, July	*St. sup.*	28	69	97	2	0	2	2	1	0	3	4	0	0	60
" 3d ch.	1801, *Oct.* 1	*W. W. Woodworth	1843, July 6	*St. sup.*	69	176	245	5	6	4	10	0	2	0	2	6	2	148
" 4th ch.	1818, *June* 18	‡Samuel Woodbury	1841, Apr.	1859, *St. sup.*	20	38	58	4	2	0	2	3	0	0	3	2	0	94
" 5th ch	1862, *Nov.* 6	Alexander Fuller, Jr.	1863, Oct. 28	1863, Oct. 28	20	43	63	0	7	1	8	0	0	0	0	4	0	73
Plympton	1698, *Oct.* 27	Moody A. Stevens	1362, Dec. 9	*St. sup.*	24	88	112	6	3	0	3	2	0	0	2	3	0	150
TOTAL: 19 chhs.,	8 Pastors,	10 St. sups.,			487	1123	1610	152	51	20	71	40	9	4	53	41	20	199$_2$

OTHER MEMBERS.—*Resident:* David Brigham, Fall River, ord. 1819, Dec. 29; Ebenezer Gay, Bridgewater, ord. 1818, Jan. 7; D. B. Nichols, Scituate, ord. (when?); Stetson Raymond, Bridgewater, ord. 1817, Apr. 9; Baalis Sanford, East Bridgewater, ord. 1827, Oct. 4; Enoch Sanford, Raynham, ord. 1827, Oct. 2.—6.

* Not members of this Association. † Member of Old Colony Association. ‡ Member of Taunton Association.

Association meets—Third Tuesday in February, May, August, November.

EBENEZER ALDEN, Jr., Marshfield, Scribe, and Statistical Scribe.

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19. SALEM ASSOCIATION.

Churches.		1864, Aug. 1. Ministers.			Ch. Mem. 1864, Jan. 1.			Admitted.—1863.—Removed.								Baptized.		Sab.
Place, and Name.	Organized.	Name.	Ordained.	Installed.	Mal.	Fem.	Tot.	Abs.	Prof.	Let.	Tot.	D'th.	Dis.	Exc.	Tot.	Ad.	Inf.	Sch.
Beverly, Dane-st. ch.	1803,	Joseph Abbott, D. D.	1834, Oct. 23	1834, Oct. 23	78	158	336	5	0	0	0							255
Boxford, 1st ch.	1702,	Wm. S. Coggin	1838, May 9	1838, May 9	43	91	134	12	12	2	14	2	3	0	5	6	1	200
Danvers, 1st Cong. ch.	1671,	Charles B. Rice	.....	1863, Sep. 2	43	112	155	15	22	3	25	4	1	0	5	4	2	361
Lynn, 1st Cong. ch.	1632,	*None*	.....	.....	75	207	282	24	7	5	12	6	6	1	13	3	3	456
" Tower Hill chpl.	*Mission of 1st Church.*	*Francis Homes																125
" Central ch.	1850, *Dec.* 11	J. B. Sewall	1855, Feb. 28	1855, Feb. 28	33	76	109	20	6	9	15	0	2	0	2	1	5	220
" Chestnut-st. ch.	1857, *Feb.* 10	†H. M. Painter	*St. sup.*		7	35	42	10	2	0	2	0	0	0	0	0	0	120
Lynnfield, 2d ch.	1854, *Jan.* 18	Allen Gannett	1836, Jan. 20	*St. sup.*			13											100
Marblehead, 1st ch.	1684, *Aug.* 13	Benjamin R. Allen	1835, Sep. 11	1854, Nov. 3	40	297	337	50	7	0	7	4	0	0	4	1	5	260
Saugus Centre—																		
1st Orth. Cong. ch.	1732,	Levi Brigham	1837, Mar. 15	1851, May 7	13	31	44	4	1	3	4	1	0	0	1	1	1	135
Swampscott, 1st ch.	1846,	Jonas B. Clark	1842, Nov. 5	1846, July 15	9	48	57	3	0	0	0	0	0	0	0			215
Topsfield	1663,	Anson McLoud	1841, Dec. 8	1841, Dec. 8	46	13	59	12	0	2	2	5	2	0	7	0	2	200
Wenham, Cong. ch.	1664, *Oct.* 8	John S. Sewall	1859, Apr. 20	1859, Apr. 20	30	78	108	17	11	4	15	7	3	0	10	6	3	185
TOTAL: 12 chhs., 9 Pastors, 1 vacancy,					417	1146	1576	74	68	28	96	29	17	1	47	22	22	2832

OTHER MEMBERS.—*Resident:* Milton P. Braman, D.D., Danvers, ord. 1826, Apr. 12; Joseph Tracy, D.D., Sec. Mass. Colon. Soc, Beverly, ord. 1821, June 26; Samuel M. Worcester, D.D., Rec. Sec. A. B. C. F. M., Salem, ord. 1832, Jan. 14.—4.

* Member of Essex South Association. † Not a member of this Association.

Association meets—First Tuesday in January, March, May, July, September, November.

ALLEN GANNETT, Lynnfield, Scribe, and Statistical Scribe.

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20. SUFFOLK NORTH ASSOCIATION.

Churches.		1864, Aug. 1. Ministers.			Chh. Mem. 1864, Jan. 1.				Admitted—1863—Removed.							Baptized.		Sab
Place, and Name.	Organized.	Name.	Ordained.	Installed.	Mal.	Fem.	Tot.	Abs.	Prof.	Let.	Tot.	D'th.	Dis.	Exc.	Tot.	Ad.	Inf.	Sch.
Boston, Old South ch.	1669, *May* 12–16	G. W. Blagden, D. D.	1827, Dec. 25	1836, Sep. 28														
" Bowdoin-st. c.	1825, *July* 18	*Jacob M. Manning	1854, Jan. 3	1857, Mar. 11	98	299	397		0	1	1	7	2	0	9	0	0	150
" Salem ch.	1827, *Sep.* 2	*None*	.....	.....	68	191	259	92	0	0	0	3	52	0	55	0	0	000
" Central ch.	1835, *May* 11	†Solomon P. Fay	1849, Aug. 6	*St. sup.*	151	291	442	264	10	6	16	4	21	0	25	1	1	280
" Springfield-st. ch.	1860, *Jan.* 4	John E. Todd	1860, Feb. 2	1860, Feb. 2	116	213	329		6	12	18	3	3	4	10	1	1	495
" East, Maverick c.	1836, *May* 31	Daniel Tenney	1845, May 13	1862, June 25	42	118	160	22	61	13	74	2	4	0	6	0	14	355
Cambridge, 1st ch.	1636, *Feb.* 1	Joel S. Bingham	1846, Oct. 20	1863, Mar. 18	108	258	366	12	6	4	10	1	10	0	11	1	2	819
" Port, 1st ch.	1827, *Sep.* 20	John A. Albro, D. D.	1817, Nov. 21	1835, Apr. 15	79	208	287	30	5	3	8	6	9	0	15	0	10	200
" " 2d ch.	1842, *Mar.* 10	James O. Murray	1854, Oct. 26	1861, May 1	126	270	396	87	9	15	24	3	3	1	7	1	7	475
" East, Ev. Cong. c.	1842, *Sep.* 8	*None*			26	59	85	30	0	0	0	2	1	0	3	0	0	000
" North, Holmes c.	1857, *Sep.* 23	*None*			38	77	115	11	4	6	10	1	2	2	5	2	4	210
Charlestown, 1st ch.	1632, *Nov.* 2	William Carruthers	1858, June 16	1861, Jan. 1	43	64	107	5	0	0	0	2	0	0	2	0	0	145
" Winthrop ch.	1833, *Jan.* 9	James B. Miles	1855, Jan. 2	1855, Jan. 2	94	214	308	50	5	5	10	4	6	1	11	2	4	680
Chelsea, Winnis't ch.	1841, *Sep.* 20	*None*			142	341	483		37	13	50	9	12	0	21	0	0	957
" Broadway ch.	1851, *Apr.* 2	Albert H. Plumb	1858, Nov. 10	1858, Nov. 10	140	253	393	40	3	23	26	5	13	0	18	2	9	602
Malden South, Con. c.	1861, *Oct.* 30	Joseph A. Copp, D. D.		1852, Jan. 7	86	169	255	14	2	7	9	4	5	0	9	0	1	678
Medford, Trin. Con. c.	1823, *Oct.* 20	David M. Bean	1863, July 23	1864, June 28	11	26	37	3	0	1	1	1	0	0	1	0	0	149
Need'm W., Wellesley	1798, *Sep.* 6	Elihu P. Marvin	1845, July 23	1852, Feb. 25	42	107	149	13	0	5	5	3	9	0	12	0	0	185
Newton Centre, 1st ch.	1664, *July* 20	‡Henry D Woodworth	1860,	*St. sup.*	40	73	113	32	0	3	3	0	2	0	2	0	1	150
North Chelsea,	1828, *May* 9	Daniel L. Furber	1847, Dec. 1	1847, Dec. 1	62	122	184	36	8	8	16	3	0	0	3	2	2	182
Reading, Old South c.	1770, *Feb.* 21	*None*			4	23	27	5	0	0	0	1	0	0	1	0	0	40
Somerville, East, 1st c.	1855, *May* 3	William Barrows	1845, Sep. 4	1856, Feb. 20	40	129	169	22	2	1	3	4	3	1	8	1	3	248
		David T. Packard	1854, Sep. 21	1860, Sep. 21	62	114	176	35	6	16	22	0	3	0	3	5	1	479
TOTAL: 22 chhs.,		16 Pastors,	2 St. sups.,	5 vacancies,	1618	3619	5237	803	164	142	306	68	160	9	237	18	60	7479

OTHER MEMBERS.—*Resident:* George E. Allen, Chelsea, ord. 1858, May 20; Marcus Ames, Superintendent and Chaplain State Industrial School for Girls, Lancaster, ord. 1854, June 28; Rufus Anderson, D D., Sec. A. B. C. F. M., Boston, ord. 1826, May 10; A H. Bechthold, Evangelist among Hollanders and Germans, Boston, ord. 1863; George C. Beckwith, D. D., Sec. Peace Society, Boston, ord. 1827, July; Asa Bullard, Sec Mass S. S Society, Boston, ord. 1832, Jan. 13; William Bushnell, M.D., Physician, Boston, ord 1832, Aug. 8; Dorus Clarke, Waltham, ord 1823, Feb 23; W. Jenks, D.D., Boston, ord (when?); Isaac P. Langworthy, Sec. Am. Cong. Union, Chelsea, ord. 1841, Nov. 10; Edwards A. Park, D.D., Abbot Prof. of Christian Theology, Theol. Sem., Andover, ord. 1831, Dec. 31; William W. Parker, East Cambridge, in the Army; Francis G. Pratt, Middleboro', ord. 1849, Oct. 19; Calvin Terry, North Weymouth, ord. 1846, Dec.—14.

Non-Resident: Edwin Johnson, Pastor Hammond-st. ch., Bangor, Me., ord. 1852; Abbott E. Kittredge, Pastor Howard-st. Presbyterian ch., San Francisco, Cal., ord. 1859, Sept. 14; J. H. Northrup, Millville, N. J., ord. (when?); George Richards, Litchfield, Conn., ord. 1845, Oct. 8; John Whitney, Canaan Four Corners, N. Y., ord. (when?).—5.

Elsewhere enumerated: Abijah R. Baker, St. sup., E-st. ch., South Boston, ord. 1838, April 25; Reuben T. Robinson, Pastor, ch. in Winchester, ord. 1852, Oct. 27.—2.

* Not a member of this Association. † Member of Suffolk South Association. ‡ Member of Norfolk Association.

Association meets—Third Tuesday of February, April, June, September, October, and December.

ALBERT H. PLUMB, Chelsea, Scribe, and Statistical Scribe.

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21. SUFFOLK SOUTH ASSOCIATION.

Churches. 1864, Aug. 1.		Ministers.			Chh. Mem. 1864, Jan. 1.				Admitted.—1863—			Removed.				Baptized.		Sab.
Place, and Name.	Organized.	Name.	Ordained.	Installed.	Mal.	Fem.	Tot.	Abs.	Prof.	Let.	Tot.	D'th.	Dis.	Exc.	Tot.	Ad.	Inf.	Sch.
Boston, Park-st. ch.	1809, *Feb.* 27	Andrew L. Stone, D.D.	1844, Sep. 3	1849, Jan. 25	331	660	991	125	16	22	38	5	20	0	25	4	5	575
" Essex-st. Un. ch.	1822, *June* 10	Nehem'h. Adams, D.D.	1829, Dec. 17	1834, Mar. 26	143	361	504	25	4	7	11	2	4	0	6	1	4	270
" Berkeley-st. ch.	1827, *Sep.* 2	Henry M. Dexter	1844, Nov. 6	1849, Apr. 18	97	218	315	40	6	11	17	6	14	0	20	2	7	1455
" Mariners' ch.	1830, *Jan.* 20	*Elijah Kellogg	1844, June	1855, *St. sup.*	134	16	150	124	2	1	3	1	0	0	1	0	2	120
" Mt. Vernon ch.	1842, *June* 1	Edward N. Kirk, D. D.	1828, Oct. 23	1842, June 1	209	421	630	175	19	16	35	7	40	8	55	5	7	317
" Shawmut ch.	1845, *Nov.* 20	Edwin B. Webb	1850, Sep. 11	1860, Oct. 5	102	196	298	31	5	18	23	3	13	0	16	2	9	580
" Oak Place ch.	1860, *June* 21	Joseph P. Bixby	1862, Apr. 30	1862, Apr. 30	38	86	124	17	17	9	26	0	2	0	2	13	2	294
" South, Phillips c.	1823, *Dec.* 10	Edmund K. Alden	1850, Jan. 2	1859, Sep. 21	81	183	264	37	17	15	32	2	4	0	6	9	13	704
" " E-st. Or. C. c.	1860, *Mar.* 21	*Abijah R. Baker		*St. sup.*														
Brighton, Ev. Con. c.	1827, *Sep.* 13	John P. Cushman	1860, May 29	1863, May 6	31	89	120	30	1	3	4	2	2	0	4	0	4	173
Brookline, Harvard c.	1844, *Aug.* 26	*None*																
Canton, Ev. Cong. ch.	1828, *July* 3	Ezra Haskell	1860, Aug. 22	1860, Aug. 22														
Dedham, 1st ch.	1638, *Nov.* 8	Jonathan Edwards	1848, Sep.	1863, Jan. 1	50	150	200	50	11	6	17	4	0	0	4	3	5	160
" S. So. C. ch.	1736, *June* 23	Moses M. Colburn	1851, June 12	1852, Oct. 28	31	64	95	11	2	2	4	2	2	0	4	2	2	173
Needham, Grantville	1848, *Feb.* 24	Edward S. Atwood	1856, Oct. 23	1856, Oct. 23	25	40	65	5	1	0	1	1	2	0	3	0	4	84
" Ev. Con. c.	1857, *May* 6	William B. Greene	1855, Nov. 15	1859, *St. sup.*	17	31	48	9	2	3	5	0	1	0	1	2	0	75
Newton, West, 2d ch.	1781, *Oct.* 21	Henry J. Patrick	1854, Nov. 16	1860, Sep. 26	58	91	149	22	3	2	5	3	0	0	3	1	3	225
" Eliot ch.	1845, *July* 1	Joshua W. Wellman	1851, June 18	1856, June 11	84	180	264	43	17	9	26	3	8	0	11	2	19	308
" Auburndale, C. c.	1850, *Nov.* 14	Augustus H. Carrier	1856, Jan. 28	1864, Feb. 10	32	40	72	26	0	0	0	1	3	0	4	0	2	158
Roxbury, Eliot ch.	1834, *Sep.* 18	A. C. Thompson, D. D.	1842, July 27	1842, July 27	132	264	396	110	22	13	35	9	8	0	17	1	9	696
" Vine-st. ch.	1857, *Apr.* 9	John O. Means	1851, Dec. 3	1857, June 3	51	144	195	8	27	25	52	4	10	0	14	13	9	329
Sharon, 1st Cong. ch.	1741, *Jan.* 25	Perley B. Davis	1861, Jan. 29	1861, Jan. 29	34	83	117	4	2	0	2	0	1	0	1	1	1	150
Waltham, Tr. Cong. c.	1820, *Sep.* 28	Richard B. Thurston	1846, Nov. 11	1859, Jan. 13	30	110	140	53	1	4	5	3	2	0	5	0	4	150
Watertown, Phillips c.	1855, *Apr.* 17	Wm. Lombard Gage	1850, Oct. 17	*St. sup.*	35	62	97	28	0	0	0	0	9	0	9	0	0	114
W. Cambridge, Or. c.	1842, *Dec.* 14	Daniel R. Cady	1845, Oct. 27	1856, Feb. 14	33	84	117	17	2	0	2	3	1	1	5	0	3	153
W. Roxbury, S. Ev. c.	1835, *June* 11	Thomas Laurie	1842, Mar. 6	1851, Mar. 7	28	66	94	8	5	2	7	2	4	0	6	3	4	110
" Jamaica Plain,— Mather ch.	1853, *Feb.* 15	*None*			41	63	104	39	0	0	0	0	8	2	10	0	0	161
TOTAL: 27 chhs.,	21 Pastors,	4 St. sups.,	2 vacancies,		1847	3702	5549	1037	182	168	350	63	158	11	232	64	118	7534

OTHER MEMBERS.—*Resident:* John W. Alvord, (of New York,) Sec. Am. Tract Soc., Boston, ord. 1836, Sept. 16; Stephen R. Dennen, Somerville, ord. 1855, July 11; Thomas N. Haskell, Pastor Meridian-st. Pres. Ch., E. Boston, ord. 1855, Feb. 7; Henry B. Hooker, D. D., Sec. Mass. Home Miss. Soc., Boston, ord. 1825, Sep.; James M. Hubbard, Boston, ord. 1862; Austin Phelps, D. D., Bartlett Prof. Sac. Rhet., Theol. Sem., Andover, ord. 1842, March 30; Charles S. Porter, S. Boston, ord. 1832, Aug 1; L. B Rockwood, Sec. Am. Tract Soc., New England Branch, Boston, ord. —— ——; Calvin E. Stowe, D.D., Hartford, Conn., ord. 1833, April; Selah B. Treat, Sec. A. B. C. F. M., Boston, ord. 1836, March 24; Israel P, Warren, Sec. Am. Tract Soc., Boston, ord. 1842. April 20.—11.

Non-Resident: Thomas O. Rice, Pastor, Circular ch., Charleston, S. C., ord. 1845, Jan. 1.—1.

* Not members of this Association.

Association meets—First Tuesday in January, March, May, July, September, November.

HENRY J. PATRICK, West Newton, Scribe; EDMUND K. ALDEN, South Boston, Statistical Scribe.

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22. TAUNTON ASSOCIATION.

Churches.		Ministers.			Chh. Mem. 1864, Jan. 1.				Admitted. —1863—			Removed.				Baptized.		Sab.
Place, and Name.	Organized.	Name.	Ordained.	Installed.	Mal.	Fem.	Tot.	Abs.	Prof.	Let.	Tot.	D'th.	Dis.	Exc.	Tot.	Ad.	Inf.	Sch.
Attleboro', 1st ch. W'st	1710,	*David Breed	1853, Feb. 17	1863, *St. sup.*	25	83	108	22	0	0	0	3	1	0	4	0	0	50
" 2d ch. East	1748, *Nov.* 30	William W. Belden	1848,	1857, *St. sup.*	50	150	200	30	0	0	0	8	3	0	11	0	0	200
Berkley, 1st ch.	1737, *Nov.* 1	*None*	.....	.....	56	98	154	23	0	0	0	7	4	0	11	0	3	150
" Trin. cong.	1848, *Sep.* 29	*James A. Roberts	1824, Oct. 20	1856, Apr. 20	14	27	41	1	0	1	1	3	1	0	4	0	0	64
Dighton	1710,	Ebenezer Dawes	Not ordained.	*St. sup.*	9	28	37	0	0	0	0	3	0	0	3	0	0	57
Fall River, 1st ch.	1816, *Jan.* 9	*Wm. W. Adams	Pastor Elect.		50	141	191	60	44	1	45	4	1	0	5	25	3	170
" Central ch.	1842, *Nov.* 16	Eli Thurston	1838, Jan. 3	1849, Mar. 21	114	189	303	41	73	9	82	4	11	0	15	42	15	225
Freetown	1807, *Apr.* 24	Abel G. Duncan	1829, May 13	1856, *St. sup.*	7	17	24	3	0	0	0	0	0	0	0	0	0	40
Norton	1832, *Apr.* 3	Samuel Beane	1841, June	1860, Sep. 20	39	87	126	27	0	2	2	2	3	0	5	0	0	90
Raynham	1731, *Oct.* 19	*None*	.....	.....	62	125	187	20	0	0	0	0	0	0	0	0	0	150
Rehoboth	1721, *Nov.* 29	*Samuel Y. Lum	.....	1862, *St. sup.*	43	74	117	25	0	0	0	2	3	0	5	0	2	135
†Seekonk	1623,	James O. Barney	1824, Feb. 4	1824, Feb. 4	60	98	158	17	0	0	0	1	0	0	1	0	2	145
Somerset	1861, *July* 3	*Nath'l Richardson	1838, Aug. 8	1861, *St. sup.*	7	16	23	2	0	0	0	0	1	0	1	0	0	50
Taunton, 1st ch. West	1637, *May*	Thomas T. Richmond	1832, July 17	1860, May 16	33	71	104	20	2	0	2	0	5	0	5	0	2	80
" Trin. Cong. c.	1821, *Aug.* 17	Erastus Maltby	1824, Sep. 29	1826, Jan. 18	111	309	420	35	17	8	25	8	4	0	12	6	6	373
" Winslow ch.	1837, *Jan.* 12	Mortimer Blake	1839, Dec. 4	1855, Dec. 4	68	127	195	35	5	0	5	1	1	0	2	0	6	320
" Ev. Cong. c. East	1853, *June* 16	*George G. Perkins	1857, Mar. 27	1863, *St. sup.*	11	27	38	11	1	3	4	0	0	0	0	1	0	110
Westport, Pacific U. c.	1858, *May* 31	*Isaac Dunham	1835, Mar. 29	1858, *St. sup.*	12	31	43	6	11	1	12	0	0	0	0	11	0	125
TOTAL: 18 chhs., 7 Pastors, 7 St. sups., 4 vacancies,					771	1698	2469	378	153	25	178	46	38	0	84	85	39	2534

OTHER MEMBERS.—*Resident:* John Sandford, Taunton, ord. 1816, April 24; Charles D. Lothrop, Norton, ord. 1854, Dec. 12; Horace Pratt, Raynham, ord. (?); John Haskell, Raynham, ord. 1850, Dec. 25; Franklin Davis, North Wrentham, ord. 1847, Oct. 6.

Non-Resident: Franklin Holmes, New York City, ord. 1852, Sept. 15; Augustine Root, Chaplain, Beaufort, S. C., ord. 1858, May 20; Alexander C. Childs, Nantucket, ord. 1853, May 18.

Elsewhere enumerated: Samuel Woodbury, St. sup., Chiltonville, Plymouth; John E. Corey, St. sup., North Wrentham; James R. Cushing, St. sup. at North Rochester.

* Not members of this Association. † Territorially in Rhode Island.

Association meets—Last Tuesday and Wednesday succeeding, of March, July and November.

MORTIMER BLAKE, Taunton, Scribe, and Statistical Scribe.

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23. VINEYARD SOUND ASSOCIATION.

Churches.		Ministers.			Chh. Mem. 1864, Jan. 1.				Admitted.—1863—Removed.							Baptized.		Sab.
Place, and Name.	Organized.	Name.	Ordained.	Installed.	Mal.	Fem.	Tot.	Abs.	Prof.	Let.	Tot.	D'th.	Dis.	Exc.	Tot.	Ad.	Inf.	Sch.
Barnstable, West	1816,	Henry A. Goodhue	1863, May 20	1863, May 20	25	53	78	5	5	0	5	1	0	0	1	4	0	82
" Cotuit	*No record of*	*the church to be found.*																
" Centreville	1840, *May* 23	Wm. E. B. Moore	*Lic.*	*St. sup.*	26	61	87	10	0	0	0	3	1	0	4	0	1	90
" Hyannis	1854, *Jan.* 3	Charles Morgridge	1831, Sep. 20	1858, Jan. 21	10	18	28	6	1	0	1	1	0	0	1	0	0	50
Chilmark	1700,	*None*			2	12	14	1	0	0	0	0	0	0	0	0	0	0
Falmouth, 1st ch.	1808,	James P. Kimball	1857, May 12	1860, June 20	47	146	193	25	1	1	2	9	2	0	11	0	2	175
" East,	1821, *June* 20	Edwin Seabury	1840, June 18	1863, *St. sup.*	17	29	46	6	0	0	0	2	0	0	2	0	0	50
" North,	1833, *Aug.* 1	Levi Wheaton	1850, Jan. 23	1858, *St. sup.*	47	55	102	16	0	0	0	1	2	0	3	0	0	50
" Waquoit, 2d c.	1849, *Jan.* 3	David Brigham	1819, Dec. 29	1863, *St. sup.*	14	41	55	7	0	0	0	0	0	0	0	0	0	75
Sandwich	1849,	*None*			41	83	124	0	0	0	0	7	0	0	7	0	0	60
" Monument	*House*	*burned down; may be*	*called extinct.*															
Tisbury, 1st ch.		William H. Sturtevant	1853, Nov. 15	*St. sup.*	27	42	69	0	0	0	0	0	0	0	0	0	0	75
" Holmes Hole	1700,	*No report*																
Yarmouth	1639,	Joseph B. Clark	1861, Oct. 10	1861, Oct. 10	33	96	129	13	18	0	18	1	0	0	1	9	6	225
TOTAL: 14 chhs.,	4 Pastors,	4 St. sups.,	6 vacancies,		289	636	925	89	25	1	26	25	5	0	30	13	9	932

OTHER MEMBERS.—*Resident:* Hiram Carleton, Fairmount, ord. 1838, Jan. 4; George Ford, Lancaster, ord. 1846, Oct. 6; William H. Bessom, Boston, ord. 1860, Feb. 23.

Association meets—Second Tuesday in January, May, August, and October.

HENRY A. GOODHUE, W. Barnstable, Scribe, and Statistical Scribe.

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24. WOBURN ASSOCIATION.

Churches.		Ministers.			Chh. Mem. 1864, Jan. 1.				Admitted.—1863—Removed.							Baptized.		Sab.
Place, and Name.	1864, Aug. 1. Organized.	Name.	Ordained.	Installed.	Mal.	Fem	Tot.	Abs.	Prof.	Let.	Tot.	D'th.	Dis.	Exc.	Tot.	Ad.	Inf.	Sch.
Bedford, Ch. of Christ	1730, *July* 15	Wm. J. Batt	1859, Sep. 29	*St. sup.*	37	122	159	53	0	0	0	2	5	0	7	0	3	165
Billerica, Or. Cong. c.	1829, *Apr.* 30	J. G. D. Stearns	1843, May 10	1843, May 10	25	66	91	20	1	3	4	2	2	0	4	0	1	60
Burlington, Church of	1735, *Oct.* 29	Joseph E. Swallow	1848, July 18	*St. sup.*	14	29	43	7	0	0	0	0	0	0	0	0	0	80
Carlisle, Un. Cal. ch.	1830,	*None*			11	42	53	17	0	0	0	2	1	0	3	0	1	97
Malden,—																		
1st Tr. Cong. ch	1649,	Charles E. Reed	1858, Apr. 7	1858, Apr. 7	67	129	196	33	8	13	21	3	1	0	4	5	4	317
Medford, Mystic ch.	1847, *July* 6	Edward P. Hooker	1861, Nov. 13	1861, Nov. 13	33	119	152	18	5	5	10	2	2	1	5	0	0	200
Melrose, Or. Cong. c.	1848, *July* 11	Henry A. Stevens	1861, Sep. 12	1861, Sep. 12	36	81	117	24	2	7	9	1	9	0	10	2	5	176
North Reading,—																		
Ev. Cong. ch.	1720, *June* 29	T. Newton Jones	1848, May 24	1853, Oct. 19	14	45	59	5	1	0	1	1	3	0	4	1	1	95
Reading, Bethesda ch.	1849, *Apr.* 17	William H. Willcox	1851, Mar. 5	1857, July 2	67	134	201	21	39	4	43	2	3	0	5	21	7	264
South Reading	1645, *Nov.* 5	Charles R. Bliss	1859, Apr. 28	1862, May 22	54	99	153	16	2	2	4	3	1	1	5	1	0	226
Stoneham, Cong. ch.	1729, *July* 2	Swift Byington	1852, Nov. 17	1864, July 6	28	78	106	23	2	4	6	4	1	0	5	2	0	135
Wilmington, Or. C. c.	1733, *Oct.* 24	Samuel H. Tolman	1856, Aug. 14	1856, Aug. 14	27	57	84	7	0	3	3	4	3	0	7	0	2	142
Winchester	1840, *Nov.* 19	Reuben T. Robinson	1852, Oct. 27	1852, Oct. 27	116	197	313	23	3	3	6	11	6	0	17	1	5	338
Woburn, 1st ch.	1642, *Aug.* 14	Joseph C. Bodwell	1839, Apr. 3	1862, Nov. 11	182	329	511	93	25	18	43	7	16	2	25	14	12	446
" North	1849, *Nov.* 22	Willard M. Harding	1840, May 20	*St. sup.*	15	42	57	8	0	0	0	1	0	0	1	0	0	110
TOTAL: 15 chhs.,	11 Pastors,	3 St. sups.,	1 vacancy,		726	1569	2295	368	88	62	150	45	53	4	102	47	41	2851

OTHER MEMBERS.—*Resident:* Dana Cloyes, South Reading, ord. 1821, July 4; Samuel Sewall, Burlington, ord. 1814, April 13; William Barrows, Pastor, Old South Church, Reading; Elihu P. Marvin, Pastor, Medford.

Non-Resident: John Lawrence, Milton, Me., ord. 1853, May 5; William C. Whitcomb, Hospital Chaplain, Morehead City, N. C., ord. 1850, May 1.

Association meets—Third Tuesday in January, Mareh, May, July, September and November.

CHARLES R. BLISS, South Reading, Scribe and Statistical Scribe.

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25. WORCESTER CENTRAL ASSOCIATION.

Churches.		Ministers.			Chh. Mem. 1864, Jan. 1.				Admitted.—1863—			Removed.				Baptized.		Sab.
Place, and Name.	1864, Aug. 1. Organized.	Name.	Ordained.	Installed.	Mal.	Fem.	Tot.	Abs.	Prof.	Let.	Tot.	D'th.	Dis.	Exc.	Tot.	Ad.	Inf.	Sch.
Auburn, Cong. ch.	1776, *Jan.* 25	Charles Kendall	1844, Jan. 24	1860, *St. sup.*	50	103	153	36	5	1	6	3	0	1	4	3	0	95
Berlin, 1st ch.	1779, *Apr.* 7	Wm. A. Houghton	1843, July 5	1853, Oct. 26	46	69	115	14	0	0	0	3	0	0	3	0	0	190
Boylston, Cong. ch.	1743, *Oct.* 6	A. Hastings Ross	1861, Oct. 17	1861, Oct. 17	46	102	148	26	11	0	11	2	2	0	4	3	2	174
Clinton, 1st Ev. ch.	1844, *Nov.* 14	B. Judkins	1851, Apr. 1	1862, *St. sup.*	72	183	255	53	14	6	20	2	14	0	16	4	23	346
Holden, Cong. ch.	1742, *Dec.* 28	Wm. P. Paine, D. D.	1833, Oct. 24	1833, Oct. 24	98	227	325	48	1	1	2	5	4	0	9	0	0	240
Leicester,—	*Probably*	John Nelson, D. D.	1812, Mar. 4	1812, Mar. 4	86	145	231	30	0	4	4	4	3	0	7	0	0	275
1st Cong. ch.	1721, *Mar.* 30	Amos H. Coolidge	1457, Apr. 21	1857, Apr. 21														
Northboro', Ev. C. ch.	1832, *Apr.* 12	Samuel S. Ashley	1849, Aug. 1	1852, June 16	22	61	83	18	0	4	4	3	1	0	4	0	1	165
Oxford	1721, *Jan.* 18	S. I. Austin	1857, Feb. 25		78	155	233	57	0	0	0	6	4	0	10	0	5	† 77
Paxton	1767, *Sep.* 3	William Phipps	1840, Nov. 11	1840, Nov. 11	36	79	115	10	2	3	5	2	4	0	6	1	0	175
Princeton, 1st C. ch.	1764, *Aug.* 12	*None*			39	79	118	26	4	0	4	8	1	0	9	3	1	180
Rutland, Cong. ch.	1720, *June* 7	Clarendon Waite	1858, Feb. 25	1858, Feb. 25	71	143	214	26	25	4	29	7	4	3	14	14	7	271
Shrewsbury, Cong. c.	1723, *Dec.* 4	Wm. A. McGinley	1859, June 2	1859, June 2	76	132	208	39	4	2	6	5	6	0	11	1	0	225
Sterling, 1st Ev. C. c.	1852, *June* 22	John C. Labaree	1863, Feb. 4	1861, *St. sup.*	27	54	81	17	5	7	12	0	0	0	0	3	4	100
Webster	1838, *Jan.* 13	Silvanus C. Kendall	1854, Mar. 29	1860, Nov. 8														
W'st Boylston, 1st c. c.	1796, *Sep.* 15	James H. Fitts	1859, Nov. 2	1862, Sep. 3	55	132	187	34	0	2	2	3	4	0	7	0	0	153
Worcester, 1st ch.	1716,	Edward A. Walker	1863, July 2	1863, July 2	174	383	557	78	4	22	26	11	10	0	21	0	3	593
" Calvinist ch.	1820,	Seth Sweetser, D. D.	1836, Nov. 23	1838, Dec. 19	90	220	310	30	1	1	2	12	21*	0	33	0	2	360
" Union ch.	1836, *Feb.* 3	Ebenezer Cutler	1850, Mar. 6	1855, Sep. 6	175	292	467	88	17	5	22	5	41	4	50	8	4	575
" Salem-st. ch.	1848, *June* 14	Merrill Richardson	1841,	1858, Jan. 27	79	156	235	67	8	12	20	1	6	0	7	1	2	475
TOTAL: 19 chhs.,		15 Pastors,	4 St. sups.,	1 vacancy,	1320	2715	4035	697	101	74	175	82	125	8	215	41	54	4769

OTHER MEMBERS.—*Resident:* Joseph W. Cross, West Boylston, ord. 1834, Oct. 1; Preston Cummings, Leicester, ord. 1825, Aug. 23; David Greene, Westboro', ord. 1833, Aug.; Rodney A. Miller, Worcester, ord. 1827, June 7; Miner G. Pratt, Agent Am. Col. Soc., Andover, ord. 1828, Oct. 22; William H. Sanford, Worcester, ord. 1832, Oct. 17; Isaac R. Worcester, Editor Miss. Herald, Auburndale, ord. 1837, Sept. 27; Samuel Souther, 57th Reg. Mass. Vols., ord. 1847, Sep. 24; Horatio Bardwell, D. D, Oxford, ord. 1815, June 1.—10.

Non-Resident: Wm. Y. Briggs, Assistant Superintendent of Blacks, Newbern, N. C., ord. 1846, Nov. 4; L. Ives Hoadley, North Craftsbury, Vt., ord. 1823, Oct. 15; Horace James, Superintendent of Blacks, Roanoke Island, N. C., ord. 1843, Nov. 1; Charles F. Morse, Missionary A. B. C. F. M., Sophia, Western Turkey, ord. 1856, Aug. 13; Nathan W. Williams, Peacedale, South Kingston, R. I., ord. 1849, Feb. 28; Warren W. Winchester, Chaplain Finley Hospital, U. S. Army, Washington, D. C.—6.

* Fourteen of this number were set aside for long continued absence, without keeping up an acquaintance with the church. † Average attendance.

Association meets—First Monday in February and May; second Monday in July and November.

MERRILL RICHARDSON, Worcester, Moderator. A. HASTINGS ROSS, Boylston, Scribe, and Statistical Scribe.

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26. WORCESTER NORTH ASSOCIATION.

Churches. 1864, Aug. 1.		Ministers.			Ch. Mem. 1864, Jan. 1.				Admitted.—1863.—Removed.						Baptized.			Sab.
Place, and Name.	Organized.	Name.	Ordained.	Installed.	Mal.	Fem.	Tot.	Abs.	Prof.	Let.	Tot.	D'th.	Dis.	Exc.	Tot.	Ad.	Inf.	Sch.
Ashburnham, 1st ch.	1760, *Apr.* 28	G E. Fisher	1850, Feb. 27	1863, May 21	68	99	167	47	0	10	10	0	2	0	2	0	0	150
" North, 2d ch.	1860, *June* 29	Daniel Wight, Jr.	1842, Sep. 28	*Pastor Elect.*	7	8	15	1	0	0	0	0	0	0	0	0	0	60
Athol	1750, *Aug.* 23	John F. Norton	1844, Oct. 23	1852, Mar. 17	71	141	212	19	3	6	9	10	3	0	13	2	1	225
Gardner, 1st ch.	1786, *Feb.* 1	*None*			33	79	112	10	0	0	0	2	3	0	5	0	0	
" Evan. ch.	1830, *Aug.* 11	*None*			56	101	157	18	0	1	1	3	2	2	7	0	2	300
Hubbardston	1770, *Feb.* 4	Chas. F. Boynton	1861, Aug. 6	1862, *St. sup.*	44	89	133	36	5	0	5	6	5	0	11	1	6	150
New Salem	1845, *Aug.* 15	David Eastman	1840, Feb. 12	1863, *St. sup.*	8	23	31	5	0	0	0	0	0	0	0	0	0	70
Petersham	1823, *June* 25	Lucien H. Adams	1862, Oct. 28	1862, Oct. 28	23	64	87	27	2	4	6	1	1	1	3	0	3	100
Phillipston	1785, *Nov.* 26	Lyman White	1849, Oct. 23	1863, June 10	41	104	145	25	2	2	4	4	1	0	5	1	3	178
Royalston, 1st ch.	1766, *Oct.* 13	Ebenezer W. Bullard	1838, Aug. 8	1852, Sep. 2	26	100	126	12	0	1	1	8	3	0	11	0	3	175
" 2d ch.	1837, *Feb.* 22	F. D. Austin	1853, Jnne 23	1863, *St. sup.*	37	66	103	27	0	1	1	3	5	0	8	0	0	80
Templeton	1832, *Apr.* 11	Lewis Sabin, D. D.	1836, June 8	1837, Sep. 21	44	98	142	18	0	7	7	3	7	0	10	0	2	150
Westminster	1744, *Oct.* 20	Milan H. Hitchcock	1857, Sep. 25	1862, Dec. 18	62	142	204	27	17	8	25	6	10	0	16	10	0	207
Winchendon, 1st ch.	1762, *Dec.* 15	Benjamin F. Clarke	1824, Feb. 4	1855, Oct. 24	20	47	67	20	0	0	0	5	4	0	9	0	1	63
" North	1843, *Dec.* 7	Abijah P. Marvin	1844, Jan. 10	1844, Jan. 10	39	119	158	16	4	2	6	1	5	0	6	1	3	185
TOTAL: 15 chhs.,		9 Pastors,	3 St. sups.,	1 Pastor elect,	2 vacancies,	579	1280	1859	308	33	42	75	52	51	3	106	15	24	2093

OTHER MEMBERS.—*Resident:* J. D. Crosby, Ashburnham, ord. 1837, Oct. 4; Thomas Boutelle, Fitchburg, ord. 1854, May 2.
Non-Resident: Cyrus W. Allen, East Jaffrey, N. H., ord. 1833, Oct. 6; Samuel W. Barnum, Stamford, Conn., ord. 1853, Jan. 25; Edwin Seabury, ord. 1840, June 18; Samuel J. Austin, Pastor, Oxford, Mass., ord. 1857, Feb. 25.

Association meets—Second Tuesday in January; fourth Tuesday in April; second Tuesday in July; first Tuesday in October.

JOHN F. NORTON, Athol, Scribe, and Statistical Scribe.

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27. WORCESTER SOUTH ASSOCIATION.

Churches. 1864, Aug. 1.		Ministers.			Chh. Mem. 1864, Jan. 1.				Admitted. —1863—			Removed.				Baptized.			Sab.
Place, and Name.	Organized.	Name.	Ordained.	Installed.	Mal.	Fem.	Tot.	Abs.	Prof.	Let.	Tot.	D'th.	Dis.	Exc.	Tot.	Ad.	Inf.		Sch.
Blackstone, Cong. ch.	1841, *Apr.* 15	*None*																	
Douglas, 1st ch.	1747, *Nov.* 11	*None*			8	32	40	6	0	2	2	0	0	0	0	0	0		90
" East	1834, *June* 12	*None*			50	118	168	34	0	2	2	6	5	0	11	0	1		200
Grafton	1731, *Dec.* 28	Thomas C. Biscoe	1838, July 18	1838, July 18	92	162	254	68	1	4	5	3	12	0	15	1	0		251
Millbury, 1st ch.	1743, *Oct.* 28	Edmund Y. Garrette	1854, Apr. 12	1957, Sep. 30	45	115	160	10	0	3	3	4	4	0	8	0	3		212
" 2d ch.	1827, *Aug.* 23	Charles H. Pierce	1850, Oct. 9	1862, Oct. 22	72	128	200	34	3	5	8	3	1	0	4	2	5		150
Northbridge, 1st ch.	1782, *June* 6	Sylvester Hine	1848, Sep. 28	1862, Aug. 3	28	64	92	14	6	2	8	0	0	0	0	1	0		126
" Whitinsville	1834, *July* 31	Lewis F. Clark	1842, June 1	1842, June 1	74	123	197	23	3	6	9	3	6	0	9	2	7		225
Sutton, 1st Cong. ch.	1720, *Autumn*	George Lyman	1851, Nov. 12	1817, Nov. 12	51	127	178	30	29	6	35	7	4	0	11	16	5		170
Saundersville	1860, *Apr.* 18	Simeon Waters,	1847, June 12	*St. sup.*	8	21	29	1	4	5	9	0	0	0	0	2	0		75
Upton	1735, *Jan.* 18	Andrew J. Willard	1857, Apr. 30	1857, Apr. 30	76	187	263	39	10	2	12	10	3	0	13	6	1		404
Uxbridge, 1st Ev. ch:	1731, *Jan.* 6	*None*			28	107	135	28	0	3	3	3	5	0	8	0	0		240
Westboro', Ev. Co. ch.	1784, *Oct.* 28	Luther H. Sheldon	1844, Ang. 1	1856, Mar. 20	113	232	345	45	7	9	16	5	6	1	12	1	4		330
TOTAL: 13 chhs., 8 Pastors, 1 St. sup., 4 vacancies,					645	1416	2061	332	63	49	102	44	46	1	91	31	26		2473

OTHER MEMBERS.—*Resident:* Rodney G. Dennis; David Holman, Douglas, ord. 1808, Oct. 19; Elijah Demond, Westborough, ord. 1821, May 7.—3.

Association meets—Second Tuesday in January, April, July, and October.

E. Y. GARRETTE, Millbury, Scribe, and Statistical Scribe.

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SUMMARY.*

(See Explanations, page 24.)

Associations.	Ministers, 1864.				Churches.				Chh. Mem. 1864, Jan. 1.				Admitted —1863—			Removed.				Bap. 1863.		Sab. Sch.
	Pas.	S. s.	Oth.	Tot.	W. p.	W. s. s.	Vac.	Tot.	Males.	Fem.	†Total	‡Absent.	Prof.	Let.	Total.	Death.	Dis.	Exc.	Total.	Ad.	Inf.	
1. Andover	16	1	8	25	16	2	1	19	1428	2889	4317	1295	139	101	240	44	114	2	160	55	67	4662
2. Berkshire North	12	3	8	23	12	3	1	16	273	429	702	140	21	56	77	16	8	1	25	11	8	588
3. Berkshire South	10	4	6	20	10	4	4	18	770	1647	2417	389	139	40	179	44	33	0	77	82	35	1904
4. Brewster	4	6	4	14	3	6	3	12	294	698	992	47	43	8	51	26	9	1	36	35	20	1514
5. Brookfield	16	2	2	20	16	2	1	19	897	2055	2952	496	46	48	94	52	54	2	108	30	38	3325
6. Essex North	17	2	10	29	16	2	3	21	1038	2188	3226	252	182	57	239	67	38	3	108	110	30	3519
7. Essex South	13	4	6	23	13	4	5	22	927	2445	3372	360	45	39	84	75	34	1	110	19	46	5175
8. Franklin	15	8	8	31	14	8	5	27	954	1186	2840	365	84	50	134	83	67	2	152	41	48	3019
9. Hampden East	15	1	5	21	14	1	2	17	854	1976	2835	498	102	91	193	58	75	1	134	37	43	2762
10. Hampden West	9	6	4	19	9	6	3	18	646	1384	2030	325	62	49	111	69	63	1	133	31	31	1823
11. Hampshire	7	6	5	18	7	6	4	17	1019	1862	2881	354	54	45	99	63	62	1	126	22	50	2843
12. Hampshire East	16	1	7	24	16	1	2	19	1147	2221	3368	496	68	64	132	56	56	44	156	26	54	3141
13. Mendon	11	2	5	18	11	2	1	14	488	1305	1793	255	35	29	64	33	23	2	58	18	31	2259
14. Middlesex South	12	2	3	17	12	2	2	16	663	1508	2431	290	60	57	117	57	43	3	103	31	56	2754
15. Middlesex Union	10	5	7	22	10	5	1	16	740	1610	2350	451	29	63	92	63	58	1	122	14	23	2488
16. Norfolk	24	2	8	34	23	2	5	30	1149	2502	3651	417	83	45	128	81	43	..	124	60	42	5480
17. Old Colony	10	3	3	16	10	3	1	14	634	1514	2148	376	25	6	31	49	31	3	83	12	24	2189
18. Plymouth	8	10	6	24	8	10	1	19	487	1123	1610	152	51	20	71	40	9	4	53	41	20	1992
19. Salem	9	2	3	14	9	2	1	12	417	1146	1576	74	68	28	96	29	17	1	47	22	22	2832
20. Suffolk North	16	2	14	32	15	2	5	22	1618	3619	5237	803	164	142	306	68	160	9	237	18	60	7479
21. Suffolk South	21	4	10	35	21	4	2	27	1847	3702	5549	1037	182	168	350	63	158	11	232	64	118	7534
22. Taunton	6	7	7	20	6	7	4	17	731	1600	2311	367	153	25	178	45	38	..	83	85	37	2389
23. Vineyard Sound	4	4	3	11	4	4	6	14	289	636	925	89	25	1	26	25	5	..	30	13	9	932
24. Woburn	11	3	3	17	11	3	1	15	726	1569	2295	368	88	62	150	45	53	4	102	47	41	2851
25. Worcester Central	15	4	13	32	14	4	1	19	1320	2715	4035	697	101	74	175	82	125	8	215	41	54	4769
26. Worcester North	9	3	3	15	9	3	3	15	579	1280	1859	308	33	42	75	52	51	3	106	15	24	2093
27. Worcester South	8	1	3	12	8	1	4	13	645	1416	2061	332	63	49	102	44	46	1	91	31	26	2473
For Chhs. not reporting	..	..	..	..	..	..	..	..	385	764	2356	478	...	...	...	..	..	..	..	..	..	2173
TOTAL:	324	98	§164	586	317	99	72	488	22,965	48,989	74,119	11,511	2,145	1,459	3,604	1,429	1,473	109	3,011	1,011	1,057	86,962
TOTAL, 1863:	323	110	210	642	318	111	60	489	22,262	48,520	73,479	11,520	1,523	1,404	2,928	1,187	1,390	92	2,756	660	992	82,905

* Various errors in the footings of the several tables are corrected in this summary.
† In some churches the "total" only is given.
‡ The "absent" are not additional to "males," "females," and "total," but included in them.
§ This number does not include (unlike last year) ministers residing out of Massachusetts, except foreign missionaries belonging to Associations.

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REMARKS UPON THE STATISTICS.

In the absence of Rev. Mr. Tarbox, under whose care the Statistics of the present issue (excepting the Summary) were prepared, I add a statement regarding the number of churches as given in the last three years.

In 1860, there were enumerated 488; embracing all the churches of our denomination in the State, and with actual reports from each church.

In 1861, the number was 490. The reports were left imperfect upon the sudden departure of the Statistical Secretary for the War; but they were faithfully perfected, as far as possible, by Rev. Richard G. Greene.

In 1862, the number of churches given in the Summary was 494; but a careful examination shows that a mistake in reckoning made an error of three. The true number was 491. The changes from the preceding year were these: Whately 2d church was dropped, — apparently extinct, — and two churches in South Malden had been consolidated into one; while a mission in Lynn was wrongly reckoned as a church. On the other hand, three churches have been organized: Florence Church, in Northampton, a church at Groton Junction, and one in Somerset.

In 1863, the number is printed as 490; but only 489 appear in the tables. The changes had been these: the church in West Boxford, and Beverly 4th church were dropped, — unaccountably, — and churches in Pawtucket and Seekonk had been thrown into Rhode Island by the change in the State line. On the other hand, a church had been organized in Plymouth, and one at "Salisbury Point" is mentioned, but without any report.

In the Statistics for this year, the number of churches is 488. The church at "Salisbury Point" disappears, and the Puritan Church, Sandwich, is considered extinct, and the church at West Boxford has reappeared.

Twenty-one churches, it will be seen, have made no report. Eight of these are in Berkshire North Association, a delinquency due to the successive changes in the office of scribe in that Association. The other churches are Mt. Washington, Eastham, Mendon, Stowe, Port Norfolk, Milton (2d), East Bridgewater, Brookline, Canton, Cotuit, Sandwich (Monument), Holmes' Hole, and Webster. Hyannis appears in two Associations, but it is reckoned only once in the Summary; and Seekonk, which is in Rhode Island, is also omitted from the Summary. It is very probable that next year will find full statistics.

It is gratifying to see that the churches made a substantial gain in 1863, both in members and in the Sabbath school. A. H. Q.

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NAMES OF MINISTERS,

In alphabetical order, with the Post-Office address of each, and with the number of the Association in which each name occurs in the Statistics.

Abbe, Frederick R., Abington. 16
Abbot, Joseph, D. D., Beverly. 19
Adams, Lucien K., Petersham. 26
Adams, Nehemiah, D. D., Boston. 21
Aiken, James, Hanover. 18
Albro, John A., D. D., Cambridge. 20
Alden, Ebenezer, Jr., Marshfield. 18
Alden, Edmund K., South Boston. 21
Allen, Benjamin R., Marblehead. 19
Allen, Cyrus W., East Jaffrey, N. H. 26
Allen, Ephraim W., South Berwick, Me. 7.
Allen, George E., Chelsea. 20
Allen, William, D. D., Northampton.
Alvord, Frederick, Monson. 9
Alvord, John W., Boston. 21
Ames, Marcus, Lancaster. 20
Anderson, Rufus, D. D., Boston. 20
Angier, Luther H., Sandwich. 23
Angier, Marshall B., Sturbridge. 5
Anthony, George N., Marlboro'. 14
Ashley, Samuel S., Northboro'. 25
Atwood, Edward S., Grantville. 21
Austin, F. D., Royalston. 26
Austin, Samuel J., Oxford. 25, 26
Ayres, Rowland, Hadley. 12
Babcock, Daniel H., Shirley. 15
Backus, Joseph W., Lowell. 1
Bacon, James M., Essex. 7
Baker, Abijah R., South Boston. 20, 21
Baldwin, Joseph B., West Cummington. 11
Ballard, Addison, Williamstown. 2
Bancroft, David, Prescott. 12
Barber, William M., South Danvers. 7
Bardwell, Horatio, D. D., Oxford. 25
Barney, James O., Seekonk, R. I. 22
Barnum, Samuel W., Stamford, Ct. 26
Barrows, Elijah P., D. D., Andover. 1
Barrows, Homer, Plaistow, N. H. 17
Barrows, William, Reading. 20, 24
Barton, Frederick A., Indian Orchard. 9
Barton, Walter, Amherst. 12
Bascom, John, Williamstown. 2
Bates, Philander, North Truro. 4
Batt, William J., Bedford. 24
Beaman, Charles C., Salem. 7
Beaman, Warren H., North Hadley. 12
Bean, David M., South Malden. 15, 20
Beane, Samuel, Norton. 22
Beard, Spencer F., Andover. 1
Beechthold, A. H., Boston. 20
Beckwith, George C., D. D., Boston. 20
Beecher, Charles, Georgetown. 6
Beecher, William H., North Brookfield. 5
Belden, William W., East Attleboro'. 22
Bell, James M., Ashby. 15
Bessom, William H., Boston. 23
Bigelow, Andrew, Medfield. 13
Billings, Richard S., Shelburne. 8
Bingham, Joel S., East Boston. 20
Bisbee, John H., Worthington. 11
Biscoe, Thomas C., Grafton. 27
Bixby, Joseph P., Boston. 21
Blagden, George W., D. D., Boston. 20
Blake, Henry B., Belchertown. 12
Blake, Mortimer, Taunton. 22
Blanchard, Amos, D. D., Lowell. 1
Blanchard, Edmund H., Warwick. 8
Bliss, Charles R., South Reading. 9, 24
Blodgett, Edward P., Greenwich. 12
Boardman, M. B., Lynnfield. 7
Bodwell, Joseph C., Woburn. 24
Bonney, N. G., Peru. 2
Boutelle, Thomas, Fitchburg. 26
Bowler, George W., Westfield. 10
Boynton, Chas. F., Hubbardston. 26.
Brainerd, Timothy G., Halifax. 18
Braman, Milton P., D. D., Auburndale. 19
Breed, David, Attleboro'. 22
Breed, William J., Brookline. 14
Bremner, David, Boxford. 7
Brewer, Josiah, Great Barrington. 3
Brewster, Cyrus, Readville. 11
Bridgman, Chester, Ludlow. 8
Bridgman, Lewis, Middlefield. 11

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Briggs, William T., Newbern, N. C. 25
Brigham, David, Waquoit. 18, 23
Brigham, Levi, Saugus. 19
Brigham, Willard, Wendell. 8
Broughton, Nathaniel H., E. and W. Bridgewater. 16.
Buckingham, Samuel G., Springfield. 9
Bullard, Asa, Boston. 20
Bullard, Ebenezer W., Royalston. 26
Bullard, Henry, Wayland. 14
Bulkley, Edwin A., Brooklyn E. D., N. Y. 15
Burgess, Ebenezer, D. D., Dedham.
Burgess, Ebenezer, Boston. 7
Burnham, Abraham, Haverhill. 6
Burt, Daniel C., Berkley. 17
Bushnell, William, Boston. 20
Butler, Daniel, Somerville. 15
Byington, Swift, Stoneham. 24
Cady, Daniel R., West Cambridge. 21
Caldwell, William E., South Wellfleet. 4
Campbell, G. W., Bradford. 6
Campbell, Randolph, Newburyport. 6
Carleton, Hiram, Fairmount. 23
Carpenter, Eber, Southbridge. 5
Carrier, Augustus H., Auburndale. 21
Carruthers, William, North Cambridge. 20
Chandler, Azariah, D. D., Greenfield. 8
Chase, Ebenezer, Tisbury. 4
Chase, Henry L., Carver. 18
Childs, Alexander C., Chatham. 4, 22
Clapp, Erastus, Easthampton. 11
Clark, Benjamin F., North Chelmsford. 1
Clark, Dorus, Waltham. 20
Clark, Edson L., Dalton. 2
Clark, Edward, Huntington. 11
Clark, Edward L., North Bridgewater. 16
Clark, Eli B., Chicopee. 9
Clark, Joseph B., Yarmouth. 23
Clark, Jonas B., Swampscott. 19
Clark, Lewis F., Whitinsville. 27
Clark, Perkins K., South Deerfield. 8
Clark, Sereno D., Sunderland. 8
Clark, Solomon, Plainfield. 11
Clark, Sumner, South Franklin. 13.
Clark, Theodore J., Ashfield. 8
Clark, William B., Great Barrington. 3
Clarke, Benjamin F., Winchendon. 26
Clary, Timothy F., Wareham. 17
Cleaveland, James B., New Hartford, Ct. 3
Cleaveland, John P., D. D., Lowell. 1
Cloyes, Dana, South Reading. 24
Cobb, Asahel, New Bedford. 17
Cobb, Leander, Marion. 17
Cobb, L. Henry, North Andover. 1
Cobb, Nathaniel, Kingston. 17
Coggin, William S., Boxford. 19
Cogswell, Nathaniel, Yarmouth. 4
Coit, Joshua, Brookfield. 5
Colburn, Moses M., South Dedham. 21
Cole, Samuel, West Gloucester. 7
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New Ashford, *None.*
New Bedford, 17
New Braintree, 5
Newbury, 6
Newburyport, 6
New Marlboro', 3
New Salem, 26
Newton, 20, 21
Northampton, 11
North Andover, 1
Northboro', 25
Northbridge, 27
North Bridgewater, 16
North Brookfield, 5
North Chelsea, 20
North Wrentham, 13
Northfield, 8
North Reading, 24
Norton, 22

Oakham, 5
Orange, 8
Orleans, 4
Otis, 3
Oxford, 25

Palmer, 9
Paxton, 25
Pelham, 12
Pembroke, *None.*
Pepperell, 15
Peru, 2
Petersham, 26
Phillipston, 26
Pittsfield, 2
Plainfield, 11
Plymouth, 18
Plympton, 18
Port Norfolk, in Dorchester, 16
Prescott, 12
Princeton, 25
Provincetown, 4

Quincy, 16

Randolph, 16
Raynham, 22
Reading, 20, 24
Rehoboth, 22
Richmond, 2
Rochester, 17
Rockport, 7
Rowe, *None.*
Rowley, 6
Roxbury, 21
Royalston, 26
Russell, *None.*
Rutland, 25

Salem, 7
Salisbury, 6
Sandisfield, 3
Sandwich, 23
Saugus, 19
Saundersville, in Grafton, 27
Savoy, *None.*
Saxonville, in Framingham, 14
Scituate, 16
Scotland, in Bridgewater, 14
Sharon, 21
Sheffield, 3
Shelburne, 8
Sherborn, 14
Shirley, 15
Shrewsbury, 25

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Shutesbury, 8
Somerset, 22
Somerville, 20
Southampton, 10
Southboro', 14
Southbridge, 5
South Danvers, 7
Southfield, in New Marlboro', 3
South Hadley, 9, 12
South Reading, 24
South Scituate, *None.*
Southwick, 10
Spencer, 5
Springfield, 9
Sterling, 25
Stockbridge, 3
Stoneham, 24
Stoughton, 16
Stowe, 14
Sturbridge, 5
Sudbury, 14
Sunderland, 8
Sutton, 27
Swampscott, 19
Swanzey, *None.*

Taunton, 22
Templeton, 26
Tewksbury, 1
Tisbury, 23
Tolland, 10
Topsfield, 19
Townsend, 15
Truro, 4
Tyngsboro', *None.*
Tyringham, *None.*

Upton, 27
Uxbridge, 27

Wales, *None.*
Walpole, 13
Waltham, 21
Waquoit, in Falmouth, 23
Ware, 5
Wareham, 17
Warren, 5
Warwick, 8
Washington, 2
Watertown, 21
Wayland, 14
Webster, 25
Wellesley, in West Needham. 20
Wellfleet, 4
Wendell, 8
Wenham, 19
Westboro', 27
West Boxford, 6
West Boylston, 25
West Bridgewater, 16
West Brookfield, 5
West Cambridge, 21
Westfield, 10
Westford, 15
Westhampton, 11
Westminster, 26
West Newbury, 6
Weston, *None.*
Westport, 22
West Roxbury, 21
West Springfield, 10
West Stockbridge, 3
West Yarmouth, 4
Weymouth, 16
Whately, 12
Whitinsville, in Northbridge, 27
Wilbraham, 9
Williamsburg, 11
Williamstown, 2
Wilmington, 24
Winchendon, 26
Winchester, 24
Windsor, 2
Winthrop, *None.*
Woburn, 24
Worcester, 25
Worthington, 11
Wrentham, 13

West Yarmouth, 4
Yarmouth, 4, 23

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COLLECTION OF STATISTICS.

1. The Statistical Secretary of the General Association will supply the District Statistical Secretaries, 1864, Dec. 20, with a sufficient number of blank Schedules for distribution.

2. Each District Statistical Secretary will supply (on or before Dec. 31) each Minister (or Clerk of a Church having no Minister) within his limits, with a blank Schedule: He will also follow up all delinquents, complete the returns, (asking for the strict observance of every point specified below), and send to the Statistical Secretary of the General Association, during the first week in March, 1865, (1st) a table of the returns from all the Churches, properly arranged and summed up, as in the issue of 1864; (2d) a list of all the members of his Association, with residence, occupation, and date of ordination; (3d) the times of meetings of his Association; (4th) the names of its officers. He will also send to the Statistical Secretary of the General Association, during the second week in June, a list of all ecclesiastical changes, complete, to that time.

3. Each Minister, (or Clerk of a Church having no Minister), is requested to report the Statistics of his Church for the year 1864 to the Statistical Secretary of his Association, during the first week in January, 1865, according to the Schedule below, which is furnished for the purpose.

The following points are to be observed with care: In the column for "Place and Name," give first the name of the Town, followed by that of the village or locality in the town, as "North," "South," etc.; then, the full name of the Church *as authorized in its own documents.* Write all names correctly, legibly and *in full*, giving to each individual at least one Christian name. If the date of church organization do not appear in italics in this year's issue, let it be authenticated from the original documents, and the *authority* stated on the margin of the returns. Write all dates in these reports in the order of the year, month, day. "Ordained" refers to the date when the Minister was set apart by "the laying on of hands"; "installed," the date of his present Pastorate. "Absent" members are those who do not attend with or reside near the church; they are *not* additional to "males," "females," "total." "Sabbath School" denotes the entire membership of a school Jan. 1, 1865, or at such other date as the school is in successful operation, including both teachers and scholars, and covering branch schools when under the exclusive care of the reporting Church. "Church members" are reported for the last day of 1864, though for convenience of reference dated 1865, Jan. 1. "Admitted," "Removed," and "Baptisms," cover the whole year 1864, and not a day before or after. Leave no blanks whatever; a blank marks a defective return: Let a vacuum be abhorred, and whenever "none" is the proper designation, express it by the figure "0".

If each official concerned will hold himself responsible for his share of the work, our Statistics will be full, accurate, and therefore valuable.

Churches.		Ministers.			Chh. Mem. 1865, Jan. 1.				Admitted.—1864—Removed.						Baptized.		Sab.
Place, and Name.	Organized.	Name.	Ordained.	Installed.	Mal.	Fem.	Tot.	Abs.	Prof.	Let.	Tot.	D'th.	Dis.	Exc.	Tot.	Ad.	Inf.	Sch

ALONZO H. QUINT, *Statistical Secretary.*

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The General Conference of Massachusetts.

1864.

MINUTES

OF ITS

FIFTH ANNUAL SESSION,

HELD IN THE

CENTRAL CHURCH, FALL RIVER,

SEPTEMBER 13—15,

WITH

ESSAYS, REPORTS,

AND A

LIST OF THE LOCAL CONFERENCES, AND OF THE CHURCHES CONNECTED WITH THEM.

BOSTON:
PRESS OF T. R. MARVIN & SON, 42 CONGRESS STREET.
1864.

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NOTICES.

THE meeting of the Conference in 1865, will be held in the North Church, Haverhill, commencing on Tuesday, the 12th of September, at 4 o'clock, P. M., and closing at 4 o'clock of the Thursday following.

Rev. Andrew L. Stone, of Boston, is elected the Preacher of the opening Sermon, and Rev. Eli Thurston, of Fall River, Substitute.

Essex North Conference will furnish the Preacher of the Sermon which is to be delivered before the Sacrament of the Lord's Supper.

The Scribes of the several Conferences are requested to forward to the Recording Secretary the names and the Post Office address of the Delegates appointed to the General Conference next year.

OFFICERS.

Provisional Committee.

Rev. RAYMOND H. SEELY, D. D., Haverhill.
Rev. JAMES T. MCCOLLOM, Bradford.
Bro. GEORGE COGSWELL, Bradford.
Bro. MOSES HOWE, Haverhill.
Rev. GEORGE W. KELLY.

Recording Secretary.

Rev. JOSHUA W. WELLMAN, Newton.

Statistical Secretary.

Rev. ALONZO H. QUINT, New Bedford.

Treasurer.

Bro. STEPHEN T. FARWELL, Cambridge.

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MINUTES.

The General Conference of the Congregational Churches of Massachusetts convened in the Central Church, Fall River, September 13, 1864, at 4 o'clock, P. M., and a quorum not being present, owing to the inconvenient arrangement of Railroad trains, voted that after a season of devotional services, the Conference adjourn to meet at 7½ o'clock, P. M.

Tuesday evening. The Conference assembled, according to adjournment. After devotional services, conducted by Rev. Joshua W. Wellman, of Newton, a Sermon was preached by Rev. Zachary Eddy, D. D., of Northampton, from Col. ii. 10, "Ye are complete in Him."

ORGANIZATION.

At the close of Public Services, the Conference was called to order by Rev. Eli Thurston, Pastor of the Church, welcoming it, and organized by the choice of Bro. George F. Homer, of Brookline, Moderator, who opened the Meeting with Prayer.

Rev. Horace D. Walker was chosen Scribe.

Rev. George E. Hill, Dea. Jacob Perley, and Bro. Nathan Allen, were chosen a Committee on Credentials.

Rev. Eli Thurston, Rev. Mortimer Blake, and Rev. Israel W. Putnam, D. D., were chosen a Committee of Arrangements.

Rev. Isaiah C. Thacher, Rev. Richard Tolman, and Dea. Loring Lothrop, were chosen a Committee on Nominations.

Rev. James A. Roberts, Dea. Joseph S. Ropes and Rev. William A. McGinley, were chosen a Committee on the State of Religion.

The Committee on Credentials reported the following

ROLL OF DELEGATES.

Andover Conference:—

Rev. James H. Merrill, Andover.
Rev. Richard Tolman, Tewksbury.
Bro. Nathan Allen, Lowell.

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Barnstable County Conference :—

Rev. William E. Caldwell, South Wellfleet.
Rev. Joseph B. Clark, Yarmouth.
Bro. David G. Eldredge, Yarmouth.

Berkshire South Conference :—

Rev. Josiah Brewer, Housatonic.
Bro. Joseph R. French, Stockbridge.

Brookfield Conference :—

Rev. David Peck, Barre.

Essex North Conference :—

Rev. Asa Farwell, West Haverhill.
Rev. John R. Thurston, Newburyport.
Dea. James T. Plummer, Rowley.
Dea. Daniel Adams, Newbury.

Essex South Conference :—

Rev. Isaiah C. Thacher, Gloucester.
Dea. Jacob Perley, South Danvers.
Dea. John W. Marshall, Rockport.

Franklin County Conference ;—

Hampden County Conference :—

Rev. Henry Powers, West Springfield.

Hampshire East Conference :—

Rev. Samuel J. M. Merwin, South Hadley Falls.
Dea. George W. Hubbard, Hatfield.

Mendon Conference :—

Middlesex South Conference :—

Rev. Thomas S. Norton, Dover.
Rev. George E. Hill, Saxonville.
Dea. James Farrar, Jr., Lincoln.

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Middlesex Union Conference:—

Rev. George N. Marden, Boxboro'.
Bro. John F. Robbins, Littleton.

Norfolk Conference:—

Rev. Stephen H. Hayes, South Weymouth.
Rev. Horace D. Walker, East Abington.
Bro. Cyrus Brewer, Dorchester Village.
Dea. Elbridge Clapp, Quincy.

Old Colony Conference:—

Rev. Timothy F. Clary, Wareham.
Rev. Israel W. Putnam, D. D., Middleboro'.

Pilgrim Conference:—

Rev. Timothy G. Brainerd, Halifax.
Rev. Joseph Peckham, Kingston.

Salem Missionary Union:—

Rev. Joseph E. F. Marsh, Lynn.

Suffolk North Conference:—

Rev. William Barrows, Reading.
Dea. Loring Lothrop, Boston.

Suffolk South Conference:—

Rev. Andrew L. Stone, D. D., Boston.
Rev. John O. Means, Roxbury.
Dea. Joseph S. Ropes, Roxbury.
Bro. George F. Homer, Brookline.

Taunton and Vicinity Conference:—

Rev. Mortimer Blake, Taunton.
Rev. James A. Roberts, Berkley.
Bro. Benjamin King, Raynham.
Bro. Ammes A. Lincoln, Jr., Norton.

Woburn Conference:—

Rev. Charles R. Bliss, South Reading.

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Worcester Central Conference :—

Rev. A. Hastings Ross, Boylston.
Rev. William A. McGinley, Shrewsbury.

Worcester North Conference :—

Rev. Milan H. Hitchcock, Westminster.
Dea. Abner H. Merriam, Templeton.

Worcester South Conference :—

Dea. Benjamin A. Nourse, Westboro'.

FROM CORRESPONDING BODIES.

Rev. Wm. R. Stevens, from the General Association of Minnesota.
Rev. Francis Horton, from the Rhode Island Conference.

The Conference then adjourned, to meet at 8½ o'clock Wednesday morning.

SECOND DAY.

Wednesday, Sept. 14. The Conference met and enjoyed an hour of devotional services; Rev. Andrew L. Stone, D. D., presiding.

FIRST ESSAY.

Rev. William M. Barber, of South Danvers, read an Essay on "The necessity of the Holy Spirit to give efficacy to all means for the conversion of men."

In the discussion which ensued, the following brethren participated: Rev. Eli Thurston, Rev. David Brigham, Rev. James T. McCollom, Rev. James A. Roberts, Rev. George Trask, Rev. John O. Means, Rev. Timothy G. Brainerd, Rev. Martin Moore, Rev. William Barrows, Bro. Daniel Adams, Rev. Elnathan Davis, Rev. Richard Tolman, Rev. Josiah Brewer.

AMERICAN MISSIONARY ASSOCIATION AND CHRISTIAN COMMISSION.

On motion of Rev. Eli Thurston, Rev. Elnathan Davis was allowed to present the cause of the Freedmen, and the Rev. Alonzo H. Quint to speak in behalf of the Christian Commission.

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BUSINESS.

The Constitution and By-Laws were read.

Rev. John O. Means, of Roxbury, moved

1. That Article 7th of the Constitution be amended, by adding, "and they shall be *ex officiis* members of the Conference."

2. That Article 15th be amended, by adding, "and the ministers who preach the sermons shall be *ex officiis* members of the Conference."

This motion, according to the Constitution, was laid over for action at the next annual meeting of the Conference.

Rev. Alonzo H. Quint, of New Bedford, was chosen Statistical Secretary.

Bro. Stephen T. Farwell, of Boston, was chosen Treasurer.

Rev. John O. Means, of Roxbury, was chosen Auditor.

Bro. Stephen T. Farwell, Rev. Alonzo B. Rich, of Beverly, and Rev. Samuel J. M. Merwin, of South Hadley Falls, were chosen a Committee on Finance.

Rev. Andrew L. Stone, D. D., of Boston, Rev. Joshua W. Wellman, of Newton, and Rev. James H. Merrill, of Andover, were chosen a Committee on the state of the country.

REPORT OF THE COMMITTEE TO THE GENERAL ASSOCIATION.

Bro. Ebenezer Alden, from the Committee chosen at the last Annual Meeting, on the union of the General Conference, and the General Association, reported the following, which was adopted.

The Committee of the General Conference, appointed in 1863, to present to the General Association the action of the Conference on a proposition for a union of the two bodies, attended the annual meeting of the Association, at Springfield, for that purpose. Their report was received and considered, but not in a spirit which gave promise of a union on a basis satisfactory to the Conference. The result was a vote of the Association "to take no further action upon, and gives no further consideration to the subject."

The Conference then adjourned to 2½ o'clock, P. M.

Wednesday, P. M., 2½ o'clock. The Conference met and spent half an hour in devotional services.

SECOND ESSAY.

An Essay was then read by Rev. Henry M. Parsons, of Springfield, upon "The importance of distinctness in the exhibition of Biblical doctrine."

A discussion of the subject then followed, by Rev. Josiah Brewer,

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Rev. Samuel J. M. Merwin, Rev. George Trask, Rev. Zachary Eddy, D. D., Rev. Elbridge G. Little, Dea. Joseph S. Ropes, Bro. Cyrus Brewer, Rev. Isaiah C. Thacher, Rev. Benjamin Judkins, Bro. Nathan Allen, Rev. Richard Tolman, Rev. Andrew L. Stone, D. D., Rev. Isaac P. Langworthy, and Rev. William Barrows.

BUSINESS.

The report of the Treasurer was presented, audited, and accepted.

The Committee on Finance reported: their report was accepted, and the Conference

Voted, That the Treasurer be authorized to notify the Scribes or Treasurers of the several Local Conferences, of the assessment upon each Conference of a sum equal to one dollar for each church, and to request their officers to collect the same immediately, and forward it to the Treasurer of the General Conference.

THE COMMITTEE ON HOME EVANGELIZATION.

Rev. William Barrows, in behalf of the Committee on Home Evangelization, appointed at the last Annual Meeting, reported, and the report was accepted.*

A discussion followed, participated in by Rev. Stephen H. Hayes, Rev. James T. McCollom, and Rev. Isaac P. Langworthy.

The further discussion was deferred until 11 o'clock, on Thursday.

COMMITTEE ON THE STATE OF THE COUNTRY.

This Committee presented their report which was unanimously adopted.

Resolved, That without one feeling either of despondency or of impatience, we watch the progress of the armies of the Union in putting down the most criminal rebellion the world ever saw; without despondency, for we believe God is on our side, and will give us in due time full and crowning success, and without impatience, for we have been instructed to interpret hopefully these divine delays, and have seen the issue ever widening and embracing more and more radical and precious revolutions and deliverances.

Resolved, That there can be no effectual re-establishment of the national authority by any negotiation which confesses the inability of the Government to subdue rebellion by force of arms, and proposes terms of peace to rebels still flying the flag of defiance.

Resolved, That the chief hope of rebellion is in the sympathy and distraction of a divided North, and that the surest and shortest way to peace

* See Report published in full with these Minutes.

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is not to recall our armies and to relax our grasp upon the enemy, but to present a united loyal front, and an unconquerable determination to prosecute the war till the power of the Government meets no longer with armed resistance.

Resolved, That we rejoice in the recent victories won by our arms on the land and on the sea, as at once revealing the skill of our commanders, and the valor and endurance of our soldiers and sailors, and exhibiting evidence of God's gracious purpose to guide our marches and to give final victory to our cause.

Resolved, That the docility and industry, the discipline and heroism of the thousands of emancipated slaves, whether in scenes of peaceful labor or wearing the uniform of the national soldier, assert their claim to all the elements of a noble manhood, and the increased respect and confidence of all the friends of their race; and that we are moved to regard them with a more tender sympathy, to make them a subject of special prayer, and to do for them whatever is in our power.

Resolved, That we rejoice in the wide blossoming and harvesting of that public charity, by which such streams of treasure and so many products of industry have been contributed to the comfort and relief of our soldiers in the camp, the prison-house, the hospital, and the field; and in the personal labors of so many Christian men and women in bearing those material comforts to the beloved objects, and leading so many souls to Christ.

Resolved, That we believe it is the duty of Christian ministers to set forth by some appropriate public teaching the importance of the great principles at hazard in the impending and progressive political struggle, which is to issue in the choice of our national administration in such an eventful crisis of our national life.

The Conference then took a recess until 7½ o'clock.

THIRD ESSAY.

Wednesday evening. The Conference met according to adjournment, and was addressed by Rev. Alonzo H. Quint, upon "The work of our churches, as affected by the present state of the country." The audience united in singing "America," and then followed a discussion of the subject of the Essay, by Rev. Isaac P. Langworthy, Rev. Isaiah C. Thacher, Rev. Josiah Brewer, Rev. George Trask, Bro. Cyrus Brewer, Rev. Birdsey G. Northrup, Rev. Asa Farwell, Dea. Daniel Adams, and Rev. Joshua W. Wellman.

The Conference then adjourned.

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THIRD DAY.

Thursday, September 15. Met according to adjournment, and spent an hour in devotional services.

REPORT OF DELEGATES TO CORRESPONDING BODIES.

Dea. Daniel Adams, delegate to the General Conference of Maine, reported his profitable visit and fraternal reception.

RESOLUTIONS.

The following Resolutions were unanimously adopted.

Resolved, That we heartily recommend to the churches of the Commonwealth, the plan of observing the fourth Sabbath evening of each month, as a meeting for prayer for our army and navy; and also the taking up at such meeting, a contribution for the treasury of the Christian Commission, which organization we anew commend, as an instrument of God for great good.

Resolved, That we cordially commend to our churches the American Missionary Association, as an efficient and successful channel for Christian labor among the Freedmen of the South.

Resolved, That we also cordially commend to our churches the two Tract Societies as efficient and successful channels of Christian labor among the Freedmen of the South.

NOTICE TO THE SCRIBES OF LOCAL CONFERENCES.

Resolved, That the Scribes of Local Conferences be requested to forward to the Recording Secretary of this Conference, the names, and the Post Office address, of the Delegates chosen to represent them in the General Conference next year.

REPRESENTATIVES OF CORRESPONDING BODIES.

Rev. Francis Horton presented, as a member thereof, the salutations of the Rhode Island Conference, and was cordially welcomed.

Rev. Augustus Walker appeared as representative of the churches "beyond the great river, the river Euphrates," to tell us of their sympathy, and awaken ours.

Rev. William R. Stevens addressed the Conference as delegate from the General Association of Minnesota.

REPORT OF THE COMMITTEE ON THE STATE OF RELIGION.

The Committee on the State of Religion reported, and their Report was accepted.*

* See Report published with these Minutes.

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THIRD ESSAY.

At 10¼ o'clock, A. M., Rev. Lewis Sabin, D. D., presented an Essay upon "The claims and duties of the Sabbath, as a day of rest."

The discussion of this topic gave place to the consideration of the subject of

HOME EVANGELIZATION.

At 11 o'clock, according to previous vote, the discussion of this subject was resumed, and the speakers, by vote of the Conference, were limited to three minutes each.

The speakers were Rev. James M. Bacon, Rev. Alonzo B. Rich, Rev. William Barrows, Rev. Zachary Eddy, D. D., Rev. Raymond H. Seely, D. D., Bro. Nathan Allen, Rev. Henry B. Hooker, D. D., Rev. Isaac P. Langworthy, Rev. Alonzo H. Quint, Rev. Stephen H. Hayes, Dea. Daniel Adams, and Rev. Eli Thurston.

VOTES OF THANKS.

The following Resolutions were offered by Rev. William Barrows and adopted.

Resolved, That the full and hearty thanks of this Conference are due, and rendered, to the Christian citizens of Fall River, for the cordial fellowship in Christ, and the generous hospitality with which they have received this body.

Resolved, That the Conference return their grateful acknowledgments to the Old Colony and Newport, New Bedford and Taunton, and Taunton Branch Railroad Companies, and to the proprietors of the Steamer Bradford Durfee, running between Fall River and Providence, for free return tickets from this meeting.

Resolved, That this Conference tender their heartfelt thanks to the presiding officer of this body, for the orderly, prompt, urbane and Christian manner in which he has presided over it.

DELEGATES TO CORRESPONDING BODIES.

The following Delegates to Corresponding Bodies were appointed:

To the General Conference of Maine:
Rev. John O. Means, Roxbury.
Bro. Cyrus Brewer, Dorchester.

To the General Association of New Hampshire:
Rev. Daniel L. Furbur, Newton Centre.
Bro. Edward C. Damond, Concord.

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To the Rhode Island Conference :
Rev. Horace D. Walker, East Abington.
Bro. Nathan Allen, Lowell.

To the General Association of Iowa :
Rev. George E. Hill, Saxonville.
Dea. Peter Smith, Andover.

COMMITTEE ON HOME EVANGELIZATION.

On motion of Dea. Joseph S. Ropes,

Voted, That the Committee on Home Evangelization be continued during the coming year, with authority to employ a salaried agent, who shall investigate the field, and report fully to the next Annual Meeting of this Conference.

PROVISIONAL COMMITTEE.

Rev. Raymond H. Seely, D. D., of Haverhill, Rev. James T. McCollom, of Bradford, Bro. George Cogswell, of Bradford, Bro. Moses Howe, of Haverhill, and Rev. George W. Kelly, of Haverhill, were chosen a Provisional Committee.

PLACE OF MEETING IN 1865.

Voted, That the next Annual Meeting be held with the North Church, Haverhill.

PREACHER FOR 1865.

Voted, That Rev. Andrew L. Stone, D. D., of Boston, be invited to preach the opening Sermon at the next Annual Meeting of the Conference, and that Rev. Eli Thurston, of Fall River, be his substitute.

PUBLICATION OF DOCUMENTS.

Voted, To publish the Minutes of this Conference, the Essays read, the Reports on the State of Religion and on Home Evangelization, and also a list of the Local Conferences of the State, with the times and places of meetings, and their officers and names of churches connected with them.

Voted, That the Recording Secretary, the Statistical Secretary, and the Treasurer, be the Publishing Committee.

The Minutes were read and approved.

Voted, To adjourn, to meet at one o'clock, P. M., for public worship and the observance of the Lord's Supper, and that after these services, the Conference shall be adjourned, *sine die*.

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Thursday, P. M. The Conference assembled at one o'clock. Devotional services were conducted by Rev. William M. Barber, and a Sermon was preached by Rev. Ariel E. P. Perkins, from Romans, viii. 17: "And if children, then heirs; heirs of God and joint heirs with Christ; if so be that we suffer with him, that we may be also glorified together."

Rev. Israel W. Putnam, D. D., and Rev. Samuel J. M. Merwin, officiated at the Lord's Table. After which, in accordance with a previous vote, the Conference was adjourned, *sine die*.

GEORGE F. HOMER, *Moderator*.

HORACE D. WALKER, *Scribe*.

A true copy of the Minutes.

Attest, JOSHUA W. WELLMAN,
Recording Secretary.

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CONSTITUTION.

1. This body shall be called the GENERAL CONFERENCE OF THE CONGREGATIONAL CHURCHES IN MASSACHUSETTS.

2. The object of this Conference is to secure Christian union, fellowship and intercourse among the churches; to promote spirituality; incite to a more elevated piety, and stimulate Christians to greater activity and efficiency in advancing the Redeemer's kingdom.

3. This Conference shall, under no circumstances, exercise ecclesiastical authority, or interfere with the government or discipline of the churches, or consent to hear appeals, or give advice in ecclesiastical causes of any kind.

4. Each Local Conference, composed of evangelical Congregational Churches within the State, may appoint five delegates to attend the annual meeting of the Conference, two of whom shall be pastors of churches, and three lay members.

5. The officers of the Conference shall be a Moderator, a Recording Secretary, a Statistical Secretary, and a Treasurer.

6. The Moderator shall be chosen by ballot from among the delegates present, and shall preside during the meeting for which he is chosen.

7. The Secretaries and Treasurer shall be chosen by ballot, and continue in office three years.

8. The Recording Secretary shall keep a fair record of the doings of each meeting, in a book to be kept for that purpose, which shall be transmitted to his successor in office.

9. The Statistical Secretary shall collect and arrange such statistics as the Conference may order; shall distribute all documents received for the use of the Conference, or printed by them; and shall preserve a copy of all the publications of the Conference.

10. The Treasurer shall receive all money raised for the use of the Conference, disburse the same as directed, and present an annual report, audited as the Conference may direct.

11. Any ordained pastor or member of a Congregational Church within the bounds of the State, shall be eligible to the offices of Secretary, Statistical Secretary and Treasurer.

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12. The Conference may receive delegates from other State evangelical religious bodies, representing Congregational Churches, who shall be considered honorary members, and be admitted to the privilege of participating in the deliberations of the meeting, but shall not be allowed to vote; and the Conference may reciprocate the courtesy by appointing delegates to such bodies.

13. Twenty-five regularly appointed delegates shall constitute a quorum.

14. The Conference shall hold an Annual Meeting on the second Tuesday in September, at such place as shall be designated, to commence at four o'clock, or other more convenient hour, in the afternoon, and to close at four o'clock in the afternoon of the Thursday following.

15. A Sermon shall be preached on the evening of the first day of the meeting; and another, adapted to the occasion, on the afternoon of the last day, to be followed by the Lord's Supper, to be administered generally without remarks.

16. Brief narratives of the state of religion within the bounds of Local Conferences, shall be presented in writing to a Committee appointed to receive them, which shall be embodied in a Report and read by the Committee, at such time as the Conference may appoint.

17. Other services of the Conference shall consist of devotional exercises, addresses and discussions upon subjects of practical religious interest, together with the objects of benevolent enterprise sustained by the churches, to be provided for and arranged as shall be laid down in the By-Laws.

18. The Conference shall establish By-Laws and Rules of Order for the regulation of its business, which shall be adopted by a vote of two-thirds of the members present at any annual meeting.

19. Any proposition to alter or amend a By-Law shall be made at the annual meeting previous to the one at which it is acted upon.

20. Any article of this Constitution may be altered or amended by a two-thirds vote, at any annual meeting, provided that the proposition is made at any previous annual meeting, excepting that *article third* shall be held unalterable.

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BY-LAWS.

1. At the appointed hour of meeting, the Pastor of the church where the meeting is held shall call to order; the certificates of delegates shall be immediately presented to the Recording Secretary, and a quorum being declared present, a Moderator shall be chosen.

2. The Moderator shall open the meeting with devotional exercises, and at the opening of each subsequent session, shall appoint some person to offer prayer.

3. A Committee of three shall be appointed to act as a Committee of Arrangements.

4. At each meeting, a Provisional Committee, of five persons, shall be appointed to arrange the schedule for the subsequent meeting; to designate the place, and to nominate a preacher for the opening sermon.

5. The preacher of the sermon before the communion, shall be chosen by the Local Conferences, in alphabetical order.

6. In order to separate the business from the religious services, special times shall be designated, at which all business of the Conference shall be transacted.

7. Whenever it shall appear to the Committee appointed to embody the naratives of the state of religion, that the religious condition within any Local Conference justifies a more detailed recital, a delegate from every such Conference may make verbal statements to the meeting, under the direction of the Committee.

8. The Conference shall determine, by vote, what objects of Christian benevolence may from time to time be presented, and the particular objects to be presented at any meeting shall be determined by the Provisional Committee.

9. The Constitution and By-Laws shall be read near the opening of the session, on the second day.

10. When a report is made, the question shall be, "Shall the report be accepted?" If resolutions are appended, the question may be divided at the request of any member, and the vote taken separately on accepting the report, and on accepting the resolutions.

11. The motion for the "previous question" shall be put without debate, and if carried, the main question shall be immediately put.

12. The Conference shall observe the usual rules of order in deliberative bodies, in all cases where it has no special rule of its own.

13. Before adjournment, the minutes of the meeting shall be read for approval.

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REPORT ON THE STATE OF RELIGION

IN THE

CHURCHES CONNECTED WITH THE CONFERENCE.

WHAT should the Report be, of the churches of the ever-living, the always present, and the certainly coming Redeemer? What but a continual triumph in his grace without fear; an unwavering confidence in his promises, without distrust; and a faithfulness to his work at all times, in all places, and under all circumstances, even unto death? What should it be, when He who walketh in the midst of the golden candlesticks, who searcheth the hearts and the reins, draweth near where his people meet together, and hearkeneth to what they say to each other and to what they think of his name. What does he hear?

Let us listen to what his churches say.

The general statement is: "That this year has been one marked by no signal success or disaster to the cause of Christ." "While some churches have to mourn over the desolations of Zion," others "are enjoying a good measure of external prosperity, though no general outpouring of the Spirit can be reported."

Yet it is said, by some churches, "This has been a year of more than ordinary good; we have been blessed with precious revivals; the influences of the Spirit have descended, and with great energy have wrought a renewing work, and one which has resulted in the addition of many to the churches."

It is also said that, "The outward interest of the house of God has not suffered from the pressure of the many claims upon the attention and liberality of the friends of religion."

The various benevolent organizations to which the people of God usually contribute, have shared more largely than usual in their prayerful sympathy, and pecuniary support." Some "churches never contributed so much to the usual objects of benevolence." "Some parishes" in these trying times, "have shown their appreciation of their pastor's labors, by generous donations, and an increase of salary."

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In many parishes, "the number of Sabbath worshipers in the house of God is increasing;" the Sabbath schools and the cause of Temperance are flourishing. "A work of grace has commenced among the young, and efforts to save the impenitent have not been without success."

From the whole, it appears that "the churches are doing their regular work with patience, and with considerable success, though they cannot speak of extensive revivals of religion."

It may be said that the churches are loyal to their country. "Deep and abiding sympathy is felt with what the Government is doing to save the nation from anarchy and ruin." "Sympathy with the oppressed, and with the noble-hearted soldiers, suffering for us on the field of battle, in hospitals and in prisons, manifests itself in prayer to God without ceasing, and in a readiness to sacrifice treasure and life itself, when called for, to carry our beloved country safely through the present struggle."

There is something in the Report; something great and good, for which we are thankful. It might have been better, it ought to have been better; but we rejoice in hope of the glory of God, when they shall not say, 'know the Lord; for all shall know him from the least to the greatest.'

Truly the clouds are dark—our country is in the deep—the waters roar and are troubled, and the mountains shake with the swellings thereof: yet we see the rainbow carried in the bosom of the storm; it assures us that the clouds are breaking, and ere long we shall have to say, 'Lo, the winter is past, and the rain is over and gone, the flowers appear on the earth, the time of singing has come, and the voice of the turtle is heard in our land.'

James Austin Roberts.
Joseph S. Ropes.

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REPORT ON HOME EVANGELIZATION.

THE Committee on Home Evangelization, appointed under the Resolutions adopted by the Conference at its last Annual Meeting, would respectfully present the following REPORT.

The Resolutions under which this Committee have their appointment and action, recommended that each District Conference make the subject of Home Evangelization a prominent and a permanent topic of interest in its meetings. To insure this, the Resolutions urged on the Local Conferences the policy of moving each church in their connection to bring under the influences of the gospel as far as possible, by personal labor and in such ways as the churches might judge best, that large portion of our population not now reached by the common means of grace. It was contemplated that each church would go into this outside and unfenced field and break up all the new land and all the fallow ground within their proper limits, and then at the meetings of the District Conferences, report their labors, talk over the facts, the various modes of labor, the necessities, encouragements, discouragements, Christian obligations, etc., and so provoke each other to good works in this most important branch of church labor.

The Resolutions also contemplated a Committee in each Conference who should have a supervision of this department within their bounds, and should make annual reports to the Committee on Evangelization in this Conference. It was expected that these Reports from our twenty-two Conferences would furnish the material for this Report, and so bring this vast work before us annually. Here it was hoped the subject would have the time and attention of the Conference, according to its relative merits.

The Committee of last year submitted this plan of labor for Home Evangelization in our State. The plan was without discussion and quietly adopted by the Conference, quietly printed and circulated in its Minutes, and, with few exceptions, it has been quiet ever since.

Your present Committee at once took measures to bring the attention of the District Conferences to the plan and work, by soliciting selected individuals in each, to introduce the subject into their respective bodies. So far as the Committee are able to learn, only four of

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these twenty-two Conferences have taken action: Pilgrim, Essex South, Hampden, and Norfolk. If others have acted, they have not reported, and their work is unknown to the Committee.

At the Fall meeting of the Pilgrim Conference a Committee was appointed, to whom this topic was assigned. They arranged for a discussion in the Spring meeting, on the necessity, the obstacles, the means and the encouragements for Home Evangelization, within their limits. The Report of the Committee says: "The discussion occupied a considerable portion of the time at our meeting in Hanson, and awakened, as was expected, great interest. * * * The discussion made, if possible, more patent the fact that there is not a Local Conference in the Commonwealth where there is greater need of this work than the one which embraces this old Pilgrim soil, and yet that the obstacles to success in it are primarily and mostly those which are found in the hearts of the members of our churches. The conviction was expressed that something could be done, and must be done, to reclaim these "old wastes," but no definite plan was proposed by the Conference for the action of the several churches. * * * We cannot say that we have done any thing except to begin to look at the work, and to get a little alarmed about it."

The Essex South Conference issued a circular Letter to the churches and obtained returns from a part of them. From the returns made the Committee say: "It would appear that about one-half of the population in this section of the country habitually neglect public worship of any Christian type. In some towns the proportion is found to be not more than one-quarter, or one-third; in others full one-half, and in others, still, full two-thirds. This Conference is comprised of twenty churches, representing twelve townships, and the city of Salem. Taking the estimated population within the bounds of their respective parishes, and comparing it with the returns made to us of both occasional and habitual worshipers in their respective congregations, and we are justified in saying that not more than one-half of the population attend, even occasionally, upon the means of grace."

In speaking of the varied labors of different churches, the Report continues: "Several of the churches have sustained Mission Schools. Some members have exerted themselves with commendable zeal to increase the number of attendants, both at the parent and mission school, from families that neglect the house of God. The church in South Danvers has sustained, on the outskirts of the parish, for several years, at considerable expense, a chapel enterprise with stated preaching and a vigorous Sabbath School. This has been followed with gratifying results, both in evangelizing that community, and in bringing new converts into the parent church. The church in Glouces-

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ter Harbor, within two years past, has succeeded in gathering from the thousands of neglected children in that place, one hundred or more into their Sabbath School, by clothing them and looking after them. Some churches have instituted and sustained systematic Tract Distribution. Others have sent out Committees of visitation, to stimulate the members to hold religious conversation with households, to visit families that neglect public worship, with the hope of securing their attendance."

The following passage in the Report of the Essex South Conference, we quote as expressive of a wide feeling and common practice in our churches: "Some of our churches have no Mission Schools, no prayer meetings on the outskirts of the parish, no systematic tract distribution, no systematic visitation of the neglecters of the sanctuary by church members. All their efforts tend to centralization, while aggressive measures are neglected; social and Christian contact with the irreligious, for the sake of their good, shunned; old prejudices cherished; old, effete habits of effort doggedly adhered to; home heathenism in the mean time becoming strong, Banyan-like, with its many trunks."

The Essex South Conference appears to have taken hold of this work of Home Evangelization with much earnestness. Indeed it can hardly be otherwise, when a Conference has once earnestly and fully discussed and prayed over such an inviting, suffering field.

The Norfolk Conference issued a Circular, and obtained reports of action in twelve of its churches. These twelve reports included a population of 46,860. Of these, it is estimated that 58 per cent may attend public worship of some kind, yet the Report of the Committee says, that from careful estimate, they are persuaded that "not more than one-third of the people have any right to be reckoned as habitual attendants on any public worship whatever." The number of church sittings to this population is less than 22,000, or less than one-half of the population. The number of children in the public schools is 9,406, and in the Sabbath schools 5,569. The Committee say: "In regard to these figures, they are only an approximation to the truth, and yet we are satisfied they reveal an alarming state of things.

Hampden County Conference has gone so systematically and thoroughly into the work as to hold many meetings, raise funds and put a permanent and constant laborer into the field—the Rev. W. C. Foster. After being seven months in the field he reports thus: "I have labored in nine parishes, have addressed 266 gatherings of the people, or rather preached about this number of times. I have made 600 family visits, always conversing upon the subject of personal religion, and praying, with one single exception, where the head of the family would not have praying—would not have us ask for him

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and for his the blessings of health, happiness and salvation. Some Christian brother has gone with me in these visits, to introduce and help me. The churches by their committees have, after our visits, made about 500 more. We have sought with all possible fidelity and affection to explore the more destitute regions, such as are found in all towns, which are most distant from the meeting houses, and to make it next to impossible for any from these places to go to the bar of God and say, 'No man cared for my soul.' I have had the names of 300 hopeful converts. How many of these are real conversions, how many recent, and how many old hopes revived, I cannot tell. I do not think it safe to count young converts till they unite with the church, and then the tares grow with the wheat. But on the whole, I think the churches—stirred and helped a little perhaps, by the Messenger sent them by the Conference—have done a great and very necessary work. They show how the gospel can be preached to every creature, and that it is where they have been, and in so doing they themselves have been greatly blessed."

These embrace all the Reports given in. We have only four from twenty-two Conferences. But even these show us several facts: as, that from one-fourth to one-half our population is unreached by the means of grace now employed, that Conferences and individual churches can gain access to this population in religious labor, that wherever the efforts have been made, reasonable and highly encouraging success has attended the labors. Yet we have the discouraging fact that so far as the Committee can learn, only four Conferences have entered on this work.

These things being so, your Committee venture to call the attention of the Conference to some suggestions, somewhat novel, on this subject of Home Evangelization.

From different parts of the State we receive reports of investigation, and estimates that one-fourth, one-third, and even one-half the population, habitually and unnecessarily absent themselves from any and all places of public worship. They do not willingly put themselves under the public means of grace in ordinary use, and we include, when we say this, all Christian sects and denominations. Evidently the powers of Christianity to reach such are not exhausted. We have not yet pressed our holy religion to its maximum of ability to sanctify communities and families, and save souls.

As a general statement, though with some exceptions, it may be said that we have gone far enough in offering the means of grace in public worship at convenient locations. Almost all, who are willing to go, can find a house of God and evangelical teachings, within comfortable distance. Still, these per cents of one-fourth, one-third, one-half,

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do not come. Are we to let them alone? Have we any Christian right to let them alone? Christianity began by the going out of the preachers and brethren, not the coming in of the hearers. The highways and hedges were the original parishes. We cannot settle down in the notion that Christianity has done the most and the best it can, while every fourth, or third, or second man is left in his sinful and unbelieving quiet, unwarned, uninvited. The Fejee, the Caffre, the Esquimaux, the Chinese, will not come for the gospel and to our meeting, and so we carry the means of salvation to them. But why labor so extensively and earnestly to bring them to Christ, and yet neglect half a million of our neighbors? Some day our religion will prove a greater success at home; and in that day we shall find ways and means to press Home Missions beyond the walls of churches, and beyond the limits of parishes. The present church of Christ should hasten that day. We have no right to let those outsiders alone, any more than the secessionists. Suppose they do not want the gospel, that is no reason why we should not study for, and adopt the means that will compel them to give it attention. We cannot be quit of our obligations to Christ without making a constant pressure of the gospel on this large class.

And as a general thing, the local churches should do the work. They are able to do it; our Christianity obligates them to do it; and the consecration of the membership to Christ is a promise to do it. It is not a work for hired spiritual employees. There are some duties that Christians can not do by proxy, and this is one of them. Every candle in the church must do its own shining. When Andrew has found the Christ, he must go out and hunt up Simon Peter, and Philip must find Nathaniel.

We need a different type of religion. We have a meeting-house religion; we also need a religion without a meeting-house. Now our churches are too much like business offices with business hours, as if we should post on our church doors the notice: "Office hours from ten to eleven, A. M., and from two to three, P. M., week days excepted." Here we both hold and do the most of our religious service. We want a piety that can live and be vigorous out doors, and from Monday to Saturday, looking up the lost sheep and the lost piece of money. We want a piety that can thread the lanes, and alleys, and attic stair ways, go over on the back road, out three miles to the Red School House, and five miles to the Four Corners, where there is a saw and grist mill, a store, a dozen families, and no Sabbath, or Sabbath school.

And we have much of this piety, but in an unemployed, latent state. It does not need creating, so much as developing, and stimulating, and directing. In this work of Home Evangelization, the great need

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has been to arouse, concentrate, and guide in proper channels of labor, the sympathies and energies of the church. When this has been done, as we see from our Reports, the churches have gone into the work earnestly and successfully. This enterprise has been under discussion, and a kind of management, for several years, but with little progress, because it has not had the advantages of a permanent and constant concentrating, quickening and directing power. It has been slidden along through different committees, with changing, spasmodic, and intermittent processes of labor. The enterprise has lacked an organization to undertake it, an authoritative body to employ constantly a devoted, energetic head to superintend it. Only in this way can we hope that the work will be systematized and prosecuted successfully through the State. Mere recommendations, and the sending out of plans to the churches, are a failure. Incitements, suggestions, the experience of others, and encouragement, are what the churches need. An able, discreet, self-denying, godly man, is needed to give his whole energy to this work. He is needed to attend the State and Local Conferences, and Clerical Associations, and other Christian Conventions, and to visit pastors and churches, to talk and preach, and organize, in the interests of this enterprise.

Feeling this to be the imperative want of this undertaking, and after years of trying and unsuccessful experience, your Committee have been led to look for a body or organization that can properly appoint, support and instruct such a Superintendent of Home Evangelization. It does not seem expedient, with our present number of benevolent organizations, to create another, expressly to do this work. We do not want another set of Christian machinery in the field.

This Conference does not seem to be designed or adapted to establish such an agency, go into the collection of funds for its support, and assume its control. In the view of your Committee the field and labor under consideration are too closely related to the Home Missionary work, and too much a part and parcel of it, for any other organization, old or new, to take it in charge. The distinction between Home Missions and Home Evangelization appears to be but a question of degrees. The Home Mission field and work are now marked off by certain by-laws and usages, that do not include the work in question. But the experience of years, and the exigencies of the hour may suggest the propriety of removing a fence that makes two nominal fields, where there is really but one.

Reasoning *a priori* and apostolically, we can not see that a meeting-house, or organized church and society, or a resident preacher, or a certain per cent contribution by the people, toward the support of the mission, should in all circumstances be made prerequsites to missionary labor in any community.

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If one half a community habitually absent themselves from all places of public worship, they certainly constitute an inviting field for Christian labor, and the ground might well be called, as the labor, Home Missionary. And if a Christian minister, having it as his special work, could excite and aid the churches in this community and vicinity, to look faithfully after the salvation of one-half their neighbors, we think the Home Missionary Society might properly make him, and joyfully call him, one of their laborers.

But your Committee do not propose to argue this proposition. Our purpose in this Report is only to submit the facts reported to us, give conclusions from them and from the experiences of former years, and make the suggestion whether the enterprise of Home Evangelization in this Commonwealth might not best be managed for the interests of the Redeemer's Kingdom by our Home Missionary Society.

The Committee therefore recommend the following Resolution for the adoption of the Conference.

Resolved, That the Massachusetts General Conference respectfully suggest to the Massachusetts Home Missionary Society to inquire into the expediency of their taking this field of Home Evangelization within their limits of labor, putting the same under the superintendence of an able, energetic and godly man, who shall devote his entire attention to it.

Under such an arrangement, your Committee foresee the objection that this will remove this important work of the churches from their sympathies, counsels and encouragements, as they could be manifested in this their only General Organization. But it is to be hoped that in consummating the arrangements contemplated in the Resolution, such Superintendent might be made to have some such connection with this body, as would bring this vast field and the Christian work done in it, annually before the Conference.

All which is respectfully and unanimously submitted.

WILLIAM BARROWS,
JAMES T. MCCOLLOM,
MARSHALL S. SCUDDER,
WILLIAM THURSTON,
HENRY M. DEXTER.

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ESSAY.

BY REV. WILLIAM M. BARBER, SOUTH DANVERS.

THE NECESSITY OF THE HOLY SPIRIT TO GIVE EFFICIENCY TO ALL MEANS FOR THE CONVERSION OF MEN.

WHAT we anticipate concerning the divine energy in the conversion of men, is fully met in the provisions of redemption. God being what he is, the Author and the Finisher of all that is saving, we are led to expect that he will apply what his heart has devised, and his hand wrought out. Hence it is that we approve of the doctrine of the Spirit, as a cardinal truth of the Bible.

But, notwithstanding the prominence given to his work in the Scriptures, notwithstanding the professed belief of the church in his efficiency, amid the oscillations of experience incidental to her militant state, the tendency seems to be to depart from dependence on his power and grace.

Although the church received her first impulse in the divine life, by an extraordinary gift of the Spirit, any unusual bestowment of his power has been considered a strange thing, even by those who stand aghast at ancient unbelief. Alluding to the suddenness of conversion in the Irish revival, Professor Gibson writes: "Such instantaneous seizures, so different from the slow methods to which the church has been accustomed, were naturally regarded with suspicion and alarm, as introducing a new process of regeneration." This shyness at the supernatural appears in other forms. Almost every case of defection in doctrine, coming before ecclesiastical courts and councils, exhibits the same tendency. How comes it to pass that men wander out among laws, means, agencies? How few have ever been on trial for a "heretical cleaving to the direct intercourse of the Spirit with the heart"?

Nor is this confined to individuals. In one communion we hear it manifesting itself in a clamor for symbolism; men are to be subdued and purified, by rites. In another, highly cultivated intellect is to win souls. In a third, sympathetic address is to melt and make over

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the hard heart. In how many Christian gatherings, is the loudest cry for the Spirit, instead of for accomplished men and rousing means? From how many Christian schools do the dew of Christ's youth come, beaming with the impression that the enticing words of man's wisdom are of secondary import to the demonstration of the Spirit? Is it not significant that this leaning is all to one side? To turn the church from the Holy Ghost as her converting power, is not this the design of the adversary?

That we may be led to value the Spirit's efficiency *more highly* than the instrumentality of means, the Conference is invited to the consideration of the following things.

First, that the condition of the mind, in its relation to converting truth, renders the power of the Spirit necessary to convert it.

When the mind is met by a proposition in Euclid or the facts in Motley's Histories, on considering the evidence, it assents to the truths presented. But the law of God and the gospel of Christ meet with a different reception. And this, as experience shows, for two reasons, (1) these truths claim the mind's obedience, and (2) they are spiritual in their nature, and being so, are not discerned unassisted of God.

Some say, Perfect the mode of conveying truth; urge it by convincing argument, kindling sympathy, electric eloquence; hallow all by the spirit of prayer, and conversion will follow. In other words, increase external pressure, and the mind will yield. Now, though God frequently honors well-chosen means to convert, it must be maintained that *complete* dependence cannot be placed upon them.

One representative fact serves for a thousand. The seventh chapter of the Acts reports an able sermon—a learned, argumentative, pointed, practical discourse—preached in a season of revival, by a revivalist, preached with tremendous power, and producing a wonderful effect. We envy not the heart that reads it now without a sensation. But was it a subduing sermon? Did it humble and convert the hearers? The very reverse. And yet, was it not fitted to convince of sin and lead to repentance? Had Stephen no "genius for preaching;" did he not choose fit illustrations; was not his research exhaustive; was not his style vivid, dramatic, electric; were not his appeals pungent, personal, effective? And yet that preacher died by his hearers' hands.

Now, is it from without the mind, or from the mind itself, that a different reception to divine truth must be secured? Keep away a transformation by the renewal not so much of the mind, as of *the spirit of the mind*, and where is the hope of change? From the mind itself? Does ice thaw itself? As soon may we expect this, as expect that mind *willing* to resist truth will yield to it. Something other than

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motive must be used, for what is motive, but more of that which the mind resists ?

May we hope then that the mind will inhale energy of itself ? Self renewal is a contradiction. As soon may we expect one, by an exertion of his muscles, to annihilate his own weight. Shall we look for a change by an afflatus from another mind, of the character and grade as the one resisting, or does the nature of the case force us, in accordance with Paul's divine philosophy, thus to reason, and thus conclude : "What man knoweth the things of a man save the spirit of a man which is in him ? Even so, the things of God knoweth no man but the Spirit of God. Now, we have received not the spirit of the world, but the Spirit which is of God, *that we might know* the *things* freely given us of God. The natural man receiveth not the *things* of the Spirit of God, for they are foolishness unto him, for they are spiritually discerned." Has any metaphysician from Locke to Hamilton discriminated more accurately, or reasoned more soundly, on mind as related to a certain kind of truth, than this philosopher has done ?

Secondly, the necessity of depending on the Spirit in conversion is deepened by extending the former thought, and considering that the truth itself, and the means to convey it, require a divine influence to give them effect.

Apart from its spirituality, the message of Christ crucified must be *so commended* as to exhibit Christ in his power and glory, and no one can do this *effectively* who is not in command of the glory that excelleth. What were the lessons of Rubens's picture of "Peace and War," without his power to give his ideas certain lights and shades ; and of what service his genius as a painter, did his master-piece lie in the dark ? The truth about Christ saves and sanctifies, but it is that truth *so presented* as to secure belief. If not seen in its glory, how can it be received in the love of it ? The bare reality of things does not bring peace and purity. The gospel is as true now as ever it can be. "Christ died for our sins, according to the Scriptures," can be as truly uttered by us as it was by Paul to the Corinthians.

Since, on its ordinary presentation, this truth does not have free course, does not become spirit and life, how is *it* to be the Spirit's instrument of change, if there is not imparted to it a vividness, a reality, a life ; in short, if the Spirit of Truth does not *so* enliven it as to secure attention and response to its claims. The Spirit works, and in so far as we can understand, he works on spirit. Philosophically, we say that he cannot work on anything else ; and, indeed, he may give this vividness to the truth by his action on the mind. But can we embrace all his methods ? How he works *naturally* we can suppose ;

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how he works *supernaturally* we cannot divine. 'Thou canst not tell whence he cometh, *nor whither he goeth.*' And in response to this, the convert says, "There is a change somewhere, whether in me, or in the gospel, I cannot tell."

Were this a treatise, and not an essay, it might be proper farther to investigate the nature of his influence. But this is only a popular discussion. The language of appearance, however, justifies the thought considered. Experience, too, has much to do with the idea that truth has power, when peculiarly commended. So have the Scriptures. It is *with* the word of truth, *by* the gospel, *through* a knowledge of the *glory* of Christ, *by* the *demonstration* of the Spirit that conversion occurs. Where his demonstrations appear is not stated. And what else makes it the preacher's duty to exhibit truth in an endless variety of methods, than the fact that the Spirit himself commends truth by a variety of methods?

And let this be considered, that faith in the Spirit's commendation saves the church from untold distress. Without it, she will become fitful or formal. Something she must have to impress men; by demonstrations of the truth she must meet a craving in the soul. Are men of skill, then, to have a monopoly of converting power? or, must she resort, as some propose, to an illuminated triangle to teach a Trinity; a crucifix to exhibit the Atonement; lights on an altar to enlighten mind on the truth of a present Spirit in the church. To retain vitality in religion, the church must cling with the tenacity of a death grasp to the Living Spirit to give her instrumentalities a saving effect.

Thirdly and mainly, the church must consider that unless she is prepared to abandon the most express declarations of the divine word, her chief reliance must be on the efficiency of the Spirit.

It is full of interest to notice the method of the Bible in inculcating this doctrine. Have you not observed how ready the Bible is to deny and affirm, in the same sentence, what is denied and affirmed in this essay? Does man convert himself? "No man can come unto me except the Father which hath sent me draw him." Will an increase of means alone convert? "Not by might, nor by power, but by my Spirit, saith the Lord." Will vivid portraiture alone gain him for heaven? "Except a man be born again he cannot *see* the kingdom of heaven." Will not the church's earnest desire impress and overpower? "Which were born not of blood, nor of the will of the flesh, *nor of the will of man*, but of God." Are not excitements of avail to rouse men? "Bodily exercise profiteth little," that is, the contortions of fanatics are of little value; "but godliness"—that is God-like-

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ness, 'is profitable in all things, having the promise of the life that now is, as well as that which is to come.'

But there is one passage in which this doctrine stands out in bold relief. It is a finality in the line of appeal. I allude to the revelation of Christ's divinity to Peter. When Peter confessed his faith in a Divine Redeemer, Jesus said, "Blessed art thou, Simon Bar Jona, for flesh and blood hath not revealed it unto thee, but my Father who is in heaven." Now, observe that Christ denies that his own preaching and miracles had, *of themselves*, brought Peter to the knowledge of this truth. The Father in heaven, not the Son on the earth, showed Peter what he saw in Christ himself: a text of astonishing power to drive the church to God as the Revealer of Christ to man! In keeping with this, is Paul's assertion that it pleased God to reveal his Son to him, and this too when Paul was hailed by Christ himself on the way to Damascus.

Into the light of these facts bring all that men are inclined to trust to, as subordinate instrumentalities, and test them. If when He was the preacher, when His was the truth, when His were the adaptations of conveyance, if when "flesh and blood" could have been safely credited with efficiency to convert, the power above alone had the honor of the change, what are *we* specially to lean upon? If there is one scripture in which more clearly than another the distinction between the power and the means is drawn, in which the bestowment of saving grace is more firmly reserved to the Godhead, in which there is more convincingly taught the complete dependence of man on God for the light that reveals Christ to the sinner, it is this, in which the Great Teacher abandons the honor of disclosing himself to the human soul.

Thus much for the denials and affirmations of Scripture.

Turn next to its method of giving prominence to this truth, by stating it boldly at the expense of popularity.

Sometimes we have thought that men are led from this doctrine, because the Spirit does not speak of himself. But it is not wholly owing to this. It never was a popular doctrine. In one memorable controversy between Christ and the Jews, the effect of declaring it, was the abandonment of Christ by many who walked with him. At another time he was cast out of the synagogue for declaring it. At another, his hearers took up stones to stone him. Taught at such an expense to souls, does not the great Teacher show how highly he regards dependence on God for results?

But, there is another method by which the Bible presses this truth upon our notice, and that is by representing that the richest expe-

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riences in the work of conversion result from recognizing this necessity, and exercising dependence on the Spirit to meet it. And what else can we expect, after the way in which Christ dismissed the church to her work. "All power is given unto me in heaven and in earth, Go ye therefore and teach all nations. Without me ye can do nothing." And Paul says, 'I can do all things through Christ, who strengtheneth me. When I am weak, as a Christian laborer, then am I strong.' "His divine power," writes Peter, "hath given to us all things that pertain to life and godliness." Well might Peter thus write, in his old age, when of him it stands written, "While Peter spake these words, the Holy Ghost fell on all them which heard the word." And how full of this Holy One the Scriptures are that relate to the Pentecostal revival, every reader of the Acts knows. Christ said, "Ye shall receive power after that the Holy Ghost is come upon you." Conversion did not begin till the Spirit came. They had the facts, the faith, the promise, the prayers, but when the Spirit fell, conversion began, and not till then. And from then till now, where has the work of turning men to God been enjoyed without his presence and power?

Certainly the richest experience of the ministry is when as holy men they speak moved by him. Then it is that the servant of God does not so frequently ascend as descend into his pulpit, coming before the people, like the Lawgiver of old, with a share of the excellent glory. And so it is with the church. It is when she has an impulse over and above the means employed, that she goes forth conquering and to conquer. Her heart and hands are full. She has gone beyond the means of grace: she has the grace itself. "Like as the hart panteth after the water brooks, so panteth my soul after thee, O God. My soul thirsteth for God, for the living God." She understands why that was written. Her aspiration is met in the gift received for her by her ascended Lord—even God to dwell with men—even the Spirit of Truth who convinces the world of sin, and is a Shekinah in that living temple—a believer's heart.

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ESSAY.

BY REV. HENRY M. PARSONS, OF SPRINGFIELD.

THE IMPORTANCE OF DISTINCTNESS IN THE EXHIBITION OF BIBLICAL DOCTRINE.

It is not without design that the instruction divinely given to a minister in the New Testament, declares that "all Scripture is given by inspiration of God, and is profitable for *doctrine*." The fundamental principles of Christianity, as revealed in the Bible, are comprised in this term. The stress which is laid on this form of truth in the revelation, comports with its importance in the structure of the spiritual temple. And this importance is no less manifest in these later days—of which we sometimes think the Holy Spirit spake—when he said "the time will come when they will not endure sound doctrine, but after their own lusts shall they heap to themselves teachers—having itching ears," (or as the original also reads—"procuring a pleasurable excitement for the hearing,") "and they shall turn away their ears from the truth, and shall be turned unto fables."

God declares to us, that he is engaged in rearing an edifice for the praise of his grace, out of the ruins of the first creation. For this purpose a foundation has been laid. This foundation is "of the Apostles and Prophets, Jesus Christ himself being the chief cornerstone. In whom all the building fitly framed together, groweth unto an holy temple in the Lord." And to believers it is said, as a principle on which they would be called and added to the church during this dispensation, "In whom ye also are builded together for an habitation of God through the Spirit." Thus the object of truth revealed to us, in the form of doctrines, is plain. It is the gracious food by which the church of God is to be sanctified, and prepared as His residence and habitation in the world. It is adapted for this use. As in natural life, a knowledge of the principles which are used in any trade or profession, is necessary to right practice and success; so the believer must know by faith the gospel doctrines, which nourish his inward life, and enable him with fidelity to represent Christ before men. To bring this subject before you for discussion, I shall *first* define

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what I understand by *distinctness* in presenting Biblical doctrines; and then *consider some important results* to be gained by it.

In general, *distinctness* of expression is attained, when what is uttered conveys to the hearer the intended meaning. In preaching the Word, the great object is, to convey to the hearers the ideas of God revealed in the Bible; and when doctrines are preached, to impress their divine sense on the heart. We assume the requisite qualifications of mind and heart in the preacher, when we inquire,

First, *What* is a distinct presentation of Biblical doctrines?

We answer, (1.) This includes *clearness of scriptural statement.* Paul was a great preacher, and his hearers at Corinth understood what he meant. He declares that the revealed things of God were the burden of his preaching. "Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth." Under the high culture of our colleges and seminaries, there is danger that philosophy, and rhetoric, and logic, will displace the words of the Holy Ghost in our pulpits. Good men are in danger of this error, from the natural conviction that the intellectual process is the chief way of receiving divine truths. The church is suffering already from this mistake. The New England metaphysics has made sad inroads on good old New England Theology. Explanations of the *doctrines* of sin and redemption, to suit the fastidious pride of human intellects, are not the scriptural statements of these truths, and when the very words of the Holy Ghost on these subjects, are parried, or explained away, by the adroit quibbles of philosophy, falsely so called—the power of divine truth is lost, and the bewildering glare of human theories is set up, to delude and destroy souls.

It is sometimes urged by those who are ensnared in the meshes of human speculations, and who still profess to subscribe to the truth as it is in Jesus, that they have *one* philosophy of explanation, and that those who insist on the plain meaning of the very words of Scripture have *another.* This is claimed as all the difference, by these philosophers, while they avow as strict a faith in the Word as any, and subscribe the strongest creeds that can be made. But this subterfuge cannot conceal the fact that they discard the scriptural statement, unless explained so as to satisfy the human reason unsanctified, and thus destroy its value as an instrument of the Holy Ghost. And because the sword of the Spirit is so often sheathed in the speculations of vain philosophy or in the garlands of rhetoric, its edge is blunted, and the blow falls powerless on the hard and stony heart. The doctrines of the Bible in the words of the Bible—explained only by the ordinary import and understanding of our language—are the appoint-

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ed instruments in our hands for reaching the conscience, and affecting the minds and the hearts of lost sinners.

(2.) *Fullness of scriptural meaning*, is essential to *distinctness* in doctrinal preaching. It is often the case that the sense of a passage is obtained best, by comparison with other and kindred parts of the Bible. This brings out the whole mind of the Spirit, and not only produces a correct exhibition of the doctrine, but in the contact with the Word, the mind catches a glow from the Spirit, giving a peculiar unction, and adding a force often in expression and utterance, that aids the thought of the hearer. In this method the apparent contradictions of truth, which annoy some minds, are harmonized; and under the full light of revelation the hearer is led to search for himself the sacred oracles, and become experimentally acquainted with Christ. It was in this way the Bereans became convinced of the truth. For when Paul preached Christ to them, they searched the Scriptures, to see if the things spoken to them were so. And we have to fear, my brethren, lest the common habit of gauging the pulpit by some human standard of truth or imagination, has arisen from a partial abandonment of the *Word itself*, as the staple material of our sermons.

(3.) Biblical doctrines must be *presented in due proportions*, to be distinctly apprehended. When truths comparatively unessential to the salvation and sanctification of the soul, are the chief attraction of the pulpit, there will inevitably follow a religious indifference and apathy in the hearers. So when a doctrine is distorted by perversion, or undue prominence, leaving an unscriptural impression, as much harm is often done as by denying the truth. Thus to insist on the life of Christ as the chief truth of the incarnation, and maintain that the atonement is presented, when the *death* of Christ is omitted,—or to represent his death as the mere exhibition of the Father's love, and only an attraction to the sinner, instead of the necessary expiation of sins, and the satisfaction of justice, so that God is reconciled to the sinner,—is to pervert the Word of God, and by this fatal omission and distortion, wantonly to delude and destroy the souls of sinners. The same is true of the doctrine of sin. The superficial view so often taught, witholds a vital part of scriptural teaching concerning depravity, and is fast corrupting and undermining the faith of many. So the mere negative preaching, which urges duties by human and earthly motives alone, and aims at little more than a well-ordered morality, is most disastrous upon the public conscience, because leaving out of sight the chief doctrines of grace, and ignoring their necessity as the only foundation of true piety.

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The Word of God is our only guide, as to the frequency and prominence to be used in preaching its doctrines. The truths of sin, condemnation, and death; of righteousness, justification, and life, which circle around the cross; the Godhead revealed in Christ, his resurrection and offices; the Holy Spirit and his functions; faith and repentance, the great gospel condition and evidence; the cardinal Christian virtues; the Church in its constitution, sacraments, and mission;—these are the great and leading truths given to us in the Word. We can only follow the method and the example of Christ and his apostles, in declaring them to others. The nearer we approach the examples we have, the more blessed the results that will bear witness to the truth.

(4.) Distinct presentation of biblical doctrines is not attained until the *relations of truths are traced and preserved.* The Bible is systematic. Despite the outcry of some against creeds, there is in the divine Word a relation of truths to a great and definite centre, which if not preserved, will inevitably produce a one-sided and unbalanced Christianity. A great and living truth is found in every part of the Word, the doctrine of Christ, including his person and his work. The employment of every person, of every form of speech known to man, of every art of illustration, of every fact and life in the sacred oracles, is, to set forth this wonderful mystery to lost men, for the revelation of the true God and their return to him. To this centre all other truths are related in nearer or remote connection, according to their value in the divine economy. This relation it is our work, who preach, to discern, to trace, and to preserve, in the presentation of doctrines. Distinctness of impression is not secured until the exact position of revealed doctrines in the Christian system is declared to the hearer, or the student of the Bible; and this is not done until their true relation to Christ, the end of all search, and the sum of all knowledge is defined and declared. When this is done, the biblical doctrine is distinctly exhibited, and in accordance with this principle, it will be found that a few great truths concerning Christ, the Godhead, the character and recovery of lost sinners, are the great staples of preaching, adapted under the Spirit of God, to reach and save sinners, and sanctify saints. No one can be at a loss for material, because in their revealed details they are exhaustless; and in this fullness they are commanded to be preached.

(5.) The distinct presentation of scriptural doctrine is not completed, *till its direction and end in practical effort is shown and felt.* In the Bible, the divorce of doctrine and practice, so common in our day, is never found. The object of doctrines is to produce right conduct. These divine principles must underlie all true performance of

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duty. There is life and power in the truth. So that really a doctrine cannot be rightly preached, without enforcing the duty it involves, nor a precept rightly declared, without implying the doctrine upon which it is founded. This is the order of the Epistles. They begin with the assertion of Divine doctrines for our faith, and end with the obligation to all the practical duties of life, springing from the principles laid down, and operating as motives to induce obedience.

Perhaps I have been too minute in definition, to suit the purposes of this discussion, but my apology, if any is needed, must be the painful evidence of history, that, whenever error has come in upon the church, it has begun in the pulpit, by using an evangelical term, without clearly defining the doctrine the Scriptures express by that term.

Let us now briefly, in the second place, consider some important results to be gained by such *distinctness in exhibiting scriptural doctrines.*

(1.) A return of the church to the Word of God as the only rule of faith and practice. "Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit." The tree must be made good before the fruit can be good. A return to a more biblical method of preaching—one that shall enlist and attract the personal attention of the hearer to the search of the Bible—will speedily produce a reaction from the superficial and worldly style of piety now prevalent. It is not true, as many suppose, that a rigid adherence to the letter of the Word of God will drive sinners from the sanctuary, and weary saints. No minister can study the Word of God to bring out its fundamental truths, with the right culture of prayer and faith, without so increasing in earnestness and animation, that the common people will hear him gladly. And no ministry of this kind can be long exercised in any church, without the effect of sanctifying the people of God by his truth. This new life of a church, will report itself to the world. Instead of living on frames of mind and duties, the professors of religion will be mighty in the Scriptures, and go every where preaching the Word by consistent, holy lives, and improving every opportunity of life to lead others to Christ. This must be the root of all Christian activity—to have the life of the soul hid with Christ in God. And the soul will be filled with desires for heavenly things, and the mind enlightened and purified by this constant and faithful use of the revealed Word.

(2.) Another result will be the permanence and consistency of *moral reforms.* As at present managed, these great objects of Christian philanthropy and zeal are subjected to the fluctuations of human caprice and passion. No reform is really worth anything which does not find

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its root in regeneration. And the church, filled with the breath and life of the Holy Spirit, is the only true guardian of public morals.

(3.) Another important result will be the effect on Home Evangelization. This subject has received careful attention for many years. Measures enough have been inaugurated already, to bring all our populations under gospel influences, if measures would do it. But these are powerless for efficient good, unless in the hands of a church baptized by the Holy Ghost, through the diligent and intelligent study and application of Christian doctrines. This is the real thing needed by all our churches—such an impulse from their own prayerful search of the Scriptures, and building on the vital doctrines of the cross, that they cannot sit still and see sinners around them going to eternal death, without an effort to save them.

The faithful, pungent preaching of the great fundamental truths of the Bible, ever has produced an holy church and faithful disciples in the vineyard of the Lord. It will be so again. We are in a crisis, when many a heart is praying for the return of a pure, and powerful, and sacrificial gospel to the pulpit. God is the hearer of prayer. The ministry are being baptized with the spirit of primitive Christianity. The churches are awaking to the fact that in many cases they have been starved, by this departure from the spirit and substance of the Bible. And they will seek from the Great Head a return of His Spirit of wisdom and knowledge and humility and faith to rest on their teachers. Out of the very sacrifices we are making under the chastising hand of God—from the very trials of bitterness and death, to which many in our churches have been called—will come forth the resurrection of Christian life, the return of that devoted and loving evangelism, which, not satisfied with the ingathering of the home harvest, will go forth with renewed zeal and fresh courage, to garner the world for Christ, and introduce His kingdom and reign of glory throughout the entire earth.

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ESSAY.

BY REV. LEWIS SABIN, D. D., TEMPLETON.

THE CLAIMS AND DUTIES OF THE SABBATH AS A DAY OF REST.

It is a maxim of Christianity that "The Sabbath was made for man." The Christian Sabbath is the Lord's day. Man himself was made for the service and glory of God, and the Sabbath for man. The Sabbath carries with it the divine benediction and sanctification, as a season set apart for man's religious use in the promotion of the chief end of his existence.

1. We begin this discussion by calling attention to the obvious truth, that the first and paramount claim of the Sabbath is, that it should be accepted and employed as a *day of rest*. Its name signifies rest—ceasing from labor. The historical account of its origin at the creation informs us, that the Almighty, who is never weary, "rested on the seventh day from all the work which he had made;" and assigns this as the reason for his sanctifying it, and blessing it, as the time appointed for conferring his choicest blessings on the world. It was a rest from the work of creation,—a rest, not of languid torpor, but of cessation and of satisfaction. He "rested and was refreshed." That divine rest was a pattern, and became a law to man. The institution of the Sabbath descended to the Jews, and took the form of a statute in the first table of the moral law, where its observance as a day of holy rest is very expressly enjoined. "In it thou shalt not do any work." So the prophets expounded the law of the weekly holy day, as requiring the suspension of worldly engagements and recreations;—in it "Thou shalt honor the Lord, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words." So the Jews understood the Fourth Commandment, though in their later history, they put upon it a too rigid and mischievous construction. Nothing can be plainer than the prohibition of secular work on that day, and it has never been revoked.

Our churches do not need argument to prove that the Lord's day is to be rescued from worldly work and amusements. We are agreed in our conviction that the plough must stand, the counting-house and

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sale-room and work-shop must be shut, and all ordinary business must be suspended during that holy day. But just here we obtain the first view of the Sabbath, which should engage our attention *anew* in these stirring times. Let us look at it as God blessed it in the beginning and hallowed it for all ages. It is a day of rest. It is divinely separated from other days and set apart from common uses. The toils and temptations of the world are to be shut out. The tumult and distractions of the week must not enter that sacred day. It has its engagements, as we shall see, but those engagements are not about concerns of worldly interest. Its first office is rest, lifting the burden from the toiling world, and giving quiet and leisure for the refreshment of the body, and liberty for the spirit to commune with God and grasp the things that are not seen. The Sabbath then is a day of mercy, having for its first office to relieve the weary limbs, to smooth the brow of care, and to cool the fever of earthly passions. It is a sanctuary, where worldly cares have no right, and where heaven brings its offers of grace for the guilty, help for the despairing, comfort for the sad. It is a garden, which God has walled around to keep out the wild gusts of passion and every ravenous beast, and where they that fear him may gather spices and pluck the fruit of every tree that is good for nourishment or medicine. It is an oasis, where the fainting traveler, as he walks through the heat and dust of life's desert, may come, after six days of toil, and sit down at leisure by a spring that never dries up, and bathe his brow and drink his fill of the refreshing waters, nor leave the green, cool spot without filling every vessel with water to supply his wants on his way till he catches a sight of the palm trees around the next of these springs in the desert.

It behoves Christians, as well as those who are not Christians, to bear in mind that a seventh day rest is a law of nature as well as a command of the Decalogue. The conclusion is abundantly established, by a careful induction of facts, that the human system requires a weekly day of rest. For this purpose the Creator has reserved that day for rest from all ordinary work, except such as is clearly and absolutely necessary to preserve life and health, or to promote the spiritual uses of the Sabbath. It is not for rest from activity.

2. Another principle of Sabbath duty is that *it is to be occupied with such religious employments as are fitted to meet the moral and religious necessities of mankind.* "Remember the Sabbath day to keep it holy." We are to exclude from it our worldly engagements, not that we may leave it an open field for idleness, amusement, or the indulgence of passion and appetite, but that we may have freedom and leisure to hold communion with God, and to devote ourselves to the sacred employments of religion, which lay broad and deep foundations of all duty both towards God and towards man.

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The Sabbath ought to be a busy day. Every part of it ought to be occupied with some religious employment which will make the heart better—with some duty which falls in with the design of God in sanctifying the Sabbath. Those who work hard and late on Saturday, because the Sabbath is coming, and they can then sleep, profane the day by such rest. They have no right to overwork their bodies or their minds on Saturday, and then depend on recruiting them on the Sabbath. It is wronging the soul. It is robbing God. It is breaking the Sabbath, in the sight of God, as really as if they were at work.

It should be borne in mind that, while the spiritual end and uses of the Sabbath have been divinely prescribed, and have remained unchanged, the lapse of time, which enlarges the scope of Christian knowledge and sympathy and the means of influence, modifies the form of Sabbath duties. Those duties must change in form with the varying relations of men. The services proper for the Christian Sabbath must differ materially from the Jewish observances of the holy day. The Sabbath duties of intelligent Christians at this day embody forms of well-doing which were unknown to Gentile converts in the first centuries of Christianity, and even to Christians in the last century, before the introduction of Sabbath Schools, and the general diffusion of religious literature among the people. Hence no rigid routine of Sabbath services is to be found in minute scriptural statement, but those services should be held as subject to such modifications and changes as our changing circumstances demand. Else we sink down beneath a bondage of barren forms, and set up again the exploded idea, that man was made for the Sabbath. The Lord of the Sabbath desires of us mercy rather than sacrifice, the heart rather than the form. Our religion exhorts us to "be not children in understanding." We must keep our Sabbaths as *men*, having conscience and also common sense—as men, alive in a living world, and ever aiming, in the services of our holy day, to secure the best preparation and strength for our working day duties—yet as men, owing first of all love and loyalty to God, and therefore bound to employ the Lord's day in the services for which he has appropriated it, and in such order and proportion as will best answer its design. It will be conceded that customs of human origin should not have the authority of law to bar discussion and rule our action.

We are *in danger of encumbering the Sabbath with too many religious services.* It is important that Christians consider anew, what services, in kind and amount, are appropriate and desirable for the Sabbath as a day of rest. Thoughtful Christians, without any thing of irreverence or presumption, are inquiring whether we are not, in various ways, frustrating the design of the Sabbath as a day of holy rest, by

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overloading it with public religious services; and whether we are not expending sacred time and energy unwisely, by attempting to do too much on that day. It should not be imputed to a spirit of innovation, if we advocate a change in the present custom of Sabbath services; we are rather asking for "the old paths."

The public services of the Lord's day have been subject to human modifications from time to time, to meet the changes of society and new interests concerned, and, in recent times, these services have been augmented by successive, distinct accretions.

In the early ages of the Christian Church, the services of public worship were conducted with the greatest simplicity. The Christians assembled for the worship of God and their advancement in piety, on the first day of the week. In these public assemblies, the reading of large portions of the holy Scriptures, with brief expositions and animated exhortations to the people, constituted a prominent part of the services. Afterwards they offered prayers, broke bread and sang hymns. This method, established under apostolic supervision, was adapted to an age when copies of the Word of God were rare and costly. It honored the Scriptures, and diffused the knowledge of God's love and power, of his truth and commandments.

Many causes combined to work changes in these simple modes of worship. The simple address became the formal and elaborate sermon. The celebration of the Lord's death became less frequent. And two public services, held in the morning and in the afternoon of the Lord's day, in which sermons were preached, accompanied with reading selections of the Word of God, and exercises of praise and prayer, became the general custom, and has been handed down to us by tradition from our fathers.

During the last half century, the public services of the Sabbath have been increased. The Sabbath school has become an established institution, recognized as highly congenial to the design of the holy day, and owned of God by the seal of his blessing, and has assumed a place between the morning and afternoon services. These services are followed by the monthly concert, the Sabbath school concert, the concert of prayer for the country, or else by a third preaching service, or a meeting for devotional singing, conference and prayer;—making four services, which the Christian people are called upon to attend, instead of two which our conscientious fathers thought to be enough in ordinary circumstances. In addition to these services in our cities and populous villages, mission schools among the abodes of ignorance and vice occupy numbers of earnest men and women in the vacant intervals of the day, as does also sometimes the morning prayer meeting, or measures for promoting religious revival and moral reformation.

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Do we not attempt to do too much? No one needs to be reminded, that the quiet of the Puritan Sabbath, which, in its influence upon the English race in England, Scotland and America, has changed entirely and forever the history of these countries, and through them the history of the world, stands in striking contrast to the wearisome and distracting employments of our Sabbaths. Under our present customs, there is a hurrying away from the family to the morning meeting or mission school,—then to church, from church to Sabbath school, from Sabbath school to church again, and from church to the evening service, not to speak of other meetings in behalf of philanthropic or patriotic objects, or specific reforms, which often find a place in a vacant hour of the sacred day. The necessary consequence of this multiplication of public exercises on the Sabbath is that family instruction is neglected; personal and private duties are hurried over; sermons are forgotten, the attendance becomes irregular, and both ministers and people come, jaded and worn, to the close of the day, and retain only a bewildered and dreamy impression of having been whirled through the day's routine.

What changes are needed in order to escape the evils consequent upon the present multiplication of public services on the Sabbath? We shall best approach this question and appreciate the necessity of some modification of those services, if we consider, at this point, what prominence the more private duties of personal and family religion should hold in a due observance of the weekly day of rest, and which are seriously interfered with by the customary number of public services.

1. The personal duties of *meditation*, private *devotion and reading*, demand a portion of the day of holy rest. These duties cannot be crowded out of the day or be slightly passed over, without marring all the other uses of the day, and sending chill and blight over all its sacred employments, which should glow with holy life and joy. A flourishing, healthy piety has its springs in the secret place of the Most High. It is fed and nourished chiefly by devout study of the Word of God on his day, by reflection on our past life, by reviewing the histories of God's love and the wonders of his power, by remembering the love and grace of redemption, by meditation on eternal things, and by secret prayer. It is true, that these are duties of every day. But the brief seasons of devotion, which the Christian rescues from business on the week-days, are not enough to answer his wants. The surges of business and worldly excitements would efface the transient impression and extinguish his good purposes, if the Sabbath did not afford him time and freedom from disturbing business, for calm and deep contemplation, and for bringing his mind into vitalizing contact with eternal truth. Such a use of a portion of the Lord's day tends

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to make Christians strong, and steadfast in faith, able to "endure temptation" and ready to every good work. When we come from our Sabbath duties in our closets, let our faces shine with the light borrowed there from God, and our spirits exhale the fragrance of devout gratitude, praise and joy, and we shall go forth to other Sabbath duties to be blessed in them and to be a blessing to others.

Moreover, the profitable hearing of sermons requires time after hearing to be given to *reflection and self-appropriation*. Most hearers are people of undisciplined minds, and have little skill to retain what they hear. They need to recall what they have heard, to reflect upon it, to discuss it in the home circle on Sabbath evening, and so to fasten it in the memory. Few trained thinkers can apprehend and retain the train of thought of a good sermon without recalling it and reflecting upon it soon after listening to it. This after-thought is the inward digestion, which receives and assimilates for use the mental nutriment. One evil, which results from multiplying the Sabbath services, is that most sermons fail of making any lasting impression; they take no hold upon the mind with power to control and influence it, but are soon forgotten—often text, theme, argument and illustration are all forgotten within twenty-four hours. Sermons are absolutely wasted for want of time to recall and suitably digest them.

Some time should be devoted to *religious reading* on the Sabbath. In former days, ministers used to read at the monthly concert long extracts from the missionary journals. But now this intelligence is spread before the people in books and papers, and should be read by them. A volume like "Woman and her Saviour in Persia," or the "Memoir of Mary Lyon," affords illustrations of the grace of God which sermons cannot set forth with their full power of impression. In the multitude of books, papers and periodicals, which are now offered as Sabbath Literature, great care should be used in the selection and admission to the family of proper reading for the Sabbath. The net gathers of every kind; and one needs to be wise to "gather the good into vessels and throw the bad away."

2. The duties of *family religion* must have a prominent place in the day of rest. These duties include family worship and the various modes of religious instruction and training, in order that children and the household may know and keep the way of the Lord. The Sabbath is peculiarly a family institution. "It is the Sabbath of the Lord your God in all your dwellings." It is especially committed to heads of families in trust to see that it is observed by those under their care. It restores the toiling millions to their families. The divine command suspends all worldly business and amusement on the recurrence of that day, and places the head of the family in the bosom of the home circle. He is the priest at that altar. He is appointed of God

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to minister to that circle religious instruction and Christian nurture. The family institution, in which he presides, takes rank, in God's economy, before the church, and much more before the Sabbath School. And the Sabbath, with its suspension of business and its freedom from worldly distractions, with its very stillness and felt sacredness, is his choice and needed time for effort and influence with his precious charge. No apportionment of the hours of the day is wise which does not set apart an adequate portion for this family exercise.

The Sabbath in the family should not be a day of tasks merely and a routine of Sabbath acts. It should be rather a day of happy influence and training, calculated to enkindle a hearty love for the spiritual uses of the day. The old practice of gathering the children on Sabbath afternoon or evening to recite hymns, and the "Assembly's Shorter Catechism," or select passages of Scripture, was excellent and worthy of being perpetuated in Christian families. The mechanical memorizing of the lessons should be the children's week-day work. But the rehearsal and illustration of the great truths of religion in the family circle is one of the best methods of Sabbath instruction and entertainment. It instills into the minds of children reverence for the day as an institution of God. It makes the day cheerful, sociable, happy. Who, that is blessed with recollections of a childhood passed in a Christian home, where the family were gathered on the Sabbath evening for religious instruction, will set any of his dear early memories above such as cluster around those Sabbath lessons at home, which were explained and enforced by the unquestioned piety and love that presided in that quiet scene? Besides the formal lessons recited by children at home on the Sabbath, parents should win their love to the Sabbath by cheerful, simple, religious *conversation*. Every Christian parent has the material for this within his reach, in the simple, touching narratives of the Bible—in Christian biography—in the history of the church and her martyrs—in God's dealings with the family when he took to heaven the little brother or sister or the sainted grandparent. Talk of these things. It does not require much learning. It has wonderful power over young minds. The impression is enduring and blessed. It invests those early Sabbaths with delightful and hallowed associations. How many of the wisest and most useful men, if they should describe the influences which moulded and enlisted them to a life of piety and beneficence, would point us to the influence of Sabbath piety in that home, where their childhood drank in Bible stories at the knees of a Christian mother.

And further, we must connect with the proper observance of the Sabbath at home, attention to the preparation of the children's lessons for the Sabbath School. The Sabbath School cannot safely be regarded

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by parents as relieving them of the necessity of giving religious instruction to their children. If it is wisely conducted, it renders them important aid in making the Sabbath interesting to their children, and in furnishing their minds with Christian truth. But it is only *an auxiliary*. The responsibility rests with parents to superintend and direct the training of their children in the Sabbath School, and see that they go with proper preparation.

The duties of household Sabbath piety are vitally important to the church. The children of the kingdom must be gathered in; they are heirs of the promises. If they are left to wander from the fold, those outside will soon begin to distrust our sincerity, and mock our appeals. It should be remembered that both God's covenant and the experience of Christian parents, who have faithfully discharged their parental duties, and especially Sabbath duties to their children, afford parents the amplest encouragement to expect success. We know that depravity is wrapped up in the heart of a child, and the human heart is a stronghold of evil. But we know that God's grace is stronger. It must be granted that Christian parents often fail of seeing their efforts for the conversion of their children successful. But their efforts in many cases are manifestly misdirected and inconsistent. Generally they have failed to reach the susceptible feelings of their children with the influences of a holy, cheerful Christian Sabbath. And it may fairly be supposed, that not seldom the failures of Christian parents to see their children walking in the ways of piety, are to be attributed to the fact, that the Sabbath of those parents has been suffered to be too much withdrawn from the sacred claims of their own households. It is a great sacrifice, which no public duties can justify.

But we are met with the question, How shall we *find time* for these Sabbath duties of private devotion and family religion within the limits of the day? It is a fair question. The day of holy rest is commonly so occupied with public services, that it is almost impossible to find the time that is needed for the prime duties of the closet and the family. We take the case of an earnest Christian man, in one of our populous centres, who is a reliable helper of his pastor, and zealous in every Christian enterprise. He must attend two church services and the Sabbath School. These, together with the customary evening meeting, and perhaps a mission Sabbath School, will consume nearly all his time except what is required for ordinary domestic duties and for going to and returning from the places of meeting. He really has no time for calm meditation and recalling the preaching, and no time for any thing more than a hurried gathering of the family and very inadequate religious instruction to his children. Nor is this all. His physical and mental energies are exhausted; his religious sensibilities are worn out; and wearied nature, after giving attention to three services,

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clamors for either inaction or sleep during the interval that should be devoted to systematic home instruction in the Bible or Catechism on the Sabbath.

Now it appears to be evident that some *modifications* should be made in the public services which are commonly held on the Sabbath. The change cannot be wisely made abruptly and suddenly. Judicious and good men of late have advocated *a substitution of the Sabbath School in place of the usual afternoon preaching service.* And experiments in this direction have been made, but not to such an extent as to test and settle all the questions connected with the subject. The idea, in recommending this modification in the customary services of the sanctuary, is that the morning services should continue, as heretofore, only the sermon should receive the strength and prayerful thought which ministers have ordinarily been obliged to spread out into two sermons,—that the afternoon sermon be discontinued, and instead of the ordinary sermon, a Bible service be held, in which the pastor shall have his appropriate place in supervision and teaching, and in which the congregation, of all ages and grades of religious knowledge, shall be organized into classes for instruction in the Word of God, thus embodying the adults in Bible classes for appropriate scriptural study, and the young also for instruction, as heretofore, in the Sabbath school,—and that the evening be appropriated to the monthly concert and prayer meetings; or, in the sparsely settled places, to neighborhood prayer meetings under the direction of competent members of the church, and the pastor holding a Sabbath evening service in different parts of his parish in town.

In dropping one of the services connected with preaching, whether forenoon or afternoon, it is suggested that the time should be occupied with the Sabbath school *so modified* as to be at the same time an exercise of public worship, and a suitable biblical service for all classes in the congregation. It should be a *Bible service.* In this service, the pastor would not only be present and lend his aid in supervision and counsel, but labor to promote the ends of the service in more direct ways, as by occasional addresses to the school, by short sermons to the young, by occasional written expository sermons, or passages assigned as lessons for older classes, and by engaging in the general devotional exercises.

If the same number of public services be continued as heretofore, the modification of having one expository sermon on the Sabbath would diversify the exercises, and afford some relief from the distraction and weariness that attend the practice of having two sermons of the essay kind.

The plan of substituting a modified form of the Sabbath school in the place of one of the customary services for preaching on the Sab-

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bath is good as a theory, and promises good practical results. No doubt it is practicable. It is not desirable that it should be adopted by a sudden, general change of old customs. One denomination could not well act alone in the matter. The change is one of those things towards which thoughtful Christians will work by discussion and gradual approaches.

We believe that the adoption of a modification of the Sabbath services is urged by the capabilities of ministers, few of whom will feel that, with all the occasional drafts upon their time, they can prepare more than one well-digested and profitable written discourse each week. But I pass this point.

The change is believed to be urged also by the best interests of the people, as tending to promote a more regular attendance upon the Sabbath services, and to secure better habits of attention to preaching, and greater susceptibility to religious impression and edification.

It is worthy of consideration, also, that the Bible service, proposed for one part of the Sabbath, conforms as nearly as practicable for us, to the methods of the apostles and early Christian teachers, who, in their preaching, often simply opened and expounded the Scriptures,—reasoned out of the Scriptures, and so taught the people. It carries a blessing to the church by calling its members into more active service in the use of their gifts and attainments. It admits as much prominence to the devotional exercises, prayer and singing, as is commonly given to them in the afternoon service as connected with a formal sermon. The devotional exercises need to be made more prominent than heretofore in our public worship. These acts of loving and delighted worship have a tendency to exalt God, and to exercise and cultivate the religious affections. The Bible service should be particularly adapted to the young, and be arranged for all ages and descriptions of the people.

While the congregation are thus engaged in their classes, it may happen that some of the earnest men and women can at the same time be spared and be detached to go to some mission school, and become the vehicles of the gospel, and salvation to many children of infidels and Sabbath haters, who but for them would have been trained to dishonor the Sabbath and tread the way to destruction.

The experiment of this modification of our public Sabbath services has as yet been but partially tried; but so far as it has been tried, it has justified the expectations of its judicious advocates. As a theory, the proposed plan stands strong in reason and argument. It now calls for consideration and candid discussion. It cannot be reduced to general practice in our churches by a sudden change. The majority of our churches are averse to innovation. They look with distrust upon new usages and abrupt departures from beaten ways. This is

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not to be blamed. They need to be convinced that the theory will promote the true ends of the Sabbath, before they approve it by its adoption. They need to talk about it, and read about it, till they can discover its various bearings, and they will then be ready to move and keep abreast with the demands of the times.

One thing which favors the modification of our Sabbath public services is the cramped and imperfect working of our Sabbath Schools under the prevailing practice. In most of our country churches, Sabbath Schools are crippled for want of time. And in city and country, they are too much isolated from the beating heart and life of the church, and regarded as children's schools. We should remember that Christians are *disciples*—and should be learners as long as they live. In a Bible service, which should embrace the congregation, the classes need not be very many. Some of them might embrace large numbers. They might pursue very different researches. While some were engaged upon the first principles of revealed religion, other Bible classes, advanced in Christian knowledge, might be engaged in the study of the deeper truths of God's word, which stretch away like oceans, all unexplored before them. Their presence and example would be a law and inspiration to the young. This method would bring the church into vital sympathy and co-operation with the Sabbath School, and eminently befit the Sabbath as a day of rest. The church must take care of her children. They are to be trained up for a great trust. They must, by faithful and prayerful instruction, be prepared for its duties. To withdraw attention from the religious nurture of the children is criminal neglect, and no claims of personal interest or public duty are entitled to exact it. They are to be led to Christ. If the church, through neglect or misdirected effort, fails to gather, under the power of converting grace, the lambs of the fold, who bear the mark of consecration to the Good Shepherd, her efforts to bring in those who are outside of the fold will not be likely to be blessed with much success. But if the church secures the conversion of her children, and leads them to God in the light of his Sabbaths, her light will shine abroad, and her conquests extend, and her rest shall be glorious.

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DISTRICT CONFERENCES.

WITH THEIR OFFICERS, TIMES OF MEETING, AND CHURCHES CONNECTED WITH THEM.

I. Andover. Organized June 8, 1859.

Churches.	*Ministers.*
Andover, South church,	Charles Smith.
" Theol. Sem. church,	*Faculty.*
" West church,	James H. Merrill.
" Free Christian church,	Stephen C. Leonard, *s. s.*
" Ballardvale, Un. ch.	Henry S. Greene.
Chelmsford, N., Second church,	Benjamin F. Clark.
Dracut, First Evan. church,	Lyman S. Watts, *s. s.*
" West church,	Perrin B. Fisk.
" Central Orth. church,	George Pierce, Jr.
Lawrence, Lawrence-st. church,	Caleb E. Fisher.
" Central church,	Christopher M. Cordley.
Lowell, First church,	George N. Webber.
" Appleton-street church,	J. Eames Rankin.
" John-street church,	Joseph W. Backus.
" Kirk-street church,	Amos Blanchard, D. D.
" High-street church,	Owen Street.
Methuen, First church,	Edward H. Greeley.
North Andover, Evan. church,	L. Henry Cobb.
Tewksbury, Cong. church,	Richard Tolman.

Officer:—Rev. L. Henry Cobb, North Andover, *Secretary*.
Conference meets on the Second Wednesday in June.

II. Barnstable. Organized October 28, 1828.

Churches.	*Ministers.*
Barnstable, West,	Henry A. Goodhue.
" Cotuit,	*Vacant.*
" Centreville,	*Vacant.*
" Hyannis,	Charles Morgridge.

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Churches.	*Ministers.*
Chatham,	Alexander C. Childs, *s. s.*
Dennis, South,	A. M. Stone, *s. s.*
Falmouth, First,	James P. Kimball.
" East,	Edwin Seabury, *s. s.*
" North,	Levi Wheaton, *s. s.*
" Waquoit,	David Brigham, *s. s.*
Harwich,	Joseph R. Munsell, *s. s.*
" Port, Pilgrim church,	*Vacant.*
Nantucket,	Samuel D. Hosmer, *s. s.*
Orleans,	*Vacant.*
Provincetown,	Osborne Myrick.
Sandwich,	*Vacant.*
Truro, First church,	Edward W. Noble.
" North,	Philander Bates, *s. s.*
Wellfleet, First church,	George F. Walker.
" South, Second church,	William E. Caldwell, *s. s.*
Yarmouth, First church,	Joseph B. Clark.
" West, Second church,	Robert Samuel, *s. s.*

Officer :—Rev. Joseph B. Clark, Yarmouth, *Scribe.*

Conference meets on the Tuesday next preceding the full of the moon, in June and December.

III. Berkshire South. Organized September 4, 1860.

Churches.	*Ministers.*
Egremont, South,	Timothy A. Hazen, *s. s.*
Great Barrington,	T. T. Stratton.
" Housatonic,	Josiah Brewer, *s. s.*
Lee,	Nahum Gale, D. D.
Lenox,	Reuben S. Kendall.
Monterey,	*Vacant.*
New Marlborough, First church,	Charles C. C. Painter,
" Southfield,	Irem W. Smith.
Otis,	Thomas A. Hall, *s. s.*
Sheffield,	D. D. Shaler.
Stockbridge,	Nathaniel H. Eggleston.
" Curtisville,	*Vacant.*
West Stockbridge,	Edward J. Giddings, *s. s.*
" Centre.	Lewis Pennell.

Officers :—Rev. Nahum Gale, D. D., Lee, *Moderator;* Rev. Nathaniel H. Eggleston, Stockbridge, *Scribe;* Rev. Lewis Pennell, Henry G. Rudd, Frederick H. Jones, *Executive Committee.*

Conference meets annually, on the Second Wednesday in November, and monthly during the autumn and winter.

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IV. Brookfield Associational. Organized June 10, 1838.

Churches.	*Ministers.*
Barre, Evan. Cong. church,	David Peck.
Brimfield, First Cong. church,	Charles M. Hyde.
Brookfield, Evan. Cong. church,	Joshua Coit.
Charlton, Calv. Cong. church,	John Haven.
Dana, Cong. church,	*Vacant.*
Dudley, Cong. church,	Henry Pratt.
Hardwick, Ortho. Cong. church,	Martyn Tupper.
Holland, Cong. church,	Ogden Hall, *s. s.*
New Braintree, Cong. church,	John H. Gurney.
North Brookfield, First Cong. ch.	Christopher Cushing.
" Union Con. ch.	Luther Keene.
Oakham, Evan. Cong. church,	Francis N. Peloubet.
Southbridge, Cong. church,	Eber Carpenter.
Spencer, Cong. church,	James Cruickshanks.
Sturbridge, Cong. church,	Marshall B. Angier.
Ware, First church,	William C. Tuttle.
" East Cong. church,	Ariel E. P. Perkins.
Warren, Cong. church,	Edwin L. Jaggar.
West Brookfield, Cong. church,	Samuel Dunham, *s. s.*

Officer:—Rev. Joshua Coit, Brookfield, *Scribe.*

Conference meets on the Second Tuesday in June.

V. Essex North. Organized April 30, 1828.

Churches.	*Ministers.*
Amesbury, West,	Leander Thompson,
" Mills,	*Vacant.*
" and Salisbury,	N. G. Goodhue, *s. s.*
Bradford,	James T. McCollom.
Georgetown,	Charles Beecher.
Groveland,	*Vacant.*
Haverhill, West,	Asa Farwell.
" East,	Abraham Burnham.
" Centre,	Theodore T. Munger.
" North church,	Raymond H. Seeley, D. D.
Ipswich, First church,	Robert Southgate.
" Linebrook,	Ezekiel Dow.
Newbury, First church,	Leonard Withington, D. D. and John R. Thurston.
" Byfield church,	*Vacant.*
Newburyport, North church,	E. Cornelius Hooker.
" Fourth church,	Randolph Campbell.
" Belleville,	Daniel T. Fiske, D. D.

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Churches.	*Ministers.*
Newburyport, Whitefield church,	Samuel J. Spalding, D. D.
Rowley,	John Pike.
Salisbury, Hill,	Benjamin Sawyer, *s. s.*
West Newbury, First church,	Charles D. Herbert.
" Second church,	Davis Foster.

Also, the First and Second Presbyterian churches in Newburyport.

OFFICERS:—Rev. John R. Thurston, Newbury, *Scribe;* Rev. Daniel T. Fiske, D. D., Newburyport, *Assistant Scribe;* Dea. William Thurston, *Auditor.*

CONFERENCE MEETS on the Second Tuesday of October.

VI. ESSEX SOUTH. Organized May 8, 1827.

Churches.	*Ministers.*
Beverly, Dane-street church,	Joseph Abbott, D. D.*
" Washington-st. church,	Alonzo B. Rich.
" North, Fourth church,	Eli W. Harrington.
Danvers, Maple-street church,	*Vacant.*
Essex, First church,	James M. Bacon.
Gloucester, Harbor,	Isaiah C. Thacher.
" Lanesville,	Thomas Morong.
" West,	Samuel Cole, *s. s.*
Hamilton,	S. Franklin French.
Ipswich, South,	Daniel Fitz, D. D.
Lynnfield Centre,	M. Bradford Boardman.
Manchester, Orthodox church,	Edward P. Tenney, *s. s.*
" *The* Ortho. church,	Francis V. Tenney.
Marblehead, Third church,	Timothy D. P. Stone.
Middleton,	*Vacant.*
Rockport, First church,	William H. Dunning.
" Second church,	Luther H. Angier. (Pastor elect.)
Salem, Howard-street church,	Charles C. Beaman, *s. s.*
" Third church,	Brown Emerson, D. D. Edward S. Atwood.
South Danvers, South church,	William M. Barber.

OFFICER:—William M. Barber, South Danvers, *Clerk.*

CONFERENCE MEETS on Second Wednesday of June and October.

VII. FRANKLIN. Organized Oct. 10, 1843.

Churches.	*Ministers.*
Ashfield, First church,	Edward C. Ewing.
" Second church,	Theodore Jarvis Clark.

* Not a member of Conference.

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Churches.	*Ministers.*
Bernardston, Orth. Cong. church,	Andrew B. Foster, *s. s.*
Buckland,	Charles Lord.
Charlemont, First church,	John S. Whitman, *s. s.*
" East,	Aaron Foster.
Coleraine,	Isaac B. Smith, *s. s.*
Conway,	Elijah Cutler.
Deerfield, Ortho. Cong. church,	Robert Crawford, D. D.
" South, First church,	Perkins K. Clark.
" Monument church,	David A. Strong.
Erving, Evan. Cong. church,	Freeman A. Merrill, *s. s.*
Gill,	Abijah Stowell, *s. s.*
Greenfield, First church,	Azar Chandler, D. D. Daniel H. Rogan.
" Second church,	Artemas Dean.
Hawley, East,	Henry Seymour.
" West,	*Vacant.*
Heath,	*Vacant.*
Montague, First Cong. church,	Francis B. Perkins.
Northfield, Trin. Cong. church,	Isaac S. Perry, *s. s.*
Orange, Cen. Evan. Cong. church,	Daniel Phillips, *s. s.*
Shelburne, First church,	Richard S. Billings.
" Falls,	*Vacant.*
Shutesbury, Ortho. Cong. church,	*Vacant.*
Sunderland,	*Vacant.*
Warwick, Trin. Cong. church,	Edmund H. Blanchard.

Officer:—Rev. David A. Strong, Deerfield, *Scribe.*

Conference meets on the Tuesday preceding the Third Wednesday in September.

VIII. Hampden. (No report obtained.)

IX. Hampshire, East. Organized . . . .

Churches.	*Ministers.*
Amherst, First church,	Henry L. Hubbell.
" Second church,	*Vacant.*
" South church,	Walter Barton.
" College church,	William A. Stearns, D. D.
" North,	*Vacant.*
Belchertown,	Henry B. Blake.
Enfield,	John A. Seymour.
Granby,	Henry S. Kelsey.
Greenwich,	Edward P. Blodgett.

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Churches.	*Ministers.*
Hadley, First church,	Rowland Ayres.
" Second church,	Warren H. Beaman.
Hatfield,	John M. Greene.
Leverett,	John Hartwell.
Pelham,	William H. Dowden.
Prescott,	David Bancroft.
South Hadley, First church,	Hiram Mead.
" Falls,	Samuel J. M. Merwin.
Whately,	John W. Lane.

Officers:—Rev. Rowland Ayers, Hadley, *Moderator;* Rev. Walter Barton, Amherst, *Scribe;* Dea. S. Sweetser, Amherst, *Registrar.*

Conference meets on the Tuesdays next after the First Sabbath in May, and Second Sabbath in November.

X. Mendon. Organized April 27, 1858.

Churches.	*Ministers.*
Foxboro', Ortho. Cong. church,	Noadiah S. Dickinson.
Franklin,	Samuel Hunt.
" South, Un. Cong. church,	Sumner Clark, *s. s.*
Mansfield, Ortho. Cong. church,	Jacob Ide, Jr.
Medfield, Second Cong. church,	Andrew Bigelow.
Medway, East, First church,	Jacob Roberts.
" West, Second church,	Jacob Ide, D. D.
" Village church,	David Sanford.
Milford, First Cong. church,	Alfred A. Ellsworth.
Walpole, Ortho. Cong. church,	Edward G. Thurber.
Wrentham, Orig. Cong. church,	Charles L. Mills,
" North, Union church,	John E. Corey, *s. s.*

Conference meets in April and October.

XI. Middlesex South. Organized . . . .

Churches.	*Ministers.*
Assabet,	Adin H. Fletcher, *s. s.*
Ashland,	Albert H. Currier.
Concord,	Edward S. Potter, *s. s.*
Dover,	Thomas S. Norton.
Framingham,	John Knox McLean.
" Saxonville,	George E. Hill.
Grantville,	*Vacant.*
Holliston,	Joshua T. Tucker.
Hopkinton,	John C. Webster.
Lincoln,	Henry J. Richardson.

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Churches.	*Ministers.*
Marlboro',	George N. Anthony.
Natick,	Charles M. Tyler.
" South,	Elnathan E. Strong.
Sherborn,	Edmund Dowse.
Southboro',	*Vacant.*
Sudbury,	Erastus Dickinson.
Wayland,	Henry Bullard.
Wellesley,	*Vacant.*

OFFICER :—Rev. Elnathan E. Strong, South Natick, *Scribe.*

CONFERENCE MEETS on the Last Tuesday in April and the Third Tuesday in October.

XII. MIDDLESEX UNION. Organized May 8, 1833.

Churches.	*Ministers.*
Acton,	George W. Coleman.
Ashby,	*Vacant.*
Boxboro',	George N. Marden.
Dunstable,	William C. Jackson.
Fitchburg,	Alfred Emerson.
Groton,	*Vacant.*
" South,	David M. Bean, *s. s.*
Harvard,	John Dodge.
Lancaster,	Amos E. Lawrence.
Leominster,	Horace Parker, *s. s.*
Littleton.	Elihu Loomis, *s. s.*
Lunenburg,	William A. Mandell.
Pepperell,	Edward P. Smith.
Shirley,	Albert I. Dutton.
Townsend,	John C. Hutchinson, *s. s.*
Westford,	Edwin R. Hodgman, *s. s.*

OFFICER :—Rev. George N. Marden, West Acton, *Secretary.*

CONFERENCE MEETS in October.

XIII. NORFOLK. Organized June 14, 1827.

Churches.	*Ministers.*
Abington, First church,	Frederic R. Abbe.
" Second church,	Henry L. Edwards.
" Third church,	Horace D. Walker.
" Fourth church,	*Vacant.*
Braintree, The South church,	Lucius R. Eastman, Jr.
Bridgewater, First Trin. church,	Ebenezer Douglass.
Canton, Evan. Cong. church,	Ezra Haskell.

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Churches.	*Ministers.*
Cohasset, Second Cong. church,	Frederic A. Reed.
" Evan. Un. church in Beechwood,	Cyrus Stone, *s. s.*
Dorchester, Second church,	James H. Means.
" The Village church,	A. Judson Rich.
" Church in Hyde Park,	*Vacant.*
East Bridgewater, Un. church of East & West Bridgewater,	Nathaniel H. Broughton.
" Trin. church,	*No public services.*
Easton, Cong. church,	Luther Sheldon, D. D. Charles E. Lord.
Hingham, Evan. church,	Henry W. Parker, *s. s.*
Milton, First church,	Albert K. Teele.
" Second Evan. Cong. ch.	*No public services.*
North Bridgewater, First church,	Edward L. Clark.
" South Cong. ch.	Charles W. Wood.
" Porter Ev. ch.	Samuel H. Lee.
Quincy, Evan. Cong. church,	Edward P. Thwing.
Randolph, First church,	*Vacant.*
" Second church,	*No public services.*
" East, Winthrop ch.	Ezekiel Russell, D. D.
Sharon, First Cong. church,	Perley B. Davis.
Stoughton, First church,	Thomas Wilson.
Weymouth, First church,	Joshua Emery.
" Second church,	James P. Terry,
" Un. ch. of Braintree and Weymouth,	Lysander Dickerman.
" South, Un. church,	Stephen H. Hayes.
" East, Cong. church,	James P. Lane.
" North, Pilgrim ch.	Samuel L. Rockwood.

Officer :—James P. Lane, East Weymouth, *Scribe.*

Conference meets on First Tuesday in May and Last Tuesday in September.

XIV. Old Colony. Organized September 23, 1856.

Churches.	*Ministers.*
Dartmouth, South,	Martin S. Howard.
Fairhaven,	John Willard.
Marion,	Leander Cobb.
Mattapoisett,	*Vacant.*
Middleboro', First church,	Israel W. Putnam, D. D.
" Central church,	*Vacant.*
New Bedford, First church,	Asahel Cobb.
" North church,	Alonzo H. Quint.
" Trin. church,	Wheelock Craig.
" Pacific church,	Timothy Stone.

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Churches.	*Ministers.*
Rochester,	Edwin Leonard.
Wareham,	Timothy F. Clary.
Westport,	Isaac Dunham.

OFFICER:—Rev. Wheelock Craig, New Bedford, *Clerk.*
CONFERENCE MEETS on the Third Tuesdays in April and October.

XV. PILGRIM. Organized April 27, 1830.

Churches.	*Ministers.*
Carver,	H. L. Chase.
Halifax,	T. G. Brainerd.
Hanover, First church,	Joseph Freeman.
" Second church,	James Aiken.
Hanson,	Benjamin Southworth, *s. s.*
Kingston,	Joseph Peckham, *s. s.*
Marshfield, First church,	E. Alden, Jr.
" Second church,	Daniel D. Tappan, *s. s.*
Plymouth, Second church,	Sylvester Holmes, *s. s.*
" Third church,	David Bremner, (pastor elect.)
" Fourth church.	Samuel Woodbury, *s. s.*
" Fifth church,	Alex. Fuller, Jr.
Plympton,	*Vacant.*
Scituate,	Alex. J. Sessions.

OFFICERS:—Rev. James Aiken, Hanover, *Moderator;* Rev. Alexander Fuller, Jr., Chiltonville, *Scribe* and *Treasurer.*
CONFERENCE MEETS on the Third Tuesdays of April and October.

XVI. SALEM MISSIONARY UNION. Organized June 11, 1851.

Churches.	*Ministers.*
Boxford, First church,	William S. Coggin.
Danvers, First church,	C. B. Rice.
Lynn, First church,	*Vacant.*
" Central church,	J. B. Sewall.
" Chestnut-street church,	Edwin Smith, *s. s.*
Lynnfield,	Allen Gannett.
Marblehead, First church,	B. R. Allen.
" Third church,	T. D. P. Stone.
Salem, Tabernacle church,	C. R. Palmer.
Saugus,	Levi Brigham.
Swampscott,	J. B. Clark.
Topsfield,	A. McLoud.
Wenham,	J. S. Sewall.

OFFICERS:—Rev. S. M. Worcester, D. D., *President;* Rev. Wm. S. Coggin, *Vice President;* Rev. John S. Sewall, *Secretary;* Rev. Dr. Worcester, Rev. Wm. S. Coggin, Rev. John S. Sewall, Hon. R. P. Waters, Henry Whipple, Esq., *Executive Committee.*
CONFERENCE MEETS on the Second Wednesday in June, and in October.

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XVII. Suffolk North. Organized . . . .

Churches.	*Ministers.*
Boston, Old South church,	G. W. Blagden, D. D. / Jacob M. Manning.
" Salem church,	Solomon P. Fay, *s. s.*
" Central church,	John E. Todd.
" Mt. Vernon church,	Edward N. Kirk, D. D.
" East, Maverick church,	Joel S. Bingham.
Cambridge, First church,	John A. Albro, D. D.
" Port, First church,	James O. Murray.
" " Second church,	*Vacant.*
" East, Ev. Cong. ch.	*Vacant.*
" North, Holmes ch.	William Carruthers.
Charlestown, First church,	James B. Miles.
" Winthrop church,	*Vacant.*
Chelsea, Winnissimet church,	Albert H. Plumb.
" Broadway church,	Joseph A. Copp, D. D.
Malden, South, Cong. church,	David M. Bean.
Medford, Trin. Cong. church,	Elihu P. Marvin.
Needham, West, Wellesley ch.	Henry D. Woodworth, *s. s.*
Newton Centre, First church,	Daniel L. Furber.
North Chelsea,	*Vacant.*
Reading, Old South church,	William Barrows.
Somerville, East, First church,	David T. Packard.
" Winter Hill,	*Vacant.*
Waltham,	Richard B. Thurston.

Officer :—Moses H. Sargent, 13 Cornhill, Boston, *Secretary.*
Conference meets in April and October.

XVIII. Suffolk South. Organized June 20, 1861.

Churches.	*Ministers.*
Boston, Park-street church,	Andrew L. Stone, D. D.
" Union church,	Nehemiah Adams, D. D.
" Berkeley-street church,	Henry M. Dexter.
" Shawmut church,	Edwin B. Webb.
" Springfield-street church,	Daniel Tenney.
" Oak-place church,	Joseph P. Bixby.
" South, Phillips church,	Edmund K. Alden.
" " E-street church,	Abijah R. Baker, (pastor elect.)
Brighton, Evan. Cong. church,	John P. Cushman.
Brookline, Harvard church,	*Vacant.*
Dedham, First church,	Jonathan Edwards.
" South, So. Evan. church,	Moses M. Colburn.
Newton, Centre, First church,	Daniel L. Furber.
" West, Second church,	Henry J. Patrick.
" Corner, Eliot church,	Joshua W. Wellman.
" Auburndale, Ortho. ch.	Augustus H. Carrier.

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Churches.	*Ministers.*
Roxbury, Eliot church,	Augustus C. Thompson, D. D.
" Vine-street church,	John O. Means.
Watertown, Phillips church,	*Vacant.*
West Roxbury, South Evan. ch.	Thomas Laurie.
" Jamaica Plain, Mather church,	Francis B. Perkins.

OFFICER:—Rev H. J. Patrick, *Recording Secretary.*
CONFERENCE MEETS on the Third Wednesdays in April and October.

XIX. WOBURN. Organized December 5, 1849.

Churches.	*Ministers.*
Bedford,	William J. Batt, *s. s.*
Billerica,	Jesse G. D. Stearns.
Burlington,	Joseph E. Swallow, *s. s.*
Carlisle,	*Vacant.*
Medford, Mystic church,	Edward P. Hooker.
Melrose,	Henry A. Stevens.
North Reading,	T. Newton Jones.
Reading, Bethesda church,	William H. Wilcox.
South Reading,	Charles R. Bliss.
Stoneham,	Swift Byington.
Wilmington,	Samuel H. Tolman.
Winchester,	Reuben T. Robinson.
Woburn, First church,	Joseph C. Bodwell, D. D.
" North church,	Willard M. Harding, *s. s.*

OFFICERS:—Rev. Joseph C. Bodwell. D. D., Woburn, *Moderator;* Rev. Edward P. Hooker, Medford, *Clerk.*
CONFERENCE MEETS on the Last Tuesdays in April and October.

XX. WORCESTER CENTRAL. Organized April 28, 1852.

Churches.	*Ministers.*
Auburn,	Charles Kendall, *s. s.*
Berlin, First church,	William A. Houghton.
Boylston,	A. Hastings Ross.
Clinton, First Evan. church,	Benjamin Judkins, *s. s.*
Holden,	William P. Paine, D. D.
Leicester, First Cong. church,	John Nelson, D. D. Amos H. Coolidge.
Northboro',	Samuel S. Ashley.
Oxford,	S. I. Austin.
Paxton,	William Phipps.
Princeton, Trinitarian church,	*Vacant.*
Rutland,	Clarendon Waite.
Shrewsbury,	William A. McGinley.
Sterling,	John C. Labaree, *s. s.*
West Boylston, First church,	James H. Fitts.

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Churches.	*Ministers.*
Worcester, First church,	Edward A. Walker.
" Calvinist church,	Seth Sweetser, D. D.
" Union church,	Ebenezer Cutler.
" Salem-street church,	Merrill Richardson.

OFFICER :—Rev. Charles Kendall, Auburn, *Scribe.*

CONFERENCE MEETS on the Wednesday following the Third Monday in April and October.

XXI. WORCESTER NORTH. Organized November 14, 1827.

Churches.	*Ministers.*
Ashburnham, First church,	George E. Fisher.
" Second church,	Daniel Wight, Jr.
Athol,	John F. Norton.
Gardner, First church,	*Vacant.*
" Evangelical church,	*Vacant.*
Hubbardston,	*Vacant.*
Petersham,	L. H. Adams.
Phillipston,	Lyman White.
Royalston, First church,	Ebenezer W. Bullard.
" Second church,	F. D. Austin, *s. s.*
Templeton,	Lewis Sabin, D. D.
Westminster,	M. H. Hitchcock.
Winchendon, First church,	Benjamin F. Clarke.
" North church,	Abijah P. Marvin.

OFFICERS :—Rev. Ebenezer W. Bullard, Royalston, *Moderator* Rev. John F. Norton, Athol, *Clerk.*

CONFERENCE MEETS on the Second Tuesday in June.

XXII. WORCESTER SOUTH. Organized September 25, 1833.

Churches.	*Ministers.*
Blackstone,	*Vacant.*
Douglas,	*Vacant.*
" East,	*Vacant.*
Grafton,	Thomas C. Biscoe.
" Saundersville,	Simeon Waters, *s. s.*
Millbury, First church,	Edmund Y. Garrette.
" Second church,	Charles H. Pierce.
Northbridge,	Sylvester Hine.
" Whitinsville,	Lewis F. Clark.
Sutton,	George Lyman.
Upton,	Andrew J. Willard.
Uxbridge,	*Vacant.*
Webster,	Sylvanus C. Kendall.
Westboro',	Luther H. Sheldon.

OFFICER :—Rev. George Lyman, Sutton, *Secretary.*

CONFERENCE MEETS on Fourth Tuesdays in April and October.

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CATALOGUE

OF THE

OFFICERS AND STUDENTS

OF THE

Chicago Theological Seminary,

CHICAGO, ILLINOIS.

1866–7.

CHICAGO:
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No. 148 Lake Street.
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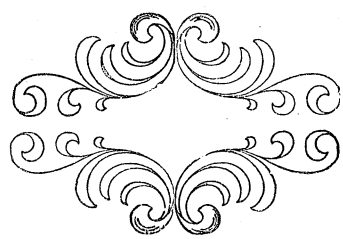

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ILLINOIS PROFESSOR OF SYSTEMATIC THEOLOGY.

RESIDENCE, 90 Warren Street.

REV. SAMUEL C. BARTLETT, D. D.,

NEW ENGLAND PROFESSOR OF BIBLICAL LITERATURE.

RESIDENCE, 71 Park Avenue.

REV. FRANKLIN W. FISK, D. D.,

WISCONSIN PROFESSOR OF SACRED RHETORIC.

RESIDENCE, 387 W. Adams Street.

PROFESSOR OF ECCLESIASTICAL HISTORY.

[Instruction given in this department for the present by Professor HAVEN.]

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PROF. BARTLETT.

TREASURER AND GENERAL AGENT,

REV. H. L. HAMMOND.

OFFICE, 53 La Salle Street.

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Students.

SENIOR CLASS.

NAME.	GRADUATED.	RESIDENCE.
William Henry Atkinson,	Ill. C. 1864.	Bloomington,
Harmon Bross,	——— ——	Milburn.
James Romeyn Danforth,	——— ——	New York City.
Samuel Edwards Evans,	H. C. 1863.	Chelsea, Mass.
Edward Trumbull Hooker,	W. C. 1860.	Chicago.
William E. DeRiemer,	A. C. 1862.	Chicago.
Paul Silas Feemster,	T. C. 1861.	Columbus, Miss.
Thomas Gillespie,	——— ——	Peoria.
Charles Edwin Marsh,	Wh.C.1860.	Odell.
Merritt Bates Page,	——— ——	Chicago.
Carmi C. Thayer,	——— ——	Dana, Mass.
George Huntington Wells,	A. C. 1863.	Dover.

SENIOR CLASS, - - - - - - - - - - 12.

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MIDDLE CLASS.

NAMES.	GRADUATED.	RESIDENCE.
Franklin White Adams,	——— ——	Fairport, N. Y.
John Allender,	——— ——	New London, Conn.
Gabriel Campbell,	M. U. 1865.	Ypsilanti, Mich.
Micah S. Croswell,	A. C. 1855.	Chicago.
Asher Wright Curtis,	B. C. 1853.	Brodhead, Wis.
Truman Orville Douglass,	Ill. C. 1855.	Platteville, Wis.
Laroy Sunderland Hand,	Wh.C. 1862.	Atlanta.
James Harrison,	——— ——	Baraboo, Wis.
Geo. McQueen Landon,	M. U. 1857.	Chicago.
George Austin Paddock,	——— ——	Chandlerville.
Samuel Powell,	——— ——	Chicago.
Samuel Porter Putnam,	——— ——	Pembroke, N. H.
Samuel Fay Stratton,	Wh.C. 1863.	Princeton.
Henry Barzillai Waterman,	Y. C. 1863.	Belvidere.

MIDDLE CLASS, ... 14.

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JUNIOR CLASS.

NAME.	GRADUATED.	RESIDENCE.
Edwin R. Beach,	U. C. 1856.	Ripon, Wis.
Eben M. Betts,	——— ——	Cleveland, Ohio.
Albert I. Church,	B. C. 1866.	Poplar Grove, Ill.
Charles C. Cragin,	B. U. 1863.	Chicago.
Jerome D. Davis,	B. C. 1866.	Dundee.
Samuel F. Dickinson,	M. U. 1866.	Heath, Mass.
Daniel C. Greene,	D. C. 1864.	Westborough, Mass.
Jacob F. Guyton,	——— ——	Marietta, Ohio.
Charles Hibbard,	——— ——	Port Huron, Mich.
Dexter D. Hill,	B. C. 1866.	Wauwatosa, Wis.
James S. Norton,	B. C. 1866.	Chicago.
Stephen W. Webb,	A. C. 1866.	Buda.

JUNIOR CLASS, ... 12.

ABBREVIATIONS.

A. C.——Amherst College.
B. C.——Beloit College.
B. U.——Brown University.
D. C.——Dartmouth College.
H. C.——Harvard College.
Ill. C.——Illinois College.
K. C.——Knox College.
M. U.——Michigan University.
T. C.——Tusculum College.
W. C.——Williams College.
Wh. C.——Wheaton College.
Y. C.——Yale College.

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Special Course.

SECOND YEAR.

NAME.	RESIDENCE.
Arthur Everett Arnold,	New Rutland.
Clarendon Mussey Sanders,	Boston, Mass.
George Smith,	Lima, Wis.
James Tompkins, (K. C. 1862,)	Galesburg.
William Asahel Waterman,	Blanford, Mass.
Spencer Rexford Wells,	Delavan, Wis.
Charles Holbrook Wheeler,	West Roxbury, Mass.

FIRST YEAR.

NAME.	RESIDENCE.
* Joseph Hale,	Byron.

SPECIAL COURSE, ... 8.

SUMMARY.

Senior Class, ...	12
Middle Class, ...	14
Junior Clsss, ...	12
Special Course, ...	8
Total, ...	46

* Deceased.

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General Statement.

TERMS OF ADMISSION.

The Seminary is open to Students of all denominations. In order to be admitted to the regular course, one must be of pure moral character, and must have received a thorough Collegiate education; or, being destitute of this, must pass examination in the studies, prescribed as preparatory to the Special course Students from other Theological Seminaries may be admitted *ad eundem*, on presenting a certificate of good standing and regular dismission. Applicants may be admitted to advanced standing in either of the classes, on satisfactory examination in the studies already pursued by those classes.

It is very important that all applicants for admission should be present at the opening of the academic year, or at most within a few days thereafter. The delay of even a few weeks, if it do not render admission impossible, will seriously embarrass the studies of the entire year.

TERMS AND VACATION.

The academic year is divided into two terms—the Lecture and the Reading term; the former commencing the second Wednesday of September, and continuing till the last Thursday in April; the latter extending from the first Wednesday in June to the beginning of the Lecture term—a vacation of six weeks intervening between the close of the Lecture term and the commencement of the Reading term.

The Lecture term is to be devoted to attendance upon the regular exercises of the Seminary. The Reading term is in-

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tended to be passed by the student under the supervision of some Christian pastor, under whose care he may pursue the course of study prescribed by the Faculty, while at the same time acquainting himself with the details and practical duties of pastoral life. At the close of the Reading term, the student is required to present a certificate from the pastor, of his diligence in study and propriety of deportment. It is the hope and design of the founders of the Seminary to combine, in this manner, the essential features and advantages of the two methods of theological education—the old and the new.

ANNIVERSARY.—The public anniversary is held on the last Thursday in April.

EXPENSES, ETC.

No expense is incurred for instruction, for the use of the public rooms, the use of the library, or for any incidental purposes of the like nature. The course is designed to be entirely gratuitous, so far as regards the general instructions of the Seminary. The private expenses of the student will vary, of course, with his personal habits and manner of living.

Students whose circumstances require it, are aided by the American and the Western Education Societies. When aided by both, they have received one hundred and fifty dollars a year; if married, or in the Special course, they are aided by the Western Education Society alone, to the amount of one hundred and twenty dollars.

Furnished rooms are provided in the Seminary building, free of rent, except a small charge for the care of the rooms; and the students' boarding-house, is intended to furnish board at cost, which, at present, is about three dollars a week.

Students have sometimes aided themselves in various ways,—by teaching and other employments,—to a considerable amount. This source of aid cannot at present be relied upon, although opportunities will naturally increase with the age and growth of the city. Members of the senior class are also able to assist themselves by preaching in vacant pulpits in the vicinity.

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COURSE OF STUDY.

The regular course of study in the Seminary occupies three years; the first year being devoted mainly, though not exclusively, to the study of the Scriptures in the original; the second to Systematic Theology; the third to Sacred Rhetoric, Ecclesiastical History, and Pastoral Theology. The outline of study is as follows:

JUNIOR YEAR.

Lecture Term.—Hebrew Grammar and Exercises: daily recitations in Hebrew, comprising select portions of the Historical Books, Psalms and Prophecies; Exegesis of the New Testament—the Gospels in Harmony; Sacred Geography and Antiquities.

Lectures on Interpretation; the Relation of the Old and New Testaments; the Sources and Results of Textual Criticism, and the Methods and Helps of Biblical Study.

The Theological course commenced: Lectures preliminary to the course on Systematic Theology—comprising the Genuineness, Integrity, Credibility, Divine Authority and inspiration of Scripture.

Reading Term.—Fairbairn's Hermeneutical Manual; Select portions of Hebrew and Greek; Edwards on the Will, with written Analysis and Critique.

MIDDLE YEAR.

Lecture Term.—The Course of Systematic Theology: The Doctrine of the Divine Being; Doctrine of the Divine Government—including Providential and Moral Government, Sovereignty and Decrees; the Doctrine of Sin—including the Nature of sin, Universality Foundation and Origin of Human Depravity, the Problem of Moral Evil; the Doctrine of Redemption—including the Incarnation and Atonement of Christ, Regeneration, Justification, Sanctification, and Perseverance in Holiness; the Doctrine of the Future.

The Lectures will be accompanied with dissertations and discussions by the class, on the several topics, together with frequent examinations on the Lectures.

Exegesis of the Hebrew and Greek Scriptures twice a week—comprising the Messianic Psalms and Prophecies, and some one of the Pauline Epistles.

Reading Term.—Guericke's Church History; Theremin's Rhetoric; Selections of Greek and Hebrew.

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SENIOR YEAR.

Lectures.—Homiletics—the Design and Importance of the study, and the Pre-requisites to its successful prosecution; the Means of attaining Skill in Homiletics; Analysis of a Sermon, and a discussion of each of its principal parts; Synthesis of a Sermon—the Sources of the Materials of the Pulpit Discourse; Methods of Composing Sermons; Methods of Delivering Sermons; Style—The Relation of Language to Thought; Early English Style; the Style adapted to the Pulpit. Review of the Discourses of Eminent Preachers.

Criticism through the year, both in the class-room and in private, of Plans and Sermons by the class. Delivery of written and un-written Sermons by members of the class.

Systematic Theology continued; Christian Institutions and Ordinances; the Church as a Christian Institution—its Nature and Organization; different forms of Polity; Baptism as a Christian Ordinance—its Design and Significance, the proper Mode and the proper Subjects.

A course of Lectures on Ecclesiastical History.

Lectures on Pastoral Theology.

Greek and Hebrew Exegesis—critical examination of particular passages.

GENERAL RHETORICAL EXERCISES.

There is a Rhetorical Exercise each week for the Junior and Middle Classes, devoted to Essays, Orations and Discussions.

EXAMINATIONS.

There are two public examinations in each year. On the first Thursday and Friday of the Lecture term, the students will be examined on the studies assigned to them for the previous Reading term. There will also be an examination at the close of each Lecture term, of all the classes, on all the studies of that term—the Senior class being then examined also on all the studies of their Theological course.

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SPECIAL COURSE.

As there are many who have not had the advantage, in early life, of a complete collegiate or classical education, who may yet possess both the talent and the piety requisite for the Christian ministry, and may entertain an earnest desire to devote themselves to this work, it was thought best by the Directors, in founding this Seminary, to make provision for the Theological education of this class of Christian young men. For this purpose a special or partial course is arranged, with reference to such persons.

This course omits the study of the Scriptures in the original languages, and is to occupy at least two years. It corresponds in the main, to the last two years of the Regular Course.

Applicants for admission to this course must bring satisfactory testimonials respecting their church membership, and their possession of good natural talents, and of such qualities as to render it expedient for them to enter the ministry. They must possess a good English education; and they will also be particularly examined in Whateley's Rhetoric, Haven's Mental Philosophy, and the first part of Angus' Hand Book of the Bible.

They should be present promptly at the beginning of the Lecture term, and they cannot ordinarily be received at a later period than four weeks thereafter.

The special course is designed only for those who are too far advanced in life, or for other reasons are not able, to pursue a full literary course, and who are yet supposed to have some special fitness for the ministry. Students are not admitted to it, whose attainments qualify them to pursue the Regular Course.

LIBRARY.

The Seminary Library contains at present about three thousand volumes, mainly works of standard value, and is receiving frequent additions.

SOCIETIES.

There are in the Seminary a Rhetorical Society and a Society of Inquiry. The former has a reading-room, supplied with many of the best religious journals. The object of the latter is to gain missionary intelligence, and to cultivate a missionary spirit.

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THE ALUMNI INSTITUTE.

This is a yearly gathering of the Alumni and certain others for lectures, sermons, essays, discussions and exegetical studies, in accordance with a programme previously arranged and published.

The Institute opens on the Monday evening nearest the 20th of October, and continues two weeks. Its members are the Alumni, and those who have gone out from this Seminary into the work of the ministry, though not graduates. Other ministers may become members, on their application, and the vote of the Alumni Association. Such applications should be made before the Anniversary in April, and may be sent to the Secretary of the Association, Rev. A. L. Riggs, Lockport, Ill.

SEMINARY GROUNDS AND BUILDINGS.

The Seminary grounds front Union Park, the largest park in the city. The location is pleasant and healthful, removed from the busier portions of the city, and yet connected with the center of business by two lines of city railway. The first of the permanent buildings of the Institution—Keyes Hall—was erected a year ago, and it is expected that the main edifice will be built the coming year. The present building is arranged according to the best models, and contains, besides the public rooms, accommodations for about forty students—affording to every two students two bed-rooms and a study.

Suites of students' rooms have been furnished through the benevolence of Churches and individuals, and bear their names.

GENERAL REMARKS.

Students can attend public worship at the Union Park Congregational Church, a few rods distant from the Seminary; and ample opportunity is furnished them for labor in mission Sabbath Schools and other spheres of Christian activity.

While the instructors hold out to young men no other inducement than that of a sound Theological training, it certainly is true that the location of the Seminary furnishes very great facilities to those who are designing to find a field of labor at the West.

CORPORATE NAME.

In all Notes, Deeds and Bequests to the Institution, the full corporate name should be used, viz: "The Board of Directors of the Chicago Theolgical Seminary."

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ALUMNI.

NAMES.	GRADUATED	ORDAINED.	RESIDENCE.
Adams, William A.	1862	May 18, 1862	Deceased.
Baldwin, David J.	1865	Nov. 10, 1865	Union.
Barnard, Elihu C.	1866	Dec. 18, 1866	Jefferson.
Barnes, Charles M.	1859	Sept. 16, 1859	Plymouth.
Barnes, Henry E.	1864	May 28, 1862	Newton, Iowa.
Beecher, Frederick W.	1861	Nov. 12, 1860	Kankakee.
Beecher, George H.	1863	Oct. 26, 1864	Chicago.
Blake, Daniel H.	1859	June 9, 1859	Spencerport, N. Y.
Blodgett, George D.	1861	May 8, 1861	Deceased.
Bray, William L.	1861	Aug. 8, 1861	Aurora.
Burt, Jirah S.	1860	Not known.	Unknown.
Cass, John W.	1863	May 11, 1863	Sandwich.
Comstock, D. W.	1864	June 5, 1861	Kenosha, Wis.
Dada, Edgar P.	1864	July 1, 1864	Pecatonica.
Daniels, H. M.	1861	June 25, 1861	Winnebago.
Day, Warren F.	1866	May 2, 1866	Bloomingdale.
Dickinson, C. E.	1863	June 2, 1863	Oak Park.
Durham, Benjamin (M. D.)	1861	----------	
Durham, Henry (M. D.)	1863	Nov. 3, 1864	La Salle.
Edgarton, Foster E.	*	----------	
Fay, Osmer W.	1863	----------	Lansing, Mich.
Fowle, Hanford	1866	June 13, 1866	Fulton, Wis.
Granger, John L.	1866	July 12, 1866	Bristol.
Guild, Rufus B.	1864	Nov. 3, 1864	Galva.
Harvey, Charles A.	1861	June 20, 1861	Canterbury, Del.
Hancock, Charles (M. D.)	1861	June 5, 1861	Buda.
Higley, George T.	1861	May 31, 1861	Ashland, Mass.
Hildreth, Edward	1861	Dec. 30, 1862	Wabashaw, Minn.
Humphrey, C. C.	1861	Not known.	Cass, Iowa.
Jagger, Edwin L.	1861	Mar. 6, 1862	Warren, Mass.
Jones, Lemuel	1864	April 20, 1865	Dubuque, Iowa.
Lewis, Edwin N.	1862	Oct. 14, 1862	Ottawa.
McArthur, H. G.	1859	August, 1859	Griggsville.
Millard, Norman A.	1862	June 27, 1861	Sheboygan, Wis.
Montgomery, John A.	1866	June 15, 1866	Dwight.
Morrill, Stephen	1859	May 12, 1859	Fishersville, N. H.
Norton, Frank B.	1864	July 11, 1864	Janesville, Wis.
Parker, John D.	1865	Aug. 16, 1865	De Kalb.
Reed, Myron W.	1866	July 10, 1866	El Paso.
Richards, J. P.	1861	Oct. 31, 1861	Atkinson.
Riggs, Alfred L.	1862	Nov. 4, 1863	Lockport.
Samuel, Robert	1859	Nov. 3, 1859	W. Yarmouth, Mass.
Shinn, Robert F.	1865		Hinsdale.
Smith, Augustine T.	1866		Ipswich, Mass.
Tade, Ewing O.	1861	Sept. 4, 1861	Chattanooga, Tenn.
Wainwright, G. W.	1862	May 27, 1862	Sheboygan Falls, Wis.
Wheeler, Frederick	1861	Feb. 13, 1862	Lawn Ridge.

* Died before graduating.

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CATALOGUE

OF THE

OFFICERS AND STUDENTS

OF THE

UNION THEOLOGICAL SEMINARY,

IN THE

CITY OF NEW-YORK:

JANUARY, 1852.

NEW-YORK:
JOHN F. TROW, PRINTER, 49 ANN STREET.
1852.

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N. B. The first Triennial Catalogue of the Alumni of the Seminary was published in June, 1850.

Whole number of Alumni, ...	314
Deceased, ...	17
Number now living, ...	297

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55 Sixth Avenue.

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209 Bleecker Street.

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Name.	College.	Seminary.	Room.
Daniel Bond,	H. C.	*Union, N. Y.*	61 Amity st.
Albert H. Barnes,	Y. C.	*Princeton,*	48 Twelfth st.
Louis Gano,	Y. C.	*Union, N. Y.*	263 Greene st.
Thomas S. Hastings,	H. C.	*Union, N. Y.*	61 Amity st.
Theron H. Hawkes,	W. C.	*Union, N. Y.*	263 Greene st.

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Senior Class.

Name.	Graduated.	Residence.	Room.
John W. Bailey,	W. C. 1849,	*New-York*,	19 Seminary.
Charles W. Baird,	U. N. Y. 1848,	*Yonkers*,	Yonkers.
Jasper N. Ball,	D.C. 1849,	*Lyme, N. H.*	8 Seminary.
J. Leonard Corning,	U.N.Y. 1849,	*Brooklyn*,	19 "
Edward T. Doane,	I.C. 1849,	*Catskill*,	9 "
Charles S. Dunning,	W.C. 1848,	*South Middleton*,	11 "
Homer N. Dunning,	Y.C. 1848,	*Peekskill*,	3 "
L. W. Hart,	Y.C. 1846,	*New Britain, Ct.*	4 "
Thos. D. Hudson,	W.C.VA. 1849,	*Pulaski Co., Va.*	14 "
T. J. Lamar,	MV.C. 1848,	*Str'bry Plains, Tenn.*	2 "
E. D. Murphy,	U.N.Y. 1849,	*Potsdam*,	22 "
Charles F. Mussey,	D.C. 1848,	*Cincinnati*, O.	54 Vandam st.
O. Newton,	MI.C. 1849,	*Clinton, Miss.*	15 Seminary.
Edward Peet,	U.N.Y. 1847,	*New-York*,	D. & D. Inst.
E. M. Richardson,	MI.C. 1849,	*Clinton, Miss.*	14 Seminary.
J. M. Richardson,	MI.C. 1849,	*Clinton, Miss.*	15 "
John A. Seymour,	A.C. 1849,	*Lyme*, O.	5 "
J. R. Smith,	—— ——	*Loudon, Va.*	18 "
William S. Smith,	A.C. 1848,	*Amherst, Mass.*	19 Seminary.
E. Woodw'd Stoddard,	A.C. 1849,	*Coventryville*,	17 Seminary.
A. B. Swift,	U.VT. 1847,	*St. Albans, Vt.*	
George P. Tindall,	U.M 1849,	*Tecumseh, Mich.*	5 "
Fred. W. Williams,	U.N.Y. 1849,	*New-York*,	322 Broome st.

Senior Class, ... 23.

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Middle Class.

Name.	Graduated.	Residence.	Room.
Carson W. Adams,	D.C. 1850,	*Wilmington, Del.*	6 Seminary.
P. Mason Bartlett,	W.C. 1850,	*New-York,*	218 Sixth Av.
Elias L. Boing,	U.N.Y. 1850,	*New-York,*	314 Fifth st.
John H. Brodt,	—— ——	*Troy,*	220 Fourth st.
George A. Caldwell,	—— ——	*Deep Spring, Tenn.*	1 Ninth st.
Levi P. Crawford,	I.C. 1848,	*Naples, Ill.*	21 Seminary.
Richard C. Dunn,	K.C. 1847,	*Toulon, Ill.*	7 "
Edwin Goodell,	D.C. 1850,	*Norwich, Vt.*	1 Ninth st.
Henry G. Jesup,	Y.C. 1847,	*Westport, Ct.*	1 Seminary.
V. Le Roy Lockwood,	K.C. 1850,	*Galena, Ill.*	12 "
Samuel Loomis,	W.R.C. 1849,	*Hudson,* O.	218 Sixth Av.
Charles F. Martin,	K.C. 1846,	*Galesburg, Ill.*	9 Seminary.
Warren Mayo,	—— ——	*Walton,*	18 "
John McCampbell,	MV.C. 1849,	*Dandridge, Tenn.*	1 Ninth st.
James J. McMahon,	A.S. 1842,	*New-York,*	4 Seminary.
Aaron B. Peffers,	U.N.Y. 1850,	*Westport, Ct.*	218 Sixth Av.
John Reid,	—— ——	*Williamsburgh,*	62 Remsen st.
J. Edwin Roy,	K.C. 1848,	*Lyndon, Ill.*	7 Seminary.
Francis N. Shaw,	—— ——	*New-York,*	184 Twelfth st.
Seigmund Uhlfelder,	O.C. 1848,	*New-York,*	218 Sixth Av.
Theodore F. White,	U.N.Y. 1849,	*Acra,*	26 Amity st.

MIDDLE CLASS, ... 21.

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Junior Class.

Name.	Graduated.	Residence.	Room.
Wm. Elliott Bassett,	Y.C. 1850,	*Brooklyn*,	87 Willow st. B'k'n.
A. G. Beebee,	A.C. 1850,	*Guilford*,	25 Seminary.
James Bolton,	U.C. 1851,	*Philadelphia, Pa.*	1 Ninth st.
Chauncey M. Cady,	U.M. 1851,	*Charlotte, Vt.*	12 Seminary.
James M. Carroll,	W.U. 1851,	*Penn Yan*,	218 Sixth Av.
William E. Caldwell,	—— ——	*Brimfield, Ill.*	1 Ninth st.
Henry B. Chapin,	Y.C. 1847,	*Rochester*,	26 Seminary.
Varnum D. Collins,	WB.C. 1850,	*Crawfordsville, Ind.*	1 Ninth st.
Luther H. Cone,	Y.C. 1847,	*New Haven, Ct.*	26 Seminary.
Edward P. Crane,	U.N.Y. 1851,	*New York*,	207 Tenth Av.
La Fayette Dudley,	A.C. 1851,	*Bath*,	1 Ninth st.
Walter Frear,	Y.C. 1851,	*Ulysses*,	218 Sixth Av.
T. Nelson Haskell,	U.MI. 1851,	*Sandusky City*, O.	1 Ninth st.
James Johnston,	—— ——,	*New York*,	1 "
William S. Karr,	A.C. 1851,	*Newark, N. J.*	218 Sixth Av.
Martin Kellogg,	Y.C. 1850,	*Vernon, Ct.*	1 G'm'cy Park.
Ethan P. Larkin,	—— ——	*Westerly, R. I.*	80 Seventh st.
P. J. Leo,	—— ——	*Limerick, Ir'l'd.*	1 Ninth st.
Waldo W. Ludden,	W.C. 1851,	*Shelburne, Mass.*	218 Sixth Av.
J. Lorenzo Lyons,	W.C. 1851,	*Montrose, Pa.*	25 Seminary.
Sidney H. Marsh,	U.VT. 1846,	*Burlington, Vt.*	1 Ninth st.
Wm. T. McElroy,	CR.C. 1850,	*Marion Co. Ky.*	6 Seminary.

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Name.	Graduated.	Residence.	Room.
Wm. E. Merriman,	W.C. 1850,	*Manchester, Vt.*	218 Sixth Av.
Alexander Murdoch,	U.C. 1845,	*Elmira.*	1 Ninth st.
Floyd Overton,	A.C. 1851,	*Brookhaven,*	218 Sixth Av.
Sanford Richardson,	K.C. 1846,	*Pekin, Ill.*	1 Seminary.
O. H. Seymour,	U.C. 1851,	*Battle Creek, M'ch.*	1 Ninth st.
Thomas E. Skinner,	U.N.C. 1847,	*Perquimans, N. C.*	26Amity P.
Henry M. Tupper,	Y.C. 1850,	*Lanesboro, Mass.*	1 Ninth st.
Theodore Bourne,	—— ——	*New-York,*	1 Ninth st.

JUNIOR CLASS, ... 30.

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ABBREVIATIONS.

A. C. .... Amberst College.
A. S..... Armagh Sem. Ireland.
Cr. C..... Centre College, Ky.
D. C..... Dartmouth College.
I. C. ..... Illinois College.
K. C. .... Knox College, Ill.
Mi. C..... Mississippi College.
Mv. C.... Maryville College, Tenn.
O. C..... Oakland College, Miss.
U. C..... Union College.
U. M. .... University of Michigan.
U. Mi. .. Miami University.
U. N. C.. University of N. Carolina.
U. N. Y.. New-York City University.
U. Vt.... Vermont University.
W. C.... Williams College.
Wab. C.. Wabash College.
W. C. Va. Washington College, Va.
W. R. C. Western Reserve Coll. O.
W. U.... Wesleyan University, Conn.
Y. C..... Yale College.

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SUMMARY.

Senior Class,	23
Middle Class,	21
Junior Class,	30
Resident Licentiates,	5
	79

The Students now in the Seminary were graduated at the following Colleges:

Amherst College,	7	University of Michigan,	2
Armagh Seminary, Ireland,	1	University of North Carolina,	1
Centre College, Ky.	1	New-York City University,	9
Dartmouth College,	4	Vermont University,	2
Illinois College,	2	Wabash College,	1
Knox College, Ill.	4	Washington College, Va.	1
Maryville College, Tenn.	2	Western Reserve College,	1
Miami University,	1	Wesleyan University,	1
Mississippi College,	3	Williams College,	6
Oakland College, Miss.	1	Yale College,	9
Union College,	3	Not graduated at College,	11

And they are from the following States:

New England States.		*States W. and S. of New-York.*	
New Hampshire,	1	New Jersey,	1
Vermont,	5	Pennsylvania,	2
Massachusetts,	3	Delware,	1
Rhode Island,	1	Virginia,	2
Connecticut,	5	North Carolina,	1
	15	Kentucky,	1
		Ohio,	4
		Tennessee,	3
		Mississippi,	3
New-York.		Illinois,	7
State,	17	Indiana,	1
N. Y. City and Brooklyn,	12	Michigan,	2
	29		28

Foreign.—Ireland, 1

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NOTES.

Admission, Course of Study, &c.

THE Seminary is open for the admission of Students from every denomination of Christians.

Every person applying for admission, must produce a certificate or other satisfactory evidence of his good standing in some evangelical Church; and must either present testimonials of his having had a regular college education, or submit to an examination by the Faculty on the branches usually taught in such a course. It is desirable that every person intending to enter the Seminary, should bring all his testimonials with him *in the first instance.*

Students from other Theological Seminaries may be admitted *ad eundem*, on presenting a certificate of regular dismission and good standing. Students may also at any time be admitted to either of the classes, provided they shall be found qualified by the Faculty, on actual examination.

The academic year consists of a single term, beginning on the third Wednesday in September, and ending on the third Wednesday in June; on which day the public anniversary is held. The annual public examination of the classes commences at least one week before the anniversary.

It is highly important, that persons intending to join the Seminary should be present at the opening of the academic year, or as soon thereafter as possible.

The regular course of instruction in the Seminary occupies three full years, and comprises the following branches:

JUNIOR CLASS.—Hebrew Grammar. Exercises in Hebrew. Study of the Hebrew Bible. Lectures on Biblical Geography and on Hermeneutics. Exegesis of the Four Gospels in the Greek Harmony.—Mental and Moral Science. Natural Theology. Evidences of Revelation. Inspiration and Canon of Scripture.—Lectures on Rhetoric and Elocution—Lectures on Biblical History.—Essays, theological and exegetical.

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Middle Class.—Hebrew Exegesis twice a week. Exegesis of Paul's Epistles twice a week.—Systematic Theology five days in a week.—Rhetoric and Skeletons of Sermons.—Written exercises in Theology, and in Greek and Hebrew Exegesis.

Senior Class.—Hebrew Exegesis continued. Exegesis of Paul's Epistles continued.—Polemic Theology. Positive Institutions of Christianity. Church Government.—Pastoral Theology. Lectures on Sacred Rhetoric, and on the Composition and delivery of Sermons.—Ecclesiastical History.—Sermons, Exercises in Theology, and in Greek and Hebrew Exegesis.

All the Classes.—Public declamation once a week. Public Debates, at which the Professors preside, once a week. Private exercises in Elocution. Occasional Lectures on Biblical Geography.

Regular instruction is given in Sacred Music. Lectures are also occasionally delivered on other subjects, connected with Theological Study.

Students who desire it, have likewise easy access to Lectures in the Medical Colleges.

The Library of the Seminary contains about 18,000 volumes; mostly rare and valuable works.

Rooms, Expenses, &c.

The Seminary was founded on the 18th of January, 1836; and was opened for instruction December 5th, 1836. The edifice is No. 9 University Place, near Washington Square. It contains a Chapel, Library, four Lecture Rooms, and private rooms sufficient for more than thirty students.

Many students obtain rooms in the city among their friends, without cost, or at a moderate charge. Until permanent accommodations can be prepared, the Directors provide rooms in the vicinity of the Seminary, at the opening of the term, for all students who may need them. Furniture and bedding sufficient for many of the rooms, have been presented by friends of the Seminary.

The Students have a Boarding Association in the Seminary, in which the average price of board has never been more than $1.75 a week, and is usually less. Washing is done at an ex-

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pense not exceeding fifty cents the dozen. The cost of fuel need not overgo five dollars a year for each person.

Students whose circumstances require it, have ready access to the usual sources of aid from Education Societies. There is also frequent opportunity of employment as teachers, for a few hours in a week, in schools or in private families; or as leaders of the choirs in Churches; or in connection with benevolent Societies; and many students are now receiving from *two* to *five* dollars or more a week in this way, without interfering with their regular studies. Similar opportunities are also within the reach of those acquainted with any art or trade.

Students in straitened circumstances, who cannot at once obtain such employment, can have aid to the amount of *half their board*, so long as may be necessary.

Every student is subject to a charge of ten dollars a year, for the general expenses of the Seminary. But no further charge is made, either for rooms, library, or instruction.

General Remarks.

Public worship on the Lord's day, is not held in the Seminary. The students are expected each to worship regularly with some one of the evangelical Churches of New-York, Brooklyn, or the vicinity.

It was the design of the Founders of the Seminary, that its students, remaining under pastoral influence, and performing the duties of church-members in the several Churches to which they belong or with which they worship, in prayer-meetings, in the instruction of Sabbath-schools and Bible-classes, and being conversant with all the benevolent efforts of the present day in this great community, should have the opportunity of adding to piety and solid learning the teachings of experience.

In the results thus far, the hopes of the Founders have not been disappointed. It has been satisfactorily shown, that the opportunities and advantages afforded by a large city for practical preparation and training in the profession of Theology and the Pastoral office, are not less numerous and important than in the sister professions of Law and Medicine.

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The Associated Alumni

OF THE

UNION THEOLOGICAL SEMINARY, N. Y.

This Society is designed to perpetuate that mutual interest which its members felt as students of the Seminary; to promote an acquaintance among the graduates of all the classes; to enlist the sympathy and co-operation of the Alumni in advancing the best interests of their Alma Mater; and, by an address, narratives of personal experience, friendly counsel, and exercises of devotion, to increase the piety of its members and their usefulness in the work of the Lord.

The next Annual Meeting will be held at the Seminary, on Wednesday, May 12th, 1852, at three o'clock, P. M.

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CATALOGUE

OF THE

Officers and Students

OF THE

UNION THEOLOGICAL SEMINARY,

IN

THE CITY OF NEW-YORK:

DECEMBER, 1853.

New-York:
PRINTED BY JOHN A. GRAY, 95 & 97 CLIFF, COR. FRANKFORT ST.
—
1853.

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The Second Triennial Catalogue of the Alumni of the Seminary was published in October, 1853.

Whole number of Alumni, ...	358
Deceased, ...	22
Number now living, ...	336

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REV. JOEL PARKER, D.D.	"
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Wm. E. Caldwell,	—— ——	*Brimfield, Ill.*	10 "
James M. Carroll,	W.U. 1851,	*Penn Yan,*	9 "
Varnum D. Collins,	WAB.C. 1850,	*New-York,*	659 Broadway.
Luther H. Cone,	Y.C. 1847,	*New-Haven, Ct.*	37 Seminary.
La Fayette Dudley,	A.C. 1851,	*Bath,*	2 "
Geo. E. Eagleton,	U.U. 1851,	*Murfreesboro', Tenn.*	24 "
Walter Frear,	Y.C. 1851,	*Ulysses,*	35 "
T. Nelson Haskell,	U.MI. 1851,	*New-York,*	4 "
William S. Karr,	A.C. 1851,	*Newark, N. J.*	39 "
Martin Kellogg,	Y.C. 1850,	*Vernon, Ct.*	35 "
Ethan P. Larkin,	OB.C. 1852,	*Westerly, R. I.*	11 "
P. J. Leo,	—— ——	*New-York,*	4 "
Henry A. Lounsbury,	U.C. 1849,	*Ovid,*	6 "
Waldo W. Ludden,	W.C. 1851,	*Shelburne, Mass.*	5 "
J. Lorenzo Lyons,	W.C. 1851,	*Montrose, Pa.*	21 "
J. W. Marcussohn,	W.C. 1852,	*Odessa, Russia,*	36 "
Wm. T. McElroy,	CR.C. 1850,	*Lebanon, Ky.*	10 "
Wm. E. Merriman,	W.C. 1850,	*Manchester, Vt.*	40 "
John W. Moseley,	—— ——	*Sarcoxie, Mo.*	7 "
Floyd Overton,	A.C. 1851,	*Brookhaven,*	5 "
Sanford Richardson,	K.C. 1846,	*Peoria, Ill.*	96½ 7th St.
O. H. Seymour,	U.C. 1851,	*Battle-Creek, Mich.*	1 Seminary.
Thomas E. Skinner,	U.N.C. 1847,	*Hertford, N.C.*	38 "
Charles C. Starbuck,	OB.C. 1849,	*Troy,*	15 "
John S. Zelie,	A.C. 1851,	*Albany,*	12 "

SENIOR CLASS, ... 27

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NAME.	GRADUATED.	RESIDENCE.	ROOM.
J. Rogers Armstrong,	MA.C. 1852,	*St. Louis, Mo.*	18 Seminary.
Charles H. Barrett,	Y.C. 1852,	*Camden, Me.*	31 "
Marvin Briggs,	U.N.Y. 1852,	*New-York.*	
R. J. W. Buckland,	U.C. 1850,	*New-York,*	28 "
Edwin O. Burnham,	H.C. 1852,	*Madison Centre,*	17 "
Wentworth S. Butler,	D.C. 1848,	*S. Deerfield, N. H.*	29 "
Chauncey M. Cady,	U.M. 1851,	*Charlotte, Vt.*	
Wm. Neal Cleveland,	H.C. 1851,	*Clinton, Oneida Co.*	
Edward P. Crane,	U.N.Y. 1851,	*New-York,*	207 Tenth Av.
N. W. Darlington,	WAB.C. 1852,	*West Union, O.*	
Ambrose Dunn,	A.C. 1852,	*Erie, Pa.*	34 Seminary.
James H. Dwight,	Y.C. 1852,	*Constantinople, Tky.*	23 "
James C. Egbert,	U.N.Y. 1852,	*New-York,*	20 Ridge St.
Albert Fitch,	W.R.C. 1852,	*Boardman, O.*	34 Seminary.
A. L. Harrington,	I.C. 1849,	*Quincy, Ill.*	26 "
Henry T. Hunter,	U.N.Y. 1852,	*New-York,*	79 E. 18th St.
Henry Harris Jessup,	Y.C. 1851,	*Montrose, Pa.*	159 W. 22d St.
David Margot,	—— ——	*New-York,*	30 Seminary.
John McKean,	—— ——	*New-York,*	14 "
Edwin D. Newberry,	CL.U. 1852,	*Cleveland, O.*	7 "
Gardiner S. Plumley,	Y.C. 1850,	*New-York,*	199 E. 23d St.
Timothy H. Porter,	Y.C. 1848,	*Waterbury, Ct.*	22 Seminary.
Belville Roberts,	U.M. 1852,	*Warwick, Pa.*	16 "
James Pierce Root,	—— ——	*Brooklyn,*	98 Nassau St., Br'klyn.
Bela N. Seymour,	W.C. 1852,	*E. Granville, Mass.*	16 Seminary.
Edward P. Smith,	Y.C. 1849,	*New-York,*	13 "
Edward Stratton,	U.C. 1852,	*Philadelphia, Pa.*	20 "
Henry Martyn Swift,	W.C. 1851,	*Bennington, Vt.*	107 G'wich Av.
Don Carlos Taft,	A.C. 1852,	*Swanzey, N.H.*	9 Seminary.
Tillman C. Trowbridge,	U.M. 1852,	*Birmingham, Mich.*	26 "
Allen Wright,	U.C. 1852,	*Choctaw Nation,*	20 "

MIDDLE CLASS, ... 31

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Junior Class.

NAME.	GRADUATED.	RESIDENCE.	ROOM.
Robert C. Allison,	A.C. 1853,	*Salona, Pa.*	30 Seminary.
Chester S. Armstrong,	U.M. 1852,	*Parma, Mich.*	13 "
Henry M. Baird,	U.N.Y. 1850,	*Yonkers,*	36 "
Erastus N. Bates,	W.C. 1853,	*Chester, O.*	33 "
James B. Bonar,	WAB.C. 1853,	*New-York,*	3 "
Alonzo Brown,	D.C. 1850,	*Ossipee, N. H.*	3 "
Israel Brundage,	—— ——	*Benton, Pa.*	24 "
Jackson G. Coffing,	MA.C. 1853,	*Mount Vernon, O.*	15 "
John P. Cushman,	U.C. 1851,	*Troy,*	22 "
Francis F. Ford,	H.C. 1851,	*Newark Valley,*	8 "
Edward W. French,	W.C. 1852,	*New-York,*	27 "
J. Clement French,	W.C. 1853,	*New-York,*	27 "
Charles Harding,	Y.C. 1853,	*Conway, Mass.*	23 "
Thomas Harrison,	K.C. 1853,	*Lisbon, Ill.*	28 "
Theodore H. Hart,	H.C. 1852,	*Canandaigua.*	
Isaac S. Hartley,	U.N.Y. 1852,	*New-York,*	105 W. 15th St.
Matthew W. Haskell,	A.C. 1853,	*Amherst, Mass.*	296 12th St.
Charles J. Hill,	W.C. 1852,	*Philadelphia, Pa.*	19 Seminary.
Joseph D. Howard,	B.C. 1852,	*Portland, Me.*	19 "
E. Lucius Hurd,	K.C. 1853,	*Galesburg, Ill.*	2 "
Charles M. Hyde,	W.C. 1852,	*New-York,*	130 E. 13th St.
M. D. Kalopothakes,	U.ATH. 1853,	*Athens, Greece,*	17 Seminary.
Wm. H. Knouse,	U.N.Y. 1851,	*New-York,*	20 Avenue D.
Henry M. Lilly,	BEL.C. 1853,	*Varna,*	25 Seminary.
Alexander McLean, Jr.	H.C. 1853,	*New-York Mills,*	14 "
Edward C. Miles,	U.N.Y. 1849,	*Brooklyn,*	167 Living'n st. B'k'n.
Hamilton Morgan,	U.C. 1853,	*Aurora,*	8 Seminary.
Charles H. Norton,	U.PA. 1853,	*Perth Amboy, N.J.*	32 "
James H. Parsons,	W.C. 1852,	*Franklin,*	32 "
Sidney Phoenix,	Y.C. 1850,	*Harlem,*	Harlem.
Charles R. Pomeroy,	W.U. 1853,	*Hampton,*	19 Seminary.

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NAME.	GRADUATED.	RESIDENCE.	ROOM.
Hiram Potter,	H.C. 1852,	*Bath*,	29 Seminary.
Herman C. Riggs,	U.N.Y. 1852,	*New-York*,	313 Fourth St.
H. Augustus Smith,	W.C. 1853,	*Easton, Pa.*	33 Seminary.
George L. Tucker,	BEL.C. 1853,	*Beloit, Wis.*	25 "
Charles C. Wallace,	U.N.Y. 1853,	*New-York*,	30 King Street.
George H. White,	WAB.C. 1852,	*Indianapolis, Ind.*	6 Seminary.
Wm. C. White,	WAB.C. 1852,	*Crawfordsville, Ind.*	31 "
Wm. C. Whitford,	U.C. 1853,	*Leonardsville*,	11 "
Marinus Willett,	W.C. 1846,	*New-York*,	13 Washt'n Pl.

JUNIOR CLASS, ... 40

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Abbreviations.

A. C.... Amherst College.
B. C.... Bowdoin College.
Bel. C... Beloit College, Wis.
Cr. C.... Centre College, Ky.
Cl. U... Cleveland University, O.
D. C.... Dartmouth College.
H. C.... Hamilton College.
I. C..... Illinois College.
K. C.... Knox College, Ill.
Ma. C... Marietta College, O.
Ob. C... Oberlin College, O.
U. Ath.. Univ. of Athens, Greece.
U. C.... Union College.
U. M.... University of Michigan.
U. Mi.... Miami University.
U. N. C.. University of N. Carolina.
U. N. Y.. New-York City University.
U. Pa... Pennsylvania University.
U. U.... Union University, Tenn.
W. C.... Williams College.
Wab. C.. Wabash College.
W. R. C.. Western Reserve College, O.
W. U... Wesleyan University, Ct.
Y. C.... Yale College.

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Summary.

Senior Class,	27
Middle Class,	31
Junior Class,	40
Resident Licentiates,	3
	101

The Students now in the Seminary were graduated at the following Colleges:

Amherst College,	9	University of Athens, Greece,	1
Bowdoin College,	1	University of Michigan,	4
Beloit College,	2	University of North Carolina,	1
Centre College, Ky.	1	New-York City University,	10
Cleveland University, O.	1	University of Pennsylvania,	1
Dartmouth College,	2	Union University, Tenn.	1
Hamilton College,	6	Wabash College,	5
Illinois College,	1	Western Reserve College,	1
Knox College, Ill.	3	Wesleyan University,	2
Marietta College,	2	Williams College,	14
Miami University,	1	Yale College,	11
Oberlin College,	2	Not graduated at College,	8
Union College,	8		

And they are from the following States:

New-England States.		*States W. and S. of New-York.*	
Maine,	2	New-Jersey,	2
New-Hampshire,	3	Pennsylvania,	9
Vermont,	3	North Carolina,	1
Massachusetts,	4	Kentucky,	1
Rhode Island,	1	Ohio,	5
Connecticut,	3	Tennessee,	1
	16	Illinois,	5
New-York.		Indiana,	2
State,	21	Missouri,	2
New-York City and Brooklyn,	25	Michigan,	3
	46	Wisconsin,	1
		Choctaw Nation,	1
			33

Foreign.—	Russia,	1
	Turkey,	1
	Greece,	1
		3

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Notes.

Admission, Course of Study, etc.

The Seminary is open for the admission of Students from every denomination of Christians.

Every person applying for admission, must produce a certificate or other satisfactory evidence of his good standing in some evangelical Church; and must either present testimonials of his having had a regular college education, or submit to an examination by the Faculty, on the branches usually taught in such a course. It is desirable that every person intending to enter the Seminary, should bring all his testimonials with him *in the first instance.*

Students from other Theological Seminaries may be admitted *ad eundem*, on presenting a certificate of regular dismission and good standing. Students may also at any time be admitted to either of the classes, provided they shall be found qualified by the Faculty, on actual examination.

The academic year consists of a single term, beginning on the first Wednesday in September, and ending on the Monday next preceding the second Thursday in May; on which day the public anniversary is held. The annual public examination of the classes commences at least one week before the anniversary.

It is highly important, that persons intending to join the Seminary should be present at the opening of the academic year, or as soon thereafter as possible.

The regular course of theological study in the Seminary occupies *three* full years. It is intended that instruction in each of the four departments shall be given, to some extent, in each of the three years. The present order of study in the different departments is as follows:

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JUNIOR CLASS.

BIBLICAL.—Hebrew Grammar and Exercises. Portions of the Pentateuch and Psalms in Hebrew. Lectures on Hermeneutics. Exegesis of the Four Gospels in the Greek Harmony, etc.

THEOLOGICAL.—Mental and Moral Science. Natural Theology. The Evidences. Inspiration and Canon of Scripture.

HOMILETICAL.—Lectures on Sacred Rhetoric, and on Elocution.

HISTORICAL.—Lectures on the History of the Old Testament.—A course of Lectures on Theological Encyclopædia is also given.

MIDDLE CLASS.

THEOLOGICAL.—The Doctrinal Course.

BIBLICAL.—Hebrew Exegesis: Ecclesiastes, the Minor Prophets, etc. Greek Exegesis: Epistles of the New Testament.

HOMILETICAL.—Plans of Sermons, etc.—CHURCH GOVERNMENT.

HISTORICAL.—History of the Church in the Apostolic Times.

SENIOR CLASS.

HOMILETICAL.—Lectures on the Composition and Delivery of Sermons. —Lectures on PASTORAL THEOLOGY.

HISTORICAL.—The General History of the Christian Church; with Lectures on the History of Doctrines, and on Symbolism.

BIBLICAL.—Hebrew Exegesis: The Minor Prophets, Isaiah, Job, etc. Greek Exegesis: Epistles of the New Testament.

THEOLOGICAL.—Conclusion of the Doctrinal Course.

ALL THE CLASSES.

In each department the Students write Essays, on the most important topics, through the three years. Public declamation once a week. Public Debates, at which the Professors preside, once a week. Private exercises in Elocution and the Criticism of Sermons. Occasional lectures on Biblical Geography.

On one evening in each month, there are public exercises by the members of the Senior Class.

Regular instruction is given in Sacred Music. Lectures are also occasionally delivered on other subjects connected with Theological Study.

Students who desire it, have likewise access to Lectures in the Medical Colleges.

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The Library.

The Library of the Seminary contains about 21,000 volumes, chiefly rare and valuable works; about three fourths of which are from the library of Leander Van Ess. More than a thousand volumes have been added during the present year.

Rooms, Expenses, etc.

The Seminary was founded on the 18th of January, 1836; and was opened for instruction December 5th, 1836. The edifice is No. 9 University Place, near Washington Square. It has recently been greatly enlarged, and now contains a Chapel, Library, four Lecture-Rooms, and convenient private rooms and dormitories for about eighty students. The rooms have been furnished with carpets, chairs, tables, beds and bedding, chiefly through the liberality of one of the friends of the Seminary.

The students have a Boarding Association in the Seminary, in which the average price of board has rarely been more than $2 a week, and is usually less. Washing is done at an expense not exceeding fifty cents a dozen. The cost of fuel need not exceed five dollars a year for each person. Gas is introduced into all the rooms.

Students whose circumstances require it, have ready access to the usual sources of aid from Education Societies. There is also frequent opportunity of employment as teachers, for a few hours in a week, in schools or in private families; or as leaders of the choirs in churches; or in connection with benevolent societies; or in local missionary labour; and many students are now receiving from *two* to *five* dollars, or more, a week in this way, without interfering with their regular studies. Similar opportunities are also within the reach of those acquainted with any art or trade.

Experience has fully proved, that every student who needs it, and who is willing to make suitable exertions, can have sufficient opportunity to support himself. And such sources of aid and support are constantly increasing.

Students in straitened circumstances, who cannot at once obtain such employment, can have aid (in addition to that furnished by Education

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Societies) to the amount of *half their board*, so long as may be necessary.

Every student is subject to a charge of ten dollars a year, for the general expenses of the Seminary. But no further charge is made, either for rooms, library, or instruction.

General Remarks.

Public worship on the Lord's day is not held in the Seminary. The students are expected each to worship regularly with some one of the evangelical Churches of New-York, Brooklyn, or the vicinity.

It was the design of the founders of the Seminary, that its students should remain under pastoral influence, and perform the duties of church-members, in the several churches to which they belong, or with which they worship. They thus have an introduction to the society and intercourse of Christians; they take part in prayer-meetings, in the instruction of Sabbath-schools and Bible-classes; and become conversant with all the benevolent efforts of the present day, in this great community. In this way they have the opportunity of adding to piety and solid learning the teachings of experience.

In the results thus far, the hopes of the founders have not been disappointed. It has been satisfactorily shown, that the opportunities and advantages afforded by a large city for practical preparation and training in the profession of Theology and the Pastoral Office, are not less numerous and important than in the sister professions of Law and Medicine.

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OF THE

Officers & Students

OF THE

UNION THEOLOGICAL SEMINARY,

IN THE

CITY OF NEW YORK:

NOVEMBER 25, 1854.

NEW YORK:
JOHN F. TROW, PRINTER, 49 ANN STREET,
1854.

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THE Second Triennial Catalogue of the Alumni of the Seminary was published in October, 1853.

Whole number of Alumni, ...	383
Deceased, ...	25
Number now living, ...	358

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NAME.	COLLEGE.	SEMINARY.	RESIDENCE.
Wm. E. Bassett,	Y. C.	*New Haven*,	Brooklyn.
A. Mandell,	——	*Auburn*,	7 Seminary.

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Senior Class.

NAME.	GRADUATED.	RESIDENCE.	ROOM.
Charles H. Barrett,	Y.C. 1852,	*Camden, Me.*	25 Seminary.
A Booth,	Y.C. 1850,	*E. Windsor, Ct.*	19 "
R. J. W. Buckland,	U.C. 1850,	*New York,*	11 "
Edwin O. Burnham,	H.C. 1852,	*Madison Centre,*	35 "
Wentworth S. Butler,	D.C. 1848,	*S. Deerfield, N.H.*	17 "
Edward P. Crane,	U.N.Y. 1851,	*New York,*	207 Tenth Av.
Samuel W. Crittenden,	—— ——,	*New York,*	160 Lex. Av.
Ira O. De Long,	—— ——,	*Macedon,*	29 Seminary.
Ambrose Dunn,	A.C. 1852,	*Erie, Pa.*	9 "
James H. Dwight,	Y.C. 1852,	*Constantinople, Tky.*	23 "
James C. Egbert,	U.N.Y. 1852,	*New York,*	20 Ridge St.
Albert Fitch,	W.R.C. 1852,	*Boardman, O.*	34 Seminary.
A. L. Harrington,	I.C. 1849,	*Quincy, Ill.*	3 "
Henry Harris Jessup,	Y.C. 1851,	*Montrose, Pa.*	2 "
John McKean,	—— ——,	*New York,*	14 "
E. Dyer Newberry,	CL.U. 1852,	*Cleveland, O.*	33 "
Gardiner S. Plumley,	Y.C. 1850,	*New York,*	27 Bond St.
Timothy H. Porter,	Y.C. 1848,	*Waterbury, Ct.*	22 Seminary.
Belville Roberts,	U.M. 1852,	*Warwick, Pa.*	37 "
James Pierce Root,	—— ——,	*Brooklyn,*	98 Nassau St., B.
Bela N. Seymour,	W.C. 1852,	*E. Granville, Mass.*	10 Seminary.
Edward Stratton,	U.C. 1852,	*Philadelphia, Pa.*	8 "
Henry Martyn Swift,	W.C. 1851,	*Bennington, Vt.*	18 Horatio St.
Don Carlos Taft,	A.C. 1852,	*Swanzey, N.H.*	9 Seminary.
Tillman C. Trowbridge,	U.M. 1852,	*Birmingham, Mich.*	3 "
Allen Wright,	U.C. 1852,	*Choctaw Nation,*	8 "

SENIOR CLASS, ... 26

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Middle Class.

NAME.	GRADUATED.	RESIDENCE.	ROOM.
Chester S. Armstrong,	U.M. 1852,	*Parma, Mich.*	2 Seminary.
Henry M. Baird,	U.N.Y. 1850,	*Yonkers,*	36 "
Erastus N. Bates,	W.C. 1853,	*Chester, O.*	
Theodore H. Benjamin,	A.C. 1852,	*Bethel, Ct.*	28 "
James B. Bonar,	WAB.C. 1853,	*New York,*	21 "
Alonzo Brown,	D.C. 1850,	*Ossipee, N. H.*	31 "
Israel Brundage,	—— ——,	*Benton, Pa.*	40 "
Jackson G. Coffing,	MA.C. 1853,	*New York,*	16 "
John P. Cushman,	U.C. 1851,	*Troy,*	22 "
William B. Dada,	H.C. 1853,	*Homer,*	35 "
Edward W. French,	W.C. 1852,	*New York,*	
J. Clement French,	W.C. 1853,	*New York,*	27 "
James R. Hale,	A.C. 1852,	*Canton,*	30 "
Charles Harding,	Y.C. 1853,	*Conway, Mass.*	39 "
Matthew W. Haskell,	A.C. 1853,	*Amherst, Mass.*	
Edwin L. Hurd,	K.C. 1853,	*Galesburg, Ill.*	20 "
M. D. Kalopothakes,	U.ATH. 1853,	*Athens, Greece,*	72 W. 21st St.
Wm. H. Knouse,	U.N.Y. 1851,	*New York,*	20 Avenue D.
Henry M. Lilly,	BEL.C. 1853,	*Varna,*	
Elbridge Marshall,	D.C. 1850,	*E. Weare, N. H.*	26 Seminary.
Alexander McLean, Jr.	H.C. 1853,	*New York Mills,*	14 "
John W. McMurran,	U.C. 1852,	*Winchester, Va.*	5 "
James H. Parsons,	W.C. 1852,	*Franklin,*	5 "
Hiram Potter, Jr.,	H.C. 1852,	*Bath,*	
Herman C. Riggs,	U.N.Y. 1852,	*Brooklyn,*	137 Joralemon St. B.
H. Augustus Smith,	W.C. 1853,	*Philadelphia, Pa.*	21 Seminary.
George L. Tucker,	BEL.C. 1853,	*New York,*	26 "
Henry M. Tupper,	Y.C. 1850,	*Hardwick, Mass.*	12 "
Charles C. Wallace,	U.N.Y. 1853,	*New York,*	30 King St.
George H. White,	WAB.C. 1852,	*Indianapolis, Ind.*	17 Seminary.
Wm. C. Whitford,	U.C. 1853,	*Leonardsville,*	20 "
Marinus Willett,	W.C. 1846,	*New York,*	105 Ninth St.

MIDDLE CLASS, ... 32

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Junior Class.

NAME.	GRADUATED.	RESIDENCE.	ROOM.
Joseph R. Anderson,	N.Y.A. 1854,	*New York*,	116 Cannon St.
William A. Bartlett,	H.C. 1852,	*Binghamton*,	38 Seminary.
Quincy Blakely,	U.VT. 1854,	*Pawlet, Vt.*	24 "
Horatio W. Brown,	Y.C. 1854,	*Burdett.*	
Theodore L.Byington,	N.H.C. 1849,	*Belvidere, N. J.*	13 "
Edward Chester,	—— ——,	*New York*,	104 E. 19th St.
Oliver E. Cobb,	Y.C. 1853,	*Tarrytown*,	7 Seminary.
James M. Dickson,	D.C. 1853,	*Ryegate, Vt.*	18 "
William B. Dwight,	Y.C. 1854,	*Constantinople, Tky.*	23 "
Enoch K. Evans,	A.C. 1853,	*Fallsburg*,	
Theodore A. Gardner,	W.C. 1853,	*Chicago, Ill.*	32 "
John Gibson,	U.C. 1853,	*Ryegate, Vt.*	18 "
John K. Harris,	W.C. 1852,	*Ticonderoga*,	10 "
Charles G. Hayes,	Y.C. 1851,	*Bennington Centre, Vt.*	13 "
Henry M. Hazeltine,	W.C. 1852,	*New York*,	6 "
George D. A. Hebard,	D.C. 1854,	*New York*,	1 "
C. D. Helmer,	Y.C. 1852,	*New York*,	23 "
Charles H. Hollaway,	A.C. 1854,	*Philadelphia, Pa.*	32 "
Carlton S. Horton,	W.C. 1854,	*New York*,	27 "
Joseph W. Hubbard,	H.C. 1850,	*New York*,	33 E. 29th St.
Lyman H. Johnson,	—— ——,	*Beloit, Wis.*	11 Seminary.
Inglis Laurie,	I.C. 1854,	*Jacksonville, Ill.*	24 "
Rufus O. Mason,	D.C. 1854,	*E. Sullivan, N. H.*	1 "
Sylvester H. Opdyke,	W.U. 1853,	*Everittstown, N. J.*	15 "
Charles H. Payson,	A.C. 1852,	*Cleveland, O.*	28 "
Edward P. Powell,	H.C. 1853,	*Clinton, Oneida Co.*	4 "
James Quick,	U.M. 1854,	*Birmingham, Mich.*	29 "
Rollin A. Sawyer,	W.R.C. 1851,	*Austinburg, O.*	34 "
R. Bayard Snowden,	W.C. 1854,	*New York*,	6 "

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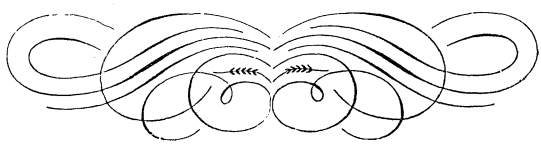
NAME.	GRADUATED.	RESIDENCE.	ROOM.
Daniel Jay Sprague,	A.C. 1852,	*South Orange, N. J.*	4 Seminary.
J. F. Sutton,	R.C. 1852,	*Franklin Fur. N. J.*	36 "
James D. Thomas,	DEL.C. 1854,	*Montgomery Co. Md.*	25 "
Lewis Thompson,	—— ——,	*Fulton,*	30 "
William Thomson,	U.PA. 1854,	*Philadelphia, Pa.*	12 "
James Uglow,	U.N.Y. 1847,	*New York,*	117 E. 39th St.
Avery S. Walker,	OB.C. 1854,	*Union Square,*	16 "
B. C. Ward,	J.C. 1852,	*St. Charles, Ill.*	15 "
Erskine N. White,	Y.C. 1854,	*New York,*	1 Gramercy Park.

JUNIOR CLASS, ... 38



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ABBREVIATIONS.

A. C. . . . Amherst College.
B. C . . . Bowdoin College.
Bel. C. . Beloit College, Wis.
Cl. U. . Cleveland University, O.
D. C. . . Dartmouth College.
Del. C. . Delaware College.
H. C. . . Hamilton College.
I. C. . . . Illinois College.
J. C. . . Jefferson College, Pa.
K. C. . . Knox College, Ill.
Ma. C. . Marietta College, O.
N. H. C. Nassau Hall College, N. J.
N. Y. A. New York Free Academy.
Ob. C. . Oberlin College, O.
R. C. . . Rutgers College, N. J.
U. Ath. Univ. of Athens, Greece.
U. C. . . Union College.
U. M. . University of Michigan.
U. N. Y. New York City University.
U. Pa. . Pennsylvania University.
U. Vt. University of Vermont.
W. C. . Williams College.
Wab. C. Wabash College.
W. R. C. Western Reserve College, O.
W. U. . Wesleyan University, Ct.
Y. C. . Yale College.

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SUMMARY.

Senior Class,	26
Middle Class,	32
Junior Class,	38
Resident Licentiates,	2
	98

The Students now in the Seminary were graduated at the following Colleges:

Amherst College,	9	Rutgers College,	1
Beloit College,	2	Union College,	7
Cleveland University, O.	1	University of Athens, Greece,	1
Dartmouth College,	6	University of Michigan,	4
Delaware College,	1	University of New York City,	7
Hamilton College,	7	University of Pennsylvania,	1
Illinois College,	2	University of Vermont,	1
Jefferson College, Pa.	1	Wabash College,	2
Knox College, Ill.	1	Western Reserve College,	2
Marietta College,	1	Wesleyan University,	1
Nassau Hall College,	1	Williams College,	13
New York Free Academy,	1	Yale College,	14
Oberlin College,	1	Not graduated at College,	8

And they are from the following States:

New England States.		*States W. and S. of New York.*	
Maine,	1	New Jersey,	4
New Hampshire,	5	Pennsylvania,	8
Vermont,	5	Maryland,	1
Massachusetts,	4	Virginia,	1
Connecticut,	3	Ohio,	6
	18	Illinois,	5
New York.		Indiana,	1
State,	19	Michigan,	3
New York City and Brooklyn,	25	Wisconsin,	1
	44	Choctaw Nation,	1
			31

Foreign.— Turkey, 2; Greece, 1 — 3

NOTES.

Admission, Course of Study, etc.

The Seminary is open for the admission of Students from every denomination of Christians.

Every person applying for admission, must produce a certificate of his good standing in some evangelical Church; and must either present testimonials of his having had a regular college education, or submit to an examination by the Faculty, on the branches usually taught in such a course. It is desirable that every person intending to enter the Seminary, should bring all his testimonials with him *in the first instance.*

Students from other Theological Seminaries may be admitted *ad eundem*, on presenting a certificate of regular dismission and good standing. Students may also at any time be admitted to either of the classes, provided they shall be found qualified by the Faculty, on actual examination.

The academic year consists of a single term, beginning on the first Wednesday in September, and ending on the Monday next preceding the second Thursday in May; on which day the public anniversary is held. The annual public examination of the classes commences at least one week before the anniversary.

It is highly important, that persons intending to join the Seminary should be present *at the opening of the academic year*, or as soon thereafter as possible. After a few weeks, they can be admitted only on probation or by examination.

The regular course of theological study in the Seminary occupies *three* full years. It is intended that instruction in each of the departments shall be given, to some extent, in each of the

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three years. The general order of study in the different departments is as follows:

JUNIOR CLASS.

BIBLICAL.—Hebrew Grammar and Exercises. Portions of the Pentateuch and Psalms in Hebrew.—Lectures on Hermeneutics. Exegesis of the Four Gospels in the Greek Harmony, etc.

THEOLOGICAL.—Mental and Moral Science. Natural Theology. The Evidences. Inspiration and Canon of Scripture.

HOMILETICAL.—Lectures on THE CHURCH.

HISTORICAL.—Lectures on the History of the Old Testament. —A course of Lectures on Theological Encyclopædia is also given.

MIDDLE CLASS.

THEOLOGICAL.—The Doctrinal Course.

BIBLICAL.—Hebrew Exegesis: Ecclesiastes, the Minor Prophets, etc.—Greek Exegesis: Epistles of the New Testament.

HOMILETICAL.—Lectures on PASTORAL THEOLOGY.

HISTORICAL.—History of the Church in the Apostolic Times.

SENIOR CLASS.

HOMILETICAL.—Lectures on the Composition and Delivery of Sermons, with exercises.

HISTORICAL.—The General History of the Christian Church; with Lectures on the History of Doctrines, and on Symbolism.

BIBLICAL.—Hebrew Exegesis: The Minor Prophets, Isaiah, Job, etc.—Greek Exegesis: Epistles of the New Testament.

THEOLOGICAL.—Conclusion of the Doctrinal Course.

ALL THE CLASSES.

In each department the Students write Essays, on the most important topics, through the three years. Public Declamation once a week. Public Debates, at which the Professors preside, once a fortnight. Private exercises in Elocution and the Criticism of Sermons. Occasional lectures on Biblical Geography.

On one evening in each month, there are public exercises by the members of the Senior Class.

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Regular instruction is given in Sacred Music. Lectures are also occasionally delivered on other subjects connected with Theological Study.

Students who desire it, have likewise access to Lectures in the Medical Colleges.

The Library.

The Library of the Seminary contains about 21,000 volumes, chiefly rare and valuable works; about three fourths of which are from the library of Leander Van Ess. A large number of volumes have been added during the present year.

Rooms, Expenses, etc.

The Seminary was founded on the 18th of January, 1836; and was opened for instruction December 5th, 1836. The edifice is No. 9 University Place, near Washington Square. It has recently been greatly enlarged, and now contains a Chapel, Library, four Lecture-Rooms, and convenient private rooms and dormitories for about eighty students. The rooms have been furnished with carpets, chairs, tables, beds and bedding, chiefly through the liberality of one of the friends of the Seminary.

The students have a Boarding Association in the Seminary, in which the average price of board has rarely been more than $2 a week, and is usually less. Washing is done at an expense not exceeding fifty cents a dozen. The cost of fuel need not exceed five dollars a year for each person. Gas is introduced into all the rooms.

Students whose circumstances require it, have ready access to the usual sources of aid from Education Societies. There is also frequent opportunity of employment as teachers, for a few hours in a week, in schools or in private families; or as leaders of the choirs in churches; or in connection with benevolent societies; or in local missionary labor; and many students are now receiving from *two* to *five* dollars, or more, a week in this way, without interfering with their regular studies. Similar opportunities are also within the reach of those acquainted with any art or trade.

Experience has fully proved, that every student who needs it, and who is willing to make suitable exertions, can have sufficient

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opportunity to obtain support. And such sources of aid and support are constantly increasing.

Students in straitened circumstances, who cannot at once find such employment, can have aid (in addition to that furnished by Education Societies) to the amount of *half their board,* so long as may be necessary.

Every student is subject to a charge of ten dollars a year, for the general expenses of the Seminary. But no further charge is made, either for rooms, library, or instruction.

General Remarks.

Public Worship on the Lord's day is not held in the Seminary. The students are expected each to worship regularly with some one of the evangelical Churches of New-York, Brooklyn, or the vicinity.

It was the design of the founders of the Seminary, that its students should remain under pastoral influence, and perform the duties of church-members, in the several churches to which they belong, or with which they worship. They thus have an introduction to the society and intercourse of Christians; they take part in prayer-meetings, and in the instruction of Sabbath-schools and Bible-classes; and become conversant with all the benevolent efforts of the present day, in this great community. In this way they have the opportunity of adding to piety and solid learning the teachings of experience.

In the results thus far, the hopes of the founders have not been disappointed. It has been satisfactorily shown, that the opportunities and advantages afforded by a large city for practical preparation and training in the profession of Theology and the Pastoral Office, are not less numerous and important than in the sister professions of Law and Medicine.

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CONSTITUTION AND LAWS

OF THE

UNION THEOLOGICAL SEMINARY

IN THE

CITY OF NEW-YORK.

FOUNDED ON THE 18th OF JANUARY, A. D. 1836

AS REVISED AND AMENDED A. D. 1847.

NEW-YORK:
PRINTED BY LEAVITT, TROW & COMPANY
No. 33 ANN-STREET.
1847.

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CONSTITUTION, ETC.

PREAMBLE.

THAT the design of the founders of this Seminary may be publicly known, and be sacredly regarded by the Directors, Professors, and Students, it is judged proper to make the following preliminary statement.

A number of Christians, both clergymen and laymen, in the cities of New-York and Brooklyn, deeply impressed with the claims of the world upon the Church of Christ, to furnish a competent supply of well educated and pious ministers of the Gospel; impressed also with the inadequacy of all existing means for this purpose; and believing that large cities furnish many peculiar facilities and advantages for conducting theological education; having, after several meetings for consultation and prayer, again convened on the 18th of January, A. D. 1836, unanimously adopted the following resolution and declarations:—

§ 1. RESOLVED, in humble dependence on the grace of God, to attempt the establishment of a Theological Seminary in the city of New-York.

§ 2. In this Institution, it is the design of the founders to furnish the means of a full and thorough education, in all the subjects taught in the best Theological Seminaries in this or other countries.

§ 3. Being fully persuaded that vital godliness, a thorough education, and practical training in the works of benevolence and pastoral labour, are all essential to meet the wants and promote the best interests of the kingdom of Christ, the founders of this Seminary design that its students, remaining under pastoral influence, and performing the duties of church-members in the several churches to which they belong, or with which they worship, in prayer-meetings, in the instruction of Sabbath schools and Bible classes, and being conversant with all the benevolent efforts of the present day in this great community, shall have the

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opportunity of adding to solid learning and true piety, the teachings of experience.

§ 4. By the foregoing advantages, the founders hope and expect, with the blessing of God, to call forth and enlist in the service of Christ and in the work of the ministry, genius, talent, enlightened piety, and missionary zeal; and to qualify many for the labours and management of the various religious institutions, seminaries of learning, and enterprises of benevolence, which characterize the present times.

§ 5. In short, it is the design of the founders, to provide a Theological Seminary in the midst of the greatest and most growing community in the United States, which may commend itself to all men of moderate views and feelings, who desire to live free from party strife, and to stand aloof from all extremes of doctrine or of practice.

ACT OF INCORPORATION.

An Act to incorporate the Union Theological Seminary in the City of New-York. Passed March 27th, 1839.*

The People of the State of New-York, represented in Senate and Assembly, do enact as follows:

§ 1. Thomas M'Auley, Henry White, Samuel H. Cox, Thomas H. Skinner, William Patton, Erskine Mason, Ichabod S. Spencer, Absalom Peters, William Adams, Nathanael E. Johnson, Henry A. Rowland, David Magie, Ansel D. Eddy, Selah B. Treat, Zechariah Lewis, Micah Baldwin, Charles Butler, Leonard Corning, Abijah Fisher, William M. Halsted, Caleb O. Halsted, Fisher Howe, Richard T. Haines, Joseph Otis, Anson G. Phelps, Pelatiah Perit, Cornelius Baker, and Knowles Taylor, and their associates who are the present Directors, and their successors, are hereby constituted a body corporate, by the name of "The Union Theological Seminary in the City of New-York;" and by that name shall have succession, and be capable in law of taking and holding by gift, grant, and devise, or otherwise, and of purchasing and holding and conveying, both in law and equity, any estate, real or personal; provided, that the clear annual value or income of their real estate shall not exceed the sum of fifteen thousand dollars; and their personal estate shall not exceed the sum of fifty thousand dollars, exclusive of such professorships as may be from time to time endowed.

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* Accepted by a vote of the Board of Directors, Dec. 30th, 1839.

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§ 2. The government of the Seminary shall at all times be vested in a Board of Directors, which shall consist of twenty-eight members; one half of whom shall be clergymen, and the other half laymen.

§ 3. The Board of Directors already chosen, shall be divided into four classes, to be numbered one, two, three, and four; the term of the first class shall expire in one, the second in two, the third in three, and the fourth in four years, from the eighteenth of January last. The following persons shall be Directors of the first class: Thomas H. Skinner, William Adams, Samuel H. Cox, Selah B. Treat, Abijah Fisher, Joseph Otis, Caleb O. Halsted, and Leonard Corning. Of the second class: William Patton, Ichabod S. Spencer, Henry White, David Magie, Pelatiah Perit, Charles Butler, and Micah Baldwin. Of the third class: Henry A. Rowland, Absalom Peters, Nathanael E. Johnson, Fisher Howe, Richard T. Haines, William M. Halsted, and Anson G. Phelps. Of the fourth class: Thomas M'Auley, Ansel D. Eddy, Erskine Mason, Zechariah Lewis, Knowles Taylor, and Cornelius Baker. Each class of Directors shall hereafter be chosen for, and hold their offices during four years, and until a new election to supply the places of such class.

§ 4. The members of any class of Directors may be eligible to a re-election; and each election shall take place at least one week previous to the expiration of the term of office of the class to be supplied. And the said Directors shall have power to fill all vacancies in their own Board, which may happen from year to year; and the appointment to fill such vacancy shall be valid for the unexpired term of the Director whose office shall be vacant.

§ 5. Equal privileges of admission and instruction, with all the advantages of the Institution, shall be allowed to students of every denomination of Christians.

§ 6. The Legislature may at any time alter or repeal this act.

CONSTITUTION.

Article I.

Directors.

§ 1. No person shall be eligible to the office of Director, unless he be a minister or member in good standing of some evangelical church, receiving the Westminster Confession of Faith as adopted by the Presbyterian churches in this country.

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§ 2. Every Director, on entering upon his office and also after each re-election, shall make the following declaration, in the presence of the Board, viz.:

"Approving of the plan and Constitution of the Union Theological Seminary in the city of New-York, and of the Westminster Confession of Faith, and the Presbyterian Form of Church Government, I do solemnly promise to maintain the same, so long as I shall continue to be a member of the Board of Directors."

§ 3. In order to carry out the powers vested in them by the Act of Incorporation, the Board of Directors shall have authority to make their own By-Laws; hold, manage, and disburse the funds of the Seminary; appoint all officers, professors, and teachers; fix their salaries; determine their duties; make laws for the regulation and government of the Institution; and, in general, to adopt all such measures not inconsistent with the provisions of the said Act and of this Constitution, as the interests of the Seminary may require.

§ 4. The Board shall inaugurate the professors, or any officer of the Seminary, in such manner as they may deem expedient; shall watch over the fidelity of all who may be employed in giving instruction; shall judge of their competency, doctrine and morals; and shall have power, on sufficient evidence that the interests of the Seminary so require, to remove any officer, professor, or teacher from office. The Board shall also exercise a paternal supervision over the whole Seminary, and shall inspect the discipline of the Faculty over the students.

§ 5. Seven members, at any meeting of the Board regularly convened, shall be a quorum for the transaction of all ordinary business, excepting the purchase and conveyance of real estate, the investment of funds, the appointment and removal of any member of the Faculty or permanent teacher, and the fixing of their salaries; which acts shall require an affirmative vote of not less than fifteen.

§ 6. The Board shall elect from its own number, annually, and as often as may be necessary, a President of the Board, a Vice-President, a Recorder, and a Treasurer, who shall hold their offices until others are elected, and whose duties shall be prescribed in the By-Laws. The Treasurer shall give his bond, with securities satisfactory to the Board, for the faithful performance of his duties.

§ 7. The Board may annually appoint from its own number an Executive Committee of seven, including the Recorder, who shall also be clerk of the Committee. Four members shall be a quorum, and the Committee may transact all business not requiring an affirmative vote of fifteen, during the recesses of the Board. They shall keep full minutes of all their doings, and report the same to the next meeting of the Board for its approval.

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§ 8. The Board may annually appoint from its own number a Finance Committee of five persons, of which the President, Vice-President, and Treasurer, shall be ex officio members, who shall see to the collection, application, and investment, as ordered by the Board, of all moneys subscribed for, or belonging to, the Seminary, and shall report to the Board at each stated meeting of the same, and at such other times as the Board may require, the state of the finances of the Seminary.

§ 9. The Board may annually elect Honorary Members, not exceeding twenty-five in number, for the term of one year; who may take part in the discussions of the Board and serve on temporary committees, but shall have no vote.

§ 10. The Board shall hold at least two stated meetings in each year; and may meet as often on their own adjournment, or at the call of the presiding officer or Executive Committee, as may be deemed expedient.

Article II.

The Faculty.

§ 1. The Faculty shall consist of the Professors of the Seminary, who shall be ordained ministers of the Gospel; one of whom may, by the appointment of the Board, sustain the office of President.

§ 2. Every member of the Faculty shall, on entering upon his office, and at the end of every four years thereafter, so long as he remains in office, make and subscribe the following declaration in the presence of the Board, viz.:

"I believe the Scriptures of the Old and New Testament to be the Word of God, the only infallible rule of faith and practice; and I do now, in the presence of God and the Directors of this Seminary, solemnly and sincerely receive and adopt the Westminster Confession of Faith, as containing the system of doctrine taught in the Holy Scriptures. I do also, in like manner, approve of the Presbyterian Form of Government; and I do solemnly promise that I will not teach or inculcate any thing which shall appear to me to be subversive of the said system of doctrine, or of the principles of said Form of Government, so long as I shall continue to be a Professor in this Seminary."

§ 3. The Faculty shall have the immediate care and inspection of the students, and shall execute the laws of the Seminary; subject to the advice and control of the Board of Directors. They shall admit and dismiss students; discipline the disorderly; determine the daily duties of the students; and exercise a paternal care over all the members of the Seminary.

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§ 4. A majority of the members of the Faculty shall be a quorum. They shall fix the time and manner of their own meetings; make their own By-Laws; keep a fair record of their proceedings; and exhibit the same to the Board of Directors, or to the Executive Committee, whenever required; and shall annually report to the Board the state of the Seminary and of the several departments.

§ 5. The members of the Faculty shall not be eligible to the office of Directors; but shall be *ex officio* Honorary Members of the Board.

§ 6. Any member of the Faculty, intending to resign his office, shall give three months' notice of such intention to the Board of Directors, or to the Executive Committee; which notice shall be duly entered upon their minutes.

Article III.

Instruction.

§ 1. The regular course of instruction and study in the Seminary, shall occupy at least three full years; and shall ordinarily comprise the following branches, viz.: The Holy Scriptures in the original tongues; Biblical Literature and Interpretation; Systematic Theology; Ecclesiastical History and Polity; Sacred Rhetoric; Pastoral Theology; and such other subjects as the Board of Directors may prescribe.

§ 2. The regular instruction of the students shall be given by the Professors, and by such other persons as the Board of Directors may appoint. And no person shall be permitted to teach or to lecture in the Seminary, without the consent of the Executive Committee and the concurrence of the Faculty.

§ 3. The Board may annually designate, from its own members, Professors Extraordinary in the various departments of theological science; who may then give instruction in the Seminary in concurrence with the Faculty.

Article IV.

Students.

§ 1. This Seminary shall be open for the admission of students of the requisite qualifications, from every denomination of Christians.

§ 2. In ordinary cases, no student shall be admitted into the Seminary, unless he furnish to the Faculty satisfactory evidence that he has had a regular college education; and shall likewise produce satisfactory testimonials of a good moral character, of piety, and of his good standing in some evangelical church.

§ 3. Except in extraordinary cases, to be judged of by the Faculty, no student shall be admitted with a view to pursue any other than the

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regular and full course of theological study. Nor, except in like extraordinary cases, shall a student be dismissed, with a view to cut short his full course.

§ 4. Every student, on becoming a member of the Seminary, shall make and subscribe the following declaration, in the presence of the Faculty, viz.:

"Deeply impressed with a sense of my duty to God and to this Seminary, I do solemnly declare my intention of completing a three years' course of theological study; and do promise, so long as I shall remain a member of this Seminary, to attend faithfully to all the duties and instructions of the regular course; to observe all the laws; to yield ready obedience to the requisitions of the Faculty and the Board of Directors; and to observe and do, according to my best knowledge, all other things pertaining to my situation as a student of theology."

§ 5. The students shall be divided, according to the respective years of the course, into Junior, Middle, and Senior Classes.

§ 6. Students may at any time be admitted into either of the classes; provided they shall be found qualified by the Faculty, on actual examination. Students from other Theological Seminaries, regularly dismissed in good standing, may be admitted into this Seminary *ad eundem*.

§ 7. No society or association shall be formed by or among the students, while belonging to the Seminary, without the permission of the Faculty and the concurrence of the Executive Committee.

Article V.

Library.

The Board of Directors shall take measures for the due preservation and enlargement of the library; enact laws for the safe keeping, use, and management of the same; appoint a Librarian, and prescribe his duties.

Article VI.

Professorships.

Any person or persons, who shall pay into the treasury, or bequeath by will, the sum of twenty-five thousand dollars or more, for the purpose of founding a Professorship, shall have the privilege of naming such Professorship; which name shall not be altered thereafter.

Article VII.

Scholarships.

Any person or persons, who shall pay into the treasury, or bequeath by will, the sum of one thousand dollars or more, for the purpose of founding a Scholarship, shall have the privilege, not only of naming

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such Scholarship, but also of nominating, during his or their life-time, the beneficiaries who are to be placed upon said foundation.

Article VIII.

Amendments of the Constitution.

§ 1. The Board of Directors shall have power, at any meeting regularly convened, to make any amendment to this Constitution, not inconsistent with the Act of Incorporation; provided the said amendment shall have been proposed at a previous meeting; and shall be passed by an affirmative vote of not less than twelve.

§ 2. All articles and provisions of the former Constitution of this Seminary, not embodied in this present Constitution, are hereby abrogated.

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BY-LAWS

OF THE

BOARD OF DIRECTORS.

§ 1. The President of the Board, or in his absence the Vice-President, shall preside at every meeting of the Directors. In the absence of both these officers, the Board may appoint a President *pro tempore*.

§ 2. The Recorder shall keep a fair record of all the doings of the Board; file and preserve all important papers; give due notice to the members of the Board and to the Faculty, of all meetings of the Board, whether stated, adjourned, or special; and do whatever else may properly belong to his office.

§ 3. The Treasurer shall receive all moneys, and invest or disburse them in such manner as the Board or Finance Committee may direct. He shall keep a regular account, and exhibit the same to the Board, duly audited, at the first stated meeting in each year; and shall further give information of the state of the treasury to the Board, or to the Executive Committee, whenever required. He shall also do whatever else may properly belong to his office; and shall give his bond with securities, according to the Constitution.

§ 4. The Board shall annually appoint from their own number an Auditing Committee of two, whose duty it shall be to examine the papers and vouchers of the Treasurer, and audit his account.

§ 5. In filling any vacancy in the Board, otherwise than by re-election, and also in the appointment of any member of the Faculty, a nomination shall be made at least four weeks before the election.

§ 6. The stated annual meeting of the Board shall be held on the third Wednesday in June. There shall also be a stated meeting on the Tuesday next after the first Monday of January in each year, for the election of Directors, Honorary Members, officers of the Board, and members of the Executive and Finance Committees for the ensuing year; and for the transaction of any other business.

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§ 7. A special meeting of the Board may at any time be called by the presiding officer on the written request of any three members, or also by the Executive Committee.

§ 8. Every meeting of the Board shall be opened and closed with prayer.

§ 9. The Directors, or a committee appointed by the Board for that purpose, shall attend the public examination of the classes in the Seminary.

§ 10. A printed copy of the Constitution and By-laws, and also of the General Laws of the Seminary, shall be furnished to every Director, Professor, Teacher, and Student.

§ 11. No change shall be made in these By-Laws of the Board, nor in the General Laws of the Seminary, either by addition, alteration, or repeal, except by a vote of two-thirds of the Directors present.

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GENERAL LAWS

OF THE

SEMINARY.

Chapter I.

The Faculty.

§ 1. The Faculty shall exercise the general powers, and fulfil the duties assigned to them by the Constitution, Art. II. They shall adopt rules for the regular admission of students; prescribe by whom and to what extent leave of absence may be granted; decide on all applications for dismission or for other objects; determine cases of discipline; and, in general, execute the laws, and administer all the internal concerns of the Seminary; subject always to the advice and control of the Board of Directors.

§ 2. The Faculty shall keep watch over the regular and punctual attendance of the students on all the exercises of the Seminary. For this end they may appoint monitors in the several classes or departments; whose duty it shall be to mark all cases of absence or tardiness in the students at every regular exercise; keep regular bills under the direction of the Faculty; and report the same whenever required. These bills shall be preserved by the Faculty, and submitted to the Board whenever required.

§ 3. Every Professor and Instructor shall lay before the Board, whenever required, a syllabus of his course of instruction in the Seminary; and shall adopt such alterations therein as the Board may direct.

§ 4. At the close of every academic year, each Professor shall make a full report in writing to the Board, in reference to his own department during that year; and the Faculty shall also make a joint report in writing on the state of the Seminary.

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Chapter II.

The Students.

§ 1. Every applicant for admission into the Seminary, according to the requisitions of the Constitution, shall furnish to the Faculty satisfactory evidence of his proficiency in science, and particularly in the original languages of the Scriptures;* of his personal piety and good standing in some evangelical church; and of his object in pursuing theological studies.

§ 2. Strict temperance, neatness, gentlemanly and christian deportment, sobriety and diligence, are expected from every member of the Seminary.

§ 3. Every student shall pursue the regular course of study; and shall prepare such compositions and perform such other exercises, as shall be prescribed to him by the Faculty or by his several instructors. He shall receive their advice in reference to his studies; and submit the compositions required of him to their inspection.

§ 4. Every student shall strictly regard the hours prescribed by the Faculty for study and for the exercises of the Seminary; and shall regularly and punctually attend all such exercises, whether public or private. But no student shall attend the instruction of any person not a teacher in the Seminary, without the permission of the Faculty.

§ 5. The students, while attending upon the instructions of the Seminary, are expected to devote themselves to the pursuit of theological study. Nor shall any student engage in teaching, or in any occupation other than his regular studies, during term-time, without the permission of the Faculty.

§ 6. In ordinary cases, no student shall be absent from the Seminary, or from any exercise, without leave obtained beforehand. And if a student be unavoidably absent without such leave, he shall promptly make his excuse, and give his reasons to an instructor. All cases of special delinquency, whether as to attendance on lectures or other exercises, punctuality in returning after vacation, or diligence and proficiency in study, shall be reported to the Faculty.

§ 7. All the students shall regularly attend the public examinations of their several classes. If any student shall be absent from, or shall not satisfactorily pass any such examination, he shall be required satisfactorily to sustain a subsequent examination by the Faculty, before he shall be permitted to go on with his class.

§ 8. If a student shall be guilty of any immorality, or of any dis-

* For the present, a knowledge of Hebrew is not required for admission.

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respect or insult to an officer or instructor, he shall be suspended or cut off from the Seminary by the Faculty; unless he make reasonable and immediate satisfaction for his offence. If a student shall neglect his regular studies; or be guilty of indiscretion, or of exhibiting levity or indifference in regard to religion; or shall violate the laws of the Institution; he shall be faithfully admonished by an instructor in private, or, if judged expedient, in the presence of his class, or before the Faculty. And if any student, after due admonition, shall continue to exhibit unbecoming deportment, he shall be suspended or cut off from the Seminary, at the discretion of the Faculty.

§ 9. Every student is subject to a charge of ten dollars a year, for the general expenses of the Seminary.

Chapter III.

License to Preach, etc.

§ 1. No student of the Seminary shall apply to any ecclesiastical body for license to preach, before the month of March in his Senior year.

§ 2. Such students of the Senior class, as have regularly received license according to the preceding rule, may have leave from the Faculty to preach occasionally during their continuance in the Seminary.

§ 3. No student shall apply for ordination before the expiration of his regular course in the Seminary; except in cases of special urgency, to be judged of by the Faculty.

§ 4. If any student shall obtain license or receive ordination contrary to the preceding regulations, his connection with the Seminary shall *ipso facto* cease.

§ 5. Any student, who shall preach without being duly licensed, shall, at the discretion of the Faculty, be subject to discipline, and be reported to the ecclesiastical body to which he is amenable.

Chapter IV.

Resident Licentiates.

Persons who have honourably passed a regular course of theological study, and received license to preach, may, on application to the Faculty, be permitted to connect themselves with the Seminary as Resident Licentiates; with the privilege of having access to the library, to the instructions of the teachers, and to the other exercises of the Seminary, under the direction of the Faculty.

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Chapter V.

Devotional Exercises.

§ 1. It is expected of every student connected with the Seminary, that he will daily spend a portion of time in devout meditation, in reading the Scriptures with a view to personal and practical application, and in fervent and humble prayer.

§ 2. As public worship on the Lord's day is not held in the Seminary, it is enjoined upon the students each to worship regularly with some one of the evangelical churches of New-York, Brooklyn, or the vicinity, and to remain under its spiritual watch and care.

§ 3. It is expected of every student, whose voice and health will permit, that he will cultivate the study and practice of sacred music, so far at least as to be able to take part in performing this duty of public devotion.

§ 4. Every lecture, recitation, or other regular exercise in the Seminary, shall be opened with prayer.

§ 5. There shall be daily public prayers in the Seminary, under the direction of the Faculty, one of whom shall ordinarily officiate, and all the students are required punctually to attend.

Chapter VI.

Anniversary and Examinations.

§ 1. The academic year shall consist of a single term, commencing on the third Wednesday in September, and ending on the third Wednesday in June.

§ 2. The public anniversary of the Seminary shall be held on the evening of the third Wednesday in June. The exercises shall consist of essays and orations by members of the Senior class, under the direction of the Faculty. But nothing shall be delivered by any student, which has not been previously submitted in writing to the Faculty, and approved by them.

§ 3. At each anniversary, every student who shall have satisfactorily completed the regular course prescribed in the Seminary, and have been approved by the Board, shall receive a diploma signed by the Faculty, the President of the Board and the Recorder.

§ 4. There shall be in each year a public examination of all the classes, commencing at least one week before the anniversary, and conducted by the Instructors in the presence of the Faculty and the Board of Directors, or a Committee of the same.

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Chapter VII.

The Library.

§ 1. A Librarian shall be appointed by the Board of Directors, for the term of two years, and until another shall be chosen in his place. He shall have charge of the Library; be responsible for its management and for the safe-keeping of the books according to the laws; and shall be allowed by the Board a reasonable compensation for his services.

§ 2. It shall be the duty of the Librarian to be present when the Library is open; to keep an alphabetical catalogue of all the books belonging to it, in which the title, size, place, and number of copies and volumes of every author shall be noted; to keep a book of donations in which shall be entered the names of all books presented to the Library, the time when, and the persons by whom they were presented; to keep the Library in good order, properly swept, aired and dusted; to keep a complete record of all books taken from, and returned to the Library, the time when, and the persons by whom.

§ 3. The Librarian may appoint a substitute, who shall, in the absence of the Librarian, perform his duty.

§ 4. The Faculty shall designate those books, which, in their opinion, are of such a nature or value that they ought not to be taken from the Library; and none of these shall be loaned except by the special order of a member of the Faculty.

§ 5. The Directors, Honorary Members, Faculty, Instructors, and Students, shall alone be entitled ordinarily to take out books from the Library. But in special cases the Librarian may loan books to other persons, on the written order of a member of the Faculty, specifying the particular books.

§ 6. Ministers of the Gospel, Students of Theology, and other persons of professional or literary standing, introduced by a Director or a member of the Faculty, may avail themselves of the privileges of the Library, during the hours allotted for consultation.

§ 7. No conversation can be permitted in the Library during library-hours, except such as may be necessary with the Librarian; and that only in an under-tone. And no persons, except the Faculty and Directors, may take down or put up any book, without the permission of the Librarian.

§ 8. Persons authorized to take out books, shall, in no case whatever, lend any book or books borrowed from the Library, to any other persons.

§ 9. For all books injured, defaced, or lost, the borrower shall be responsible, and shall make reasonable compensation, to be determined by the Librarian.

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§ 10. The Library, during term-time, shall be open for the reception and delivery of books, twice in each week, and for consultation every week-day; at such hours as the Faculty may direct.

§ 11. No student shall ordinarily have, at one time, more than three volumes from the Library; nor retain any book longer than one month. But elementary or classical books, which may be necessary to a student for his course of study, he may obtain on the written order of a member of the Faculty. The Librarian may require, that any book shall be covered by the person borrowing it.

§ 12. The Directors and members of the Faculty shall have access to the Library at all times; and the Librarian, at the request of any one of them, shall require any book in the hands of a student to be returned immediately to the Library.

§ 13. At the close of each academic year, all books, by whomsoever borrowed, shall be punctually returned; and the Library shall be carefully inspected by a Committee of the Board appointed for that purpose.

§ 14. If any person or persons, or any society, church, or congregation, shall present to the Library books sufficient to fill one case; or shall place at the disposal of the Library Committee for a like purpose the sum of two hundred and fifty dollars or more; then the Librarian shall cause the name of the donor or donors to be engraved on a suitable plate, and the same to be permanently placed upon one of the cases.

§ 15. The Faculty shall have power to make any further rules for the regulation of the Library, not inconsistent with these laws.

Chapter VIII.

Rooms for Students.

§ 1. An assignment of Rooms to the two lower classes shall take place near the close of each academic year, and shall be made in such manner as the Faculty may direct.

§ 2. In this assignment the middle class shall have the priority in the choice of rooms; provided however, that any student may, with permission of the Faculty, retain the room already occupied by him.

§ 3. An assignment of rooms to the junior class shall be made within one week from the commencement of the term, and in such manner as the Faculty may direct.

§ 4. No student shall in any way have, or acquire a right or claim to any room, or part thereof, belonging to the Seminary, except through the Faculty. Nor shall any student retain his right or claim to a room any longer than he continues to occupy it personally.

§ 5. No student shall exchange his room for another without permission from the Faculty.

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§ 6. Rooms vacated, during the academic year, or not continually occupied, may be assigned to students by the Faculty, regard being had to the class standing of the applicants.

§ 7. Every room, the occupant of which is not present at the opening of the academic year, shall be regarded as vacant after one week; unless the said occupant previously give to the Faculty sufficient reasons for his absence. But in no case shall a room be thus reserved longer than four weeks in all, and this at the discretion of the Faculty.

§ 8. If any student shall absent himself from the Seminary without permission from the Faculty, his room shall be regarded as vacant at the expiration of one week.

§ 9. No student shall make any fixture in his room except with leave of the Faculty; and any fixture thus permitted, or in any way made, shall thereafter belong to the room.

§ 10. The Board expect that all students, who are able to provide rooms for themselves, will not apply for rooms in the Seminary.

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TRIENNIAL CATALOGUE

OF THE

Officers and Alumni

OF THE

UNION THEOLOGICAL SEMINARY

IN THE

CITY OF NEW YORK.

DECEMBER, 1859.

NEW YORK:
JOHN F. TROW, PRINTER, 377 & 379 BROADWAY,
CORNER OF WHITE STREET.
1859.

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Founded, January 18, 1836.

Opened for Instruction, December 5, 1836.

Incorporated, March 17, 1839.

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BOARD OF DIRECTORS.

PRESIDENTS OF THE BOARD.

Accessit.		Exit.
1836	Rev. THOMAS McAULEY, D. D., LL. D.	1840
1840	RICHARD T. HAINES.	1840
1840	Rev. SAMUEL H. COX, D. D.	1841
1841	RICHARD T. HAINES.	

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1841	CHARLES BUTLER.	

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1841	*Rev. HENRY A. ROWLAND, D. D.	1843
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1836	*Rev. HENRY WHITE, D. D.	1840
1836	Rev. THOMAS H. SKINNER, D. D.	1848
1836	Rev. WILLIAM PATTON, D. D.	1849

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1836	CHARLES BUTLER.	
1836	*JOHN NITCHIE.	1838
1836	*LEONARD CORNING.	1842
1836	ABIJAH FISHER.	1859
1836	WILLIAM M. HALSTED.	1851
1836	CALEB O. HALSTED.	
1836	FISHER HOWE.	
1836	RICHARD T. HAINES.	
1836	*JOSEPH OTIS.	1844
1836	PELATIAH PERIT.	1857
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1837	Rev. ANSEL D. EDDY, D. D.	1856
1837	Rev. SELAH B. TREAT.	1843
1837	Rev. SAMUEL H. COX, D. D.	
1838	*ANSON G. PHELPS.	1853
1840	Rev. ALBERT BARNES.	
1841	Rev. ASA D. SMITH, D. D.	
1841	DAVID LEAVITT.	1846
1841	ANTHONY P. HALSEY.	
1842	*JAMES C. BLISS, M. D.	1855
1842	Rev. JAMES W. McLANE, D. D.	
1844	*Rev. WILLIAM B. LEWIS.	1849
1844	TREADWELL KETCHAM.	1850
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1844	Rev. HORATIO N. BRINSMADE, D. D.	1851
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1846	Rev. SAMUEL W. FISHER, D. D.	1848

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1848	Rev. JOSEPH C. STILES, D. D.	1852
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1855	WALTER S. GRIFFITH.	
1856	WILLIAM E. DODGE.	
1856	Rev. JAMES P. WILSON, D. D.	
1856	ALFRED C. POST, M. D.	
1857	NORMAN WHITE.	
1857	Rev. JOEL PARKER, D. D.	
1859	Rev. WALTER CLARKE, D. D.	
1859	SALEM H. WALES.	
1859	WILLIAM H. SMITH.	

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FACULTY.

PRESIDENTS.

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1836	Rev. THOMAS McAULEY, D. D., LL. D. Also Professor of Pastoral Theology.	1840
1840	Rev. JOEL PARKER, D. D. Also Professor of Sacred Rhetoric.	1842

PROFESSORS.

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1836	*Rev. HENRY WHITE, D. D.	1850
1851	Rev. JAMES P. WILSON, D. D.	1853
1854	Rev. HENRY BOYNTON SMITH, D. D. Roosevelt Prof.	

Ecclesiastical History.

1850	Rev. HENRY BOYNTON SMITH, D. D.	1854
1855	Rev. ROSWELL D. HITCHCOCK, D. D. Washburn Prof.	

Sacred Rhetoric, Pastoral Theology, and Church Government.

1848	Rev. THOMAS H. SKINNER, D. D. Davenport Prof.	

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ALUMNI.

The following Catalogue comprises the names of those only, who have completed the regular course of study in the Seminary.

In the fourth column, P. stands for *Pastor;* S. for *Supply;* M. for *Missionary*, either in foreign lands or in the territories of the United States; T. for *Teacher;* E. for *Editor;* Ch. for *Chaplain;* Ev. for *Evangelist.*

In the second column, N. Y. C. stands for *New York City* and *Brooklyn;* and in the fifth column the place of residence is in the State of New York, unless otherwise indicated.

1838.

Name.	State.	Coll.		Empl't.	Residence.
Henry Belden,	*N.Y.C.*	U.C.	1835		City Miss'y, *Brooklyn.*
Samuel R. Brown,	*Mass.*	Y.C.	1832	M.	*Empire of Japan.*
Burtis C. Megie,	*N.Y.C.*	U.N.Y.	1835	P.	*Dover, N. J.*
Alexander O. Peloubet,	*N.Y.C.*	U.N.Y.	1835		*Mendham, N. J.*
Thomas S. Ward,	*N.J.*	U.N.Y.	1835	P.	*Carbondale, Pa.*
George I. Wood,	*Conn.*	Y.C.	1833	P.	*Guilford, Conn.*

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1839.

Luther H. Angier,	*Mass.*	A.C.	1833	S.	*South Malden, Mass.*
William Belden,	*N.Y.C.*	U.C.	1835	T.	*Brooklyn.*
William B. Bond,	*Mass.*	A.C.	1835		*St. Johnsbury, Vt.*
*J. Addison Carey,	*Mass.*	A.C.	1832		Princ. D. & D. Inst. *Columbus, O., d.* 1852.
Charles Chamberlain,	*Mass.*	B.U.	1836	P.	*Eastford, Conn.*
Philemon E. Coe,	*N.J.*	C.N.J.	1834		*Westfield, N. J.*
Cornelius S. Conklin,	*N.Y.C.*	U.C.	1836	P.	*Mount Pleasant, N. J.*
James S. Evans, D. D.,	*N.Y.*	U.N.Y.	1836	P.	*Setauket, L. I.*

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Name.	State.	Coll.	Empl't.	Residence.
Samuel W. Fisher, D.D.,	*N.J.*	Y.C. 1835		Pres. Ham. Coll., *Clinton.*
Alexander Gulick,	*N.Y.C.*	. . . . .		*Jamesburg, N. J.*
John G. Hall,	*N.Y.C.*	U.N.Y. 1836	P.	*Fort Plain.*
*James Hildreth,	*N.Y.C.*	. . . . .	S.	*Davenport, Io., d.* 1850.
Isaac F. Holton,	*Vt.*	A.C. 1836	S.	*Lawrence, Ill.*
*James S. Judd,	*N.Y.*	. . . . .		*Warrensburgh, d.* 1845.
Charles Kenmore,	*N.Y.C.*	. . . . .	S.	*Monticello, Miss.*
Jeremiah S. Lord,	*N.Y.*	U.N.Y. 1836	P.	*Harlem.*
Daniel E. Megie,	*N.Y.C.*	. . . . .	P.	*Boonton, N. J.*
Benjamin G. Riley,	*N.Y.*	W.C. 1834	S.	*Lodi, Wis.*
J. Addison Saxton,	*Conn.*	U.N.Y. 1835	T.	*Norwich, Conn.*
Peter Snyder,	*N.Y.*	U.C. 1836	P.	*Watertown.*
Francis Warriner,	*Mass.*	A.C. 1830	P.	*Lower Waterford, Vt.*

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1840.

Erasmus J. Boyd,	*N.Y.*	H.C. 1837	T.	*Monroe, Mich.*
Charles P. Bush,	*N.Y.*	. . . . .		*Beloit, Wis.*
Edward F. Dickinson,	*Mass.*	U.C. 1837	S.	*Chicago, Ill.*
George Duffield,	*N.Y.C.*	Y.C. 1837	P.	*Philadelphia, Pa.*
Chester Fitch,	*Mass.*	W.C. 1834	P.	*New York Mills.*
Josiah Leonard,	*N.Y.*	U.C. 1837	P.	*Fulton City, Ill.*
*Francis E. Lord,	*N.Y.*	U.C. 1837	P.	*Olivet, Mich., d.* 1855.
Hiram Slauson,	*N.Y.*	U.C. 1837	S.	*Whitehall.*
*James M. Smith,	*N.Y.C.*	. . . .		
George P. Tyler,	*Vt.*	Y.C. 1836	P.	*Brattleboro, Vt.*
Edmund F. Waldo,	*N.Y.*	A.C. 1837	P.	*Jefferson, Wis.*
*Francis C. Woodworth,	*Conn.*	. . . . .	E.	*New York, d.* 1859.

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1841.

Erastus S. Barnes,	*N.Y.*	A.C. 1838		*Lenox.*
Jesse K. Bragg,	*Mass.*	A.C. 1838	P.	*Brookfield, Mass.*
John L. Chapman,	*N.J.*	. . . . .	T.	*Irvington, N. J.*
*Hervey S. Dale,	*Mass.*	B.U. 1834		Ag't West. Bapt. Ed'n Soc., *Cincinnati, O., d.* 1857.
J. Gardner Davis,	*Mass.*	Y.C. 1836	P.	*Amherst, N. H.*
George Gemmel,	*N.Y.*	. . . . .	S.	*Quasqueton, Io.*
James L. S. Grandin,	*N.J.*	. . . . .	P.	*Springwater.*

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Name.	State.	Coll.		Empl't.	Residence.
Milo J. Hickock,	*Vt.*	M.C.	1835	P.	*Scranton, Pa.*
Silas Jessup,	*N.Y.*	WAB.C.	1838		*Rockton, Ill.*
John M. Johnson,	*N.J.*	C.N.J.	1835	P.	*Hanover Neck, N. J.*
*Timothy W. Lester,	*N.Y.*	. . . . .			*Marlborough, d.* 1842.
Michael F. Liebenau,	*N.Y.C.*	U.N.Y.	1837	P.	*New Paltz Landing.*
William A. Mandell,	*Mass.*	A.C.	1838	P.	*Lunenburgh, Mass.*
James McChain,	*N.Y.C.*	Y.C.	1838	P.	*Abingdon, Va.*
Miles T. Merwin,	*Conn.*	Y.C.	1828	S.	*Philadelphia, Pa.*
*George Monilaws,	*N.Y.C.*	U.C.	1839	P.	*Somers, d.* 1848.
Joseph H. Myers, D. D.,	*N.Y.*	U.VT.	1837	P.	*St. Augustine, Flor.*
Joel E. Rockwell, D. D.,	*N.Y.*	A.C.	1837	P.	*Brooklyn.*
Alexander Trotter,	*N.Y.*	O.C.	1838	P.	*Livingstonville.*
Horace Winslow,	*N.Y.*	U.C.	1841	P.	*Great Barrington, Mass.*

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1842.

James Aiken,	*N.H.*	D.C.	1839	P.	*Charlestown, Mass.*
James M. Bruen,	*Pa.*	U.PA.	1839		*Irvington, N. J.*
Charles H. A. Bulkley,	*N.Y.C.*	U.N.Y.	1839	P.	*Paterson, N. J.*
*Abel B. Burke,	*N.H.*	D.C.	1838	T.	*Alexander, Ga., d.* 1847.
Aaron L. Chapin, D. D.,	*Conn.*	Y.C.	1837		Pres. Bel. Coll., *Beloit, Wis.*
Horace Eaton,	*N.H.*	D.C.	1839	P.	*Palmyra.*
Charles Gillette,	*N.Y.*	A.C.	1839	S.	*Milford.*
Benj. M. Goldsmith,	*N.Y.*	U.N.Y.	1838	P.	*Benton.*
Edward Hopper,	*N.Y.C.*	U.N.Y.	1839	P.	*Sag Harbor, L. I.*
William M. Hoyt,	*N.Y.C.*	U.N.Y.	1839	P.	*Nineveh.*
Charles Kendall,	*Mass.*	A.C.	1839	P.	*Petersham, Mass.*
D. D. T. McLaughlin,	*N.Y.C.*	Y.C.	1834	P.	*Sharon, Conn.*
William W. Patton,	*N.Y.C.*	U.N.Y.	1839	P.	*Chicago, Ill.*
Joseph Peckham,	*Mass.*	A.C.	1837		*Kingston, Mass.*
John W. Ray,	*N.Y.*	A.C.	1839	S.	*Goffstown, N. H.*
Moses Robinson,	*Vt.*	M.C.	1839	S.	*Steamboat Rock, Io.*
Cyrus E. Rosenkrans,	*N.Y.*	A.C.	1837	S.	*Columbus, Wis.*
Joseph Rosenkrans,	*N.Y.*	U.C.	1839	P.	*Romulus.*
*H. O. Schermerhorn,	*N.Y.C.*	. . . .		P.	*New York, d.* 1854.
Raymond H. Seely,	*Conn.*	U.N.Y.	1839		
Henry Seymour,	*Mass.*	A.C.	1838	P.	*Hawley, Mass.*
S. Montfort Vail,	*N.Y.*	B.C.	1838		Prof. Bibl. Inst., *Concord,*
Samuel J. White,	*N.Y.*	W.C.	1839	S.	*Cannonsville.* [*N. H.*

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1843.

Name.	State.	Coll.		Empl't.	Residence.
Richard H. Bull,	*N.Y.C.*	U.N.Y.	1839		Prof. N. Y. Univ., *N. York.*
William Clift,	*Conn.*	A.C.	1839	P.	*Stonington, Conn.*
William T. Doubleday,	*N.Y.*	Y.C.	1838	S.	*Gilbertsville.*
Henry B. Elliott,	*N.Y.C.*	U.N.Y.	1840	P.	*Columbus, O.*
Nathaniel Elmer,	*N.Y.*	U.C.	1840	P.	*East Avon.*
Samuel H. Hall,	*N.Y.*	U.C.	1837	P.	*Owego.*
George Kerr, LL. D.,	*N.Y.*	W.C.	1839	T.	*Franklin.*
Henry D. Latham,	*N.Y.*	. . . . .		P.	*Westport, Conn.*
John Lewis,	*Mass.*	D.C.	1840	P.	*Platteville, Wis.*
Thomas H. Mudge,	*Mass.*	W.U.	1840	P.	*St. Louis, Mo.*
George F. Needham,	*N.Y.*	W.C.	1840		
Orin F. Otis,	*Conn.*	Y.C.	1840	P.	*Chepachet, R. I.*
*Samuel L. Pitcher,	*Va.*	C.N.J.	1840	S.	*Cross Roads, Pa., d.* 1844.
William K. Platt,	*N.Y.C.*	U.C.	1840	P.	*Somers.*
William Porter,	*Mass.*	W.C.	1839		Prof. Bel. Coll., *Beloit, Wis.*
Edward E. Rankin,	*N.J.*	Y.C.	1840	P.	*New York.*
L. Burton Rockwood,	*N.H.*	D.C.	1839	Ag't	Am. Tr. Soc., *Rocky Hill,*
John W. Schermerhorn,	*N.Y.C.*	U.C.	1836	T.	*New York.* [*Conn.*
Henry M. Scudder, D.D.,	*Ceylon,*	U.N.Y.	1840	M.	*Arcot, India.*
Thomas J. Shepherd,	*Va.*	CN.C.	1839	P.	*Philadelphia, Pa.*
Thomas H. Skinner, Jr.,	*N.Y.C.*	U.N.Y.	1840	P.	*Stapleton.*
Judson B. Stoddard,	*N.Y.*	U.C.	1840	P.	*South Windsor, Conn.*
George B. Utter,	*N.Y.*	. . . . .		E.	*Westerly, R. I.*
Eliphalet Whittlesey,	*Conn.*	W.C.	1840		*Plainfield, Conn.*

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1844.

Samuel H. Allen,	*Mass.*	A.C.	1841	P.	*Windsor Locks, Conn.*
George W. Barrows,	*Vt.*	. . . . .		P.	*Salisbury, Vt.*
Elijah H. Bonney,	*Mass.*	A.C.	1839	S.	*Vernon Centre.*
*George A. Davis,	*Vt.*	D.C.	1838	P.	*Hanover Co., Va., d.* 1846.
William C. Foster,	*N.H.*	D.C.	1841	P.	*North Becket, Mass.*
Ezra H. Gillett,	*Conn.*	Y.C.	1841	P.	*Harlem.*
Charles Hawley,	*N.Y.*	W.C.	1840	P.	*Auburn.*
Harrison O. Howland,	*Mass.*	A.C.	1841	P.	*Chester, N. H.*
Zerah T. Hoyt,	*N.Y.*	U.C.	1840	S.	*Greenfield.*
James Hoyt,	*N.Y.*	U.C.	1840	P.	*Orange, N. J.*

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Name.	State.	Coll.		Empl't.	Residence.
Frederick F. Judd,	*N.Y.*	C.N.J.	1839	S.	*Berkshire.*
Amos E. Lawrence,	*N.Y.C.*	Y.C.	1840	P.	*South Britain, Conn.*
Nathanael C. Locke,	*Vt.*	M.C.	1838	P.	*Hempstead, L.I.*
Samuel J. Parker,	*N.Y.*	A.C.	1841		
Edward J. Vail,	*N.Y.*	U.N.Y.	1841		———, *Cal.*
Levi F. Waldo,	*N.Y.*	U.C.	1840	S.	*Kewaunee, Ill.*
John Ward,	*N.J.*	U.N.Y.	1841	P.	*Philadelphia, Pa.*
*Charles D. Wharton,	*Va.*	U.VA.	1839	S.	*Leesville, Va. d.* 1845.
J. Livingston Willard,	*N.Y.*	U.C.	1842	P.	*Sparta, N.J.*
George F. Wiswell,	*N.Y.*			P.	*Wilmington, Del.*

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1845.

Jacob J. Abbott,	*Vt.*	D.C.	1839	P.	*Uxbridge, Mass.*
Samuel W. Bailey,	*R.I.*	Y.C.	1839	S.	*New York.*
Frederick G. Clark,	*N.Y.C.*	U.N.Y.	1842	P.	*New York.*
Rees C. Evans,	*Pa.*	J.C.	1842	P.	*Philadelphia, Pa.*
Henry C. Fish, D. D.,	*Vt.*			P.	*Newark, N.J.*
*William Forrest,	*N.Y.C.*	C.C.	1840	T.	*New York, d.* 1856.
Timothy Hill,	*N.H.*	D.C.	1842	S.	*St. Louis, Mo.*
Edward Howe,	*Me.*	B.C.	1841	T.	*New York.*
Horatio S. Howell,	*Pa.*			S.	*Delaware Water Gap, Pa.*
William W. Howland,	*Mass.*	A.C.	1841	M.	*Batticotta, Ceylon.*
*Samuel Hurlburt,	*Vt.*	M.C.	1839	P.	*New Haven, Vt., d.* 1856.
Joseph P. Lestrade,	*Pa.*	U.PA.	1841		City Miss'y, *New York.*
Joseph McKee,	*N.Y.C.*	BF.C.	1829		*New York.*
William H. Megie,	*N.Y.C.*	U.N.Y.	1839	S.	*Junius.*
Henry Osborn,	*N.Y.*	W. C.	1842	S.	*Circleville.*
Henry S. Osborn,	*Pa.*	U.PA.	1841	S.	*Salem, Va.*
*Noah F. Packard,	*Mass.*	B.U.	1842	S.	*N. Orleans, La., d.* 1847.
Charles Peabody,	*N.H.*	D.C.	1839	Ag't Am. Tr. Soc.,	*St. Louis, Mo.*
Winthrop H. Phelps,	*N.Y.C.*	U.N.Y.	1842	P.	*Monterey, Mass.*
Samuel S. Potter,	*N.J.*	U.N.Y.	1842	T.	*Glendale, O.*
Benjamin J. Relyea,	*N.Y.C.*			S.	*Brooklyn.*
Alonzo B. Rich,	*N.Y.*	U.VT.	1842	P.	*Beverly, Mass.*
Socrates Smith,	*N.H.*	D.C.	1842		*Greenville, Ill.* [1851.
*F. M. Starkweather,	*Mass.*	A.C.	1841		*Northampton, Mass., d.*
Rufus P. Wells,	*Mass.*	A.C.	1842	P.	*Jonesborough, Tenn.*
Shepard Wells,	*Mo.*	I.C.	1840	Ag't Am. Tr. Soc.	*Columbia,*

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1846.

Name.	State.	Coll.		Empl't.	Residence.
Edwin T. Brantly,	*Ala.*	U.E.T.	1843	S.	*Greenville, Tenn.*
Edward B. Bruen,	*Pa.*	U.PA.	1842	P.	*Philadelphia, Pa.*
Augustus W. Cowles,	*N.Y.*	U.C.	1841		Pres. E. Fem. Coll., *Elmira.*
William Dempsey,	*N.Y.*			P.	*Middlebury, O.*
Charles C. D'Urgin,	*N.H.*				
Amasa S. Freeman,	*N.Y.C.*	U.N.Y.	1843	P.	*Haverstraw.*
*Matthew D. Gordon,	*N.Y.*	M.C.	1840		*Hoosick Falls, d.* 1853.
Alfred H. Guernsey,	*Vt.*			E.	*New York.*
Eurotas P. Hastings,	*N.Y.*	H.C.	1842	M.	*Manepy, Ceylon.*
Samuel J. Jones,	*N.Y.C.*	U.N.Y.	1843		*Bangor, Wis.*
S. Penniman Leeds,	*N.Y.C.*	U.N.Y.	1843	S.	*Stamford, Conn.*
Charles E. Linsley,	*O.*	MA.C.	1840	S.	*New Rochelle.*
Joseph H. Martin,	*Tenn.*	U.E.T.	1843	P.	*Knoxville, Tenn.*
Edwin R. McGregor,	*N.Y.C.*	U.N.Y.	1843		*New Lisbon, O.*
*John B. Meek,	*Tenn.*	MV.C.	1845	P.	*Athens, Tenn., d.* 1848.
David C. Meeker,	*N.J.*	U.N.Y.	1843	P.	*Hardyston, N. J.*
Jacob H. Patton,	*Pa.*	J.C.	1839	T.	*New York.*
John Peck,	*Conn.*	W.R.C.	1842	S.	*Marathon.*
*William L. Richards,	*Sand. Isl.*	J.C.	1841	M.	*Fuh-Chau, China, d.* 1851.
Collingwood Rutherford,	*N.Y.*			P.	*Haddam, Conn.*
Charles N. Todd,	*Mass.*	A.C.	1839	T.	*Indianapolis, Ind.*
David Torrey,	*Pa.*	A.C.	1843	P.	*Delhi.*
George M. Tuthill,	*N.Y.*	A.C.	1839	P.	*Pontiac, Mich.*
William H. Willcox,	*N.Y.C.*	U.N.Y.	1843	P.	*Reading, Mass.*

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1847.

Robert Aikman,	*N.Y.C.*	Y.C.	1843	P.	*Elizabeth, N. J.*
Nathan S. Aller,	*N.J.*			P.	*Pleasantville, Pa.*
Robert C. Anderson,	*Va.*	H.S.C.	1843	S.	*Irisburg, Va.*
Marshall B. Angier,	*Mass.*	Y.C.	1844	P.	*Hopkinton, N.H.*
George Bowen,	*N.Y.C.*			M.	*Bombay, India.*
Edwin A. Bulkley,	*N.Y.C.*	Y.C.	1844	P.	*Groton, Mass.*
Charles W. Camp,	*Conn.*	Y.C.	1844	P.	*Sheboygan, Wis.*
Joseph G. Cochran,	*N.Y.*	A.C.	1842	M.	*Seir, Persia.*
J. Geddes Craighead,	*Pa.*	DEL.C.	1844	E.	*New York.*
*Seneca Cummings,	*N.H.*	D.C.	1844	M.	*Fuh-Chau, China, d.* 1856.

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Name.	State.	Coll.		Empl't.	Residence.
Alfred H. Dashiell,	*Tenn.*	DEL.C.	1843	P.	*Stockbridge, Mass.*
Halsey Dunning,	*N.Y.C.*	U.N.Y.	1842	P.	*Baltimore, Md.*
*William R. Durnett,	*N.Y.*			P.	*Philadel'a, Pa., d.* 1854.
Samuel G. Dwight,	*Canada.*				*Molokai, Sand. Isl.*
J. Edwards Ford,	*N.Y.*	W.C.	1844	M.	*Beirût, Syria.*
Amzi W. Freeman,	*N.J.*	C.N.J.	1843	P.	*Aurora, Ind.*
Robert Gray,	*Va.*			S.	*Franklin Co., Va.*
*James M. Kimball,	*N.Y.C.*	U.N.Y.	1844	P.	*Portsmouth, Va., d.* 1849.
*Henry Kinney,	*N.Y.*	Y.C.	1844	M.	*Hawaii, Sand. Isl., d.* 1854.
Henry Matthews,	*Md.*			P.	*Shepherdstown, Va.*
James M. McLean,	*Miss.*	MI.C.	1845	P.	*Mobile, Ala.*
Cyrus T. Mills,	*N.Y.*	W.C.	1844		*Ware, Mass.* [*d.* 1851.
*William Olmstead,	*Conn.*			P.	*Mason Village, N. H.,*
Henry E. Parker,	*N.H.*	D.C.	1841	P.	*Concord, N. H.*
*Thomas H. Parish,	*Tenn.*			S.	*Gallatin, Tenn., d.* 1849.
Benjamin F. Peters	*Va.*				
John Sailor,	*Pa.*			P.	*Michigan City, Ind.*
Matson Meier Smith,	*N.Y.*	C.C.	1843	P.	*Bridgeport, Conn.*
George I. Taylor,	*N.Y.*	U.C.	1843	S.	*Lawrenceburg, Ind.*
Townsend E. Taylor,	*N.Y.*	M.C.	1844		*Kailua, Sand. Isl.*
George Uhler,	*Pa.*	U.N.Y.	1844		*Curtisville, Mass.*
Thomas A. Weed,	*N.Y.C.*	O.C.	1843	P.	*Mexico.*
William Wood,	*N.H.*	D.C.	1842	M.	*Satara, India.*
*John J. Zielie,	*N.Y.*	U.C.	1844		*Schoharie, d.* 1847.
John J. Zivley,	*Tenn.*			S.	*Austin, Tex.*

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1848.

Andrew Abraham,	*N.Y.*	U.C.	1844	M.	*Southern Africa.*
Charles M. Atkinson,	*Mass.*	A.C.	1844	S.	*Canton, Miss.*
Jacob Best,	*N.Y.*	W.C.	1844	M.	*Western Africa.*
John D. Carnes,	*N.Y.C.*				
*George Clark,	*Mass.*	W.C.	1843		*Tallahassee, Flor., d.* 1850.
Oliver Crane,	*N.J.*	Y.C.	1845	P.	*Waverly.*
*James P. Cutler,	*N.J.*	Y.C.	1843		*Morristown, N. J., d.* 1851.
*R. S. Storrs Dickinson,	*N.Y.C.*	A.C.	1844	Ch.	*Paris, France, d.* 1856.
Alexander B. Dilley,	*Pa.*	W.C.	1843	S.	*Bangor.*
Edward M. Dodd,	*N.J.*	C.N.J.	1844	M.	*Smyrna, Turk. Emp.*

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Name.	State.	Coll.		Empl't.	Residence.
John Waldo Douglas,	*N.Y.*	Y.C.	1840		*Trenton.*
Charles A. Downs,	*Conn.*	U.N.Y.	1845	P.	*Lebanon, N. H.*
John W. Dulles,	*Pa.*	Y.C.	1844		Sec. Presb. Publ'n Com., *Philadelphia, Pa.*
Israel E. Dwinell,	*Vt.*	U.VT.	1843	P.	*Salem, Mass.*
Cornelius Earle,	*N.Y.C.*	U.N.Y.	1845	P.	*Catasauqua, Pa.*
Luther C. Hallock,	*N.Y.*				*Wading River, L. I.*
Rufus King,	*N.Y.*	U.C.	1844	P.	*Jamestown.*
Samuel Y. Lum,	*N.J.*				*Lawrence, Kansas.*
William H. Marble,	*N.H.*			P.	*Oshkosh, Wis.*
David Murdoch,	*N.Y.*	U.C.	1845	P.	*New Milford, Conn.*
Charles Parker,	*N.Y.C.*				*Bergen Point, N. J.*
Alexander Parkins,	*Va.*	DEL.C.	1845	E.	*Berryville, Va.*
Justin W. Parsons,	*Mass.*	W.C.	1845	M.	*Baghchejûk, Turk. Emp.*
Hamilton W. Pierson,	*N.Y.*	U.C.	1843		Pres. Cumb'd Coll., *Princeton, Ky.*
Samuel Sawyer,	*N.Y.*	C.N.J.	1842	S.	*Marion, Ind.*
Stephen C. Strong,	*Mass.*	W.C.	1845		
J. Emerson Swallow,	*N.H.*	D.C.	1843	S.	*Stoneham, Mass.*
Edward B. Walsworth,	*N.Y.*	U.C.	1844	P.	*Marysville, Cal.*
Samuel H. Willey,	*N.H.*	D.C.	1845	P.	*San Francisco, Cal.*

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1849.

William Aikman,	*N.Y.C.*	U.N.Y.	1846	P.	*Wilmington, Del.*
Isaac H. Brayton,	*N.Y.*	H.C.	1846	E.	*San Francisco, Cal.*
Robert Campbell,	*Miss.*	MI.C.	1846	S.	*Trinity, La.*
Nathan C. Chapin,	*Conn.*	Y.C.	1844	S.	*Kenosha, Wis.*
Alexander C. Childs,	*Mass.*	Y.C.	1845		*Boston, Mass.*
G. Whitefield Coan,	*N.Y.*	W.C.	1846	M.	*Oroomiah, Persia.*
Charles Fanning,	*N.Y.C.*	U.N.Y.	1845		*New York.*
Horace W. Finch,	*N.Y.*	U.N.Y.	1846	P.	*Hudson.*
George De F. Folsom,	*N.Y.C.*	Y.C.	1845	P.	*Springfield, Mass.*
Charles H. Force,	*N.J.*	U.N.Y.	1846	P.	*Ottawa, Ill.*
Fisk Harmon,	*Vt.*			S.	*Swede Point, Iowa.*
George W. Hervey,	*N.Y.*	CN.C.	1847	P.	*Canton, Mass.*
Edmund D. Holt,	*N.Y.*	A.C.	1846	S.	*Chatfield, Minn.*
Wm. Edward Holyoke,	*Ill.*	K.C.	1846	P.	*Polo, Ill.*
J. Augustine Hood,	*Mass.*	D.C.	1844	P.	*Pittsfield, N. H.*
Charles Livingston,	*Scotland,*	O.C.	1845	M.	*Eastern Africa.*

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Name.	State.	Coll.		Empl't.	Residence.
Jonathan Lyons,	*Va.*			S.	*Jefferson, Va.*
Dwight W. Marsh,	*O.*	W.C.	1842	M.	*Mosul, Turk. Emp.*
James Morton,	*N.Y.*	Y.C.	1845	P.	*Delaware City, Del.*
Isaac N. Naff,	*Va.*			S.	*Dublin, Va.*
Gurdon W. Noyes,	*Conn.*	A.C.	1846	P.	*New Haven, Conn.*
Isaac L. Peet,	*N.Y.C.*	Y.C.	1845	T.	*D. & D. Inst., N. Y.*
I. Bryant Smith,	*N.Y.C.*	U.N.Y.	1846		
Wm. C. Ulyat,	*N.Y.C.*	U.N.Y.	1846	P.	*Hudson.*
Joseph C. Whitney,	*N.Y.*	O.C.	1845	P.	*Forest City, Minn.*

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1850.

Francis E. M. Bacheler,	*N.Y.C.*	B.U.	1847	P.	*Patchogue, L. I.*
John Bradshaw,	*N.Y.*	M.C.	1839	S.	*Crown Point.*
Uzal W. Condit,	*N.J.*	W.C.	1847	P.	*Deerfield Centre, N. H.*
Andrew C. Denison,	*Conn.*	Y.C.	1847	S.	*Westchester, Conn.*
William W. Eddy,	*O.*	W.C.	1845	M.	*Sidon, Syria.*
Asa E. Everest,	*N.Y.*	M.C.	1847	S.	*Mooers.*
Stephen S. Goodman,	*N.Y.C.*	U.N.Y.	1847	S.	*Unadilla.*
Richard Hall,	*N.H.*	D.C.	1847		Agt. H. M. Soc., *Point Douglass, Minn.*
W. Nye Harvey,	*N.Y.C.*	U.N.Y	1844	P.	*Milford, Conn.*
John Hawks,	*Mass.*	A.C.	1847	P.	*Perrysville, Ind.*
Simeon S. Hughson,	*N.J.*	O.C.	1847	P.	*Rushville.*
William H. Lockwood,	*N.Y.*	U.N.Y.	1847	P.	*Lowville.*
*H. Sneed McElroy,	*Ky.*	CR.C.	1847	P.	*Detroit, Mich., d.* 1857.
Peter J. H. Myers,	*N.Y.*	M.C.	1847	P.	*Haverstraw.*
Emery H. Page,	*N.Y.*	B.U.	1847	P.	*Brooklyn.*
Wilson Phraner,	*N.Y.*	U.N.Y.	1847	P.	*Sing Sing.*
Epaminondas J. Pierce,	*Pa.*	D.C.	1845	M.	*Western Africa.*
Lewis H. Reid,	*N.Y.C.*	Y.C.	1847	P.	*Fayetteville.*
Samuel A. Rhea,	*Tenn.*	U.E.T.	1847	M.	*Gawar, Persia.*
George G. Rice,	*Vt.*	U.VT.	1855	S.	*Onawa City, Io.*
*Henry E. Ruggles,	*Vt.*	D.C.	1845		*Newbury, Vt., d.* 1856.
Charles Seccombe,	*Mass.*	D.C.	1847	S.	*St. Anthony's Falls, Minn.*
Franklin G. Sherrill,	*N.Y.*	U.N.Y.	1846	S.	*Fulton, Wis.*
Edwin G. Smith,	*Ill.*	K.C.	1846	P.	*Tremont, Ill.*
Ignace Steiner,	*Bohemia.*				*New York.*
Seth B. Stone,	*Conn.*	Y.C.	1842	M.	*Southern Africa.*
Guy C. Strong,	*Vt.*	M.C.	1847	S.	*Grandville, Mich.*

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Name.	State.	Coll.		Empl't.	Residence.
Wickes S. Titus,	*N.Y.*	U.C.	1848	P.	*Watertown.*
James Walker,	*N.Y.*	A.C.	1844	S.	*Tekonsha, Mich.*
James H. Warren,	*Iowa.*	K.C.	1847	P.	*Nevada City, Cal.*

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1851.

William P. Barker,	*N.Y.*	U.N.Y.	1848	M.	*Khokar, India.*
*Daniel Bond,	*N.Y.*	H.C.	1848	P.	*Peekskill, d.* 1852.
Edgar W. Clark,	*N.Y.*	W.C.	1848	P.	*Medina.*
Eli Corwin,	*N.Y.*	W.C.	1848	S.	*Honolulu, Sand. Isl.*
Lewis Gano,	*N.J.*	. . . . .			*Geneva, Ill.*
*Admatha Grout,	*Vt.*	D.C.	1845		——, *Kan. d.* 1857.
Thomas S. Hastings,	*N.Y.C.*	H.C.	1848	P.	*New York.*
Theron H. Hawkes,	*Mass.*	W.C.	1844	P.	*W. Springfield, Mass.*
Louis P. Ledoux,	*La.*	A.C.	1848	P.	*Cornwall.*
Araunah H. Lilly,	*N.Y.*	W.C.	1848	S.	*East Palmyra.*
S. Wallace Phelps,	*N.Y.C.*	U.N.Y.	1848	S.	*Lee Centre, Ill.*
Sanford W. Roe,	*N.Y.*	U.N.Y.	1847	P.	*Cairo.*
*Edward F. Ross,	*N.Y.*	U.C.	1848	P.	*Morrisania, d.* 1855.
Joseph Rowell,	*N.H.*	Y.C.	1848	Ch.	*San Francisco, Cal.*
James Sinclair,	*N.Y.*	U.N.Y.	1848	P.	*Cutchogue, L. I.*
*Joseph W Sutphen,	*N.Y.*	H.C.	1847	M.	*Marsovan, Turk. E., d.* 1852.
Lyman W. Walsworth,	*O.*	O.C.	1848	P.	*Pine Plains.*
Epher Whitaker,	*N.J.*	DEL.C.	1847	P.	*Southold, L. I.*
Aaron R. Wolfe,	*N.J.*	W.C.	1844	T.	*West Bloomfield, N. J.*

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1852.

John W. Bailey,	*N.Y.C.*	W.C.	1849		Prof. Knox Coll., *Galesburg, Ill.*
Charles W. Baird,	*N.Y.*	U.N.Y.	1848	S.	*Yonkers.*
Jasper N. Ball,	*N.H.*	D.C.	1849	M.	*Yozgat, Turk. Emp.*
J. Leonard Corning,	*N.Y.C.*	U.N.Y.	1849	P.	*Milwaukie, Wis.*
Edward T. Doane,	*N.Y.*	I.C.	1849	M.	*Micronesia.*
Charles S. Dunning,	*N.Y.*	W.C.	1848	P.	*Franklin.*
Homer N. Dunning,	*N.Y.*	Y.C.	1848	P.	*Gloversville.*
Levi W. Hart,	*Conn.*	Y.C.	1846	T.	*Brooklyn.*
*Thomas D. Hudson,	*Va.*	W.C.VA.	1849	S.	*Newbern, Va.*
Thomas J. Lamar,	*Tenn.*	MV.C.	1848	Prof. Mv. Coll., *Maryville, Tenn.*	

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Name.	State.	Coll.		Empl't.	Residence.
Elijah D. Murphy,	*N.Y.*	U.N.Y.	1849	P.	*Avon, Conn.*
Charles F. Mussey,	*O.*	D.C.	1848	P.	*Westfield.*
Oscar Newton,	*Miss.*	MI.C.	1849	T.	*Summit, Miss.*
Edward Peet,	*N.Y.C.*	U.N.Y.	1847	T.	D. & D. Inst., *New York.*
Edgar M. Richardson,	*Miss.*	MI.C.	1849	S.	*Grenada, Miss.*
James M. Richardson,	*Miss.*	MI.C.	1849		*Flower's Place, Miss.*
John A. Seymour,	*O.*	A.C.	1849	P.	*South Glastenbury, Conn.*
James R. Smith,	*N.Y.*			S.	*Plum River, Ill.*
William S. Smith,	*Mass.*	A.C.	1848	P.	*Guilford, Conn.*
Elijah W. Stoddard,	*N.Y.*	A.C.	1849	P.	*Amenia.*
George P. Tindall,	*Mich.*	U.M.	1849	P.	*Indianapolis, Ind.*
Frederick W. Williams,	*N.Y.C.*	U.N.Y.	1849	P.	*New Canaan, Conn.*

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1853.

Carson W. Adams,	*Del.*	D.C.	1850	P.	*Thompsonville, Conn.*
P. Mason Bartlett,	*N.Y.*	W.C.	1850	P.	*Lansingburgh.*
Elias L. Boing,	*N.Y.C.*	U.N.Y.	1850	P.	*Durham.*
John H. Brodt,	*N.Y.*			P.	*Petaluma, Cal.*
Levi P. Crawford,	*Ill.*	I.C.	1848	P.	*Sandwich, Ill.*
Richard C. Dunn,	*Ill.*	K.C.	1847	P.	*Toulon, Ill.*
Edwin Goodell,	*Vt.*	D.C.	1850		*Hartford, Vt.*
George H. Gould,	*Mass.*	A.C.	1850		
Timothy A. Hazen,	*Conn.*	W.C.	1849	S.	*Broad Brook, Conn.*
Henry G. Jesup,	*Conn.*	Y.C.	1847	P.	*Stanwich, Conn.*
V. Leroy Lockwood,	*Ill.*	K.C.	1850	P.	*Rahway, N. J.*
Samuel Loomis,	*O.*	W.R.C.	1849	P.	*Rensselaerville.*
Charles F. Martin,	*Ill.*	K.C.	1846		*Galesbury, Ill.*
Warren Mayo,	*N.Y.*			P.	*Ludlow, Mass.*
John McCampbell,	*Tenn.*	MV.C.	1849	S.	*Lexington, Miss.*
James J. McMahon,	*Ireland,*			P.	*Castle Craig, Va.*
Aaron B. Peffers,	*Conn.*	U.N.Y.	1850	S.	*Charlton Centre.*
John Reid,	*N.Y.C.*			P.	*Jamesport, L. I.*
Joseph Edwin Roy,	*Ill.*	K.C.	1848	P.	*Chicago, Ill.*
Alfred B. Swift,	*Vt.*	U.VT.	1847	P.	*Middle Granville.*
Siegmund Uhlfelder,	*N.Y.C.*	OK.C.	1848	S.	*Sherill's Mount, Io.*
Theodore F. White,	*N.Y.*	U.N.Y.	1849		*Mendham, N. J.*

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1854.

Name.	State.	Coll.		Empl't.	Residence.
Albert G. Beebee,	*N.Y.*	A.C.	1850	M.	*Marash, Turk. Emp.*
William E. Caldwell,	*Ill.*				*Salem, Ill.*
James M. Carroll,	*N.Y.*	W.U.	1851	P.	*Westville, Conn.*
Varnum D. Collins,	*Ind.*	WAB.C.	1850		*Philadelphia, Pa.*
Luther H. Cone,	*Conn.*	Y.C.	1847	P.	*Chicopee, Mass.*
La Fayette Dudley,	*N.Y.*	A.C.	1851	S.	*Atalissa, Io.*
George E. Eagleton,	*Tenn.*	U.U.	1851	S.	*Boon's Hill, Tenn.*
Walter Frear,	*N.Y.*	Y.C.	1851	S.	*Placerville, Cal.*
T. Nelson Haskell,	*O.*	U.MI.	1851	P.	*East Boston, Mass.*
William S. Karr,	*N.J.*	A.C.	1851	P.	*Brooklyn.*
Martin Kellogg,	*Conn.*	Y.C.	1850	Prof. Cal. Coll.,	*Oakland, Cal.*
Ethan P. Larkin,	*R.I.*	O.C.	1852	T.	*Milwaukie, Wis.*
Patrick J. Leo,	*Irl'd.*				*Boston, Mass.*
Henry A. Lounsbury,	*N.Y.*	U.C.	1849	P.	*Beverly, Mass.*
Waldo W. Ludden,	*Mass.*	W.C.	1851		
J. Lorenzo Lyons,	*Pa.*	W.C.	1851	M.	*Tripoli, Syria.*
William T. McElroy,	*Ky.*	CR.C.	1850		*Lebanon, Ky.*
William E. Merriman,	*Vt.*	W.C.	1850	P.	*Batavia, Ill.*
John W. Moseley,	*Mo.*				*Richland, La.*
*Floyd Overton,	*N.Y.*	A.C.	1851	S.	*Elmwood, Ill., d.* 1855.
Sanford Richardson,	*Ill.*	K.C.	1846	M.	*Arabkir, Turk. Emp.*
Ova Hoyt Seymour,	*Mich.*	U.C.	1851	P.	*Cortlandt Village.*
Thomas E. Skinner,	*N.C.*	U.N.C.	1847	P.	*Raleigh, N. C.*
Charles C. Starbuck,	*N.Y.*	O.C.	1849	M.	*Jamaica, W. I.*
John S. Zelie,	*N.Y.*	A.C.	1851	S.	*Santa Cruz, Cal.*

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1855.

Charles H. Barrett,	*Me.*	Y.C.	1852		*New York.*
Albert Booth,	*Conn.*	Y.C.	1850	P.	*Litchfield, Conn.*
R. J. W. Buckland,	*N.Y.C.*	U.C.	1850	P.	*Sing Sing.*
Edwin O. Burnham,	*N.Y.*	H.C.	1852	P.	*Wilton, Minn.*
Wentworth S. Butler,	*N.H.*	D.C.	1848	Lib'n N. Y. Soc. Lib.,	*New York.*
Edward P. Crane,	*N.Y.C.*	U.N.Y.	1851	S.	*Picolata, Flor.*
Samuel W. Crittenden,	*Pa.*				*New York.*
Ira O. De Long,	*N.Y.*			S.	*Hornellsville.*
Ambrose Dunn,	*Pa.*	A.C.	1852	P.	*Fairview, Pa.*

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Name.	State.	Coll.		Empl't.	Residence.
James H. Dwight,	*Turkey*,	Y.C.	1852	S.	*Englewood, N. J.*
James C. Egbert,	*N.Y.C.*	U.N.Y.	1852	P.	*West Hoboken, N. J.*
Albert Fitch,	*O.*	W.R.C.	1852	P.	*Orient, L. I.*
Alfred L. Harrington,	*Ill.*	I.C.	1849		*Peru, Ill.*
Henry Harris Jessup,	*Pa.*	Y.C	1851	M.	*Tripoli, Syria.*
John McKean,	*Irl'd*,	. . . . .		P.	*Sprankle's Mills, Pa.*
E. Dyer Newberry,	*Mich.*	CL.U.	1852	P.	*Philadelphia, Pa.*
Gardiner S. Plumley,	*N.Y.C.*	Y.C.	1850	P.	*Metvchin, N. J.*
Timothy H. Porter,	*Conn.*	Y.C.	1848		*Astoria.*
Belville Roberts,	*Pa.*	U.M.	1852	S.	*Hickman, Ky.*
James Pierce Root,	*N.Y.C.*	. . . .		P.	*Walton.*
Bela N. Seymour,	*Mass.*	W.C.	1852	S.	*Camptonville, Cal.*
Edward Stratton,	*Pa.*	U.C.	1852		*New York.*
Don Carlos Taft,	*N.H.*	A.C.	1852		
Tillman C. Trowbridge,	*Mich.*	U.M.	1852	M.	*Constantinople, Turkey.*
Allen Wright,	*Choc. Ter.*	U.C.	1852	M.	*Armst'ng Acad. Choc. Ter.*

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1856.

Chester S. Armstrong,	*Mich.*	U.M.	1852	P.	*Lansing, Mich.*
James B. Bonar,	*N.Y.C.*	WAB.C.	1853	P.	*Montreal, C. E.*
Alonzo Brown,	*N.H.*	D.C.	1850	T.	*New York.*
Israel Brundage,	*Pa.*			P.	*Prompton, Pa.*
Jackson G. Coffing,	*O.*	MA.C.	1853	M.	*Aintab, Turk. Emp.*
John P. Cushman,	*N.Y.*	U.C.	1851	S.	*Troy.*
Charles Harding,	*Mass.*	Y.C.	1853	M.	*Bombay, India.*
Edwin L. Hurd,	*Ill.*	K.C.	1853	P.	*Augusta, Ill.*
Everett B. Hurlbut,	*Ill.*	K.C.	1852	S.	*Fontanelle, Nebr.*
Mich'l D. Kalopothakes,	*Greece*,	U.A.	1853		*Athens, Greece.*
Alexander McLean,	*N.Y.*	H.C.	1853	P.	*Fairfield, Conn.*
James H. Parsons,	*N.Y.*	W.C.	1852		*Alleghany.*
Herman C. Riggs,	*N.Y.C.*	U.N.Y.	1852		*Brooklyn.*
George L. Tucker,	*Wis.*	BEL.C	1853	S.	*Fox Lake, Wis.*
Henry M. Tupper,	*Mass.*	Y.C.	1850	P.	*Waverly, Ill.*
Charles C. Wallace,	*N.Y.C.*	U.N.Y.	1853	P.	*Morrisania.*
George H. White,	*Ind.*	WAB.C.	1852	M.	*Marash, Turk. Emp.*
William C. Whitford,	*N.Y.*	U.C.	1853	T.	*Milton, Wis.*
Marinus Willett,	*N.Y.C.*	W.C.	1846	P.	*Black Rock, Conn.*

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1857.

Name.	State.	Coll.		Empl't.	Residence.
Joseph Anderson,	*N.Y.C.*	N.Y.A.	1854	P.	*Grand Haven, Mich.*
Quincy Blakely,	*Vt.*	U.VT.	1854	S.	*Rodman.*
Theodore L. Byington,	*N.J.*	C.N.J.	1849	M.	*Adrianople, Turk. Emp.*
Edward Chester,	*N.Y.C.*	. . . .		M.	*Madura, India.*
Oliver E. Cobb,	*N.Y.*	Y.C.	1853	P.	*Adriance.*
James M. Dickson,	*Vt.*	D.C.	1853	P.	*Brooklyn.*
William B. Dwight,	*Turkey,*	Y.C.	1854	T.	*Englewood, N. J.*
Henry M. Hazeltine,	*N.Y.*	W.C.	1852		*Jamestown.*
George D. A. Hebard,	*N.Y.C.*	D.C.	1854	S.	*Clinton, Iowa.*
Charles D. Helmer,	*N.Y.C.*	Y.C.	1852	P.	*Milwaukie, Wis.*
Charles H. Holloway,	*Pa.*	A.C.	1854	S.	*Ashland.*
Carlton S. Horton,	*N.Y.C.*	W.C.	1854		*Isl. of Madeira.*
Inglis Laurie,	*Ill.*	I.C.	1854	Res. Lic. N. W. Theol. Sem., *Chicago, Ill.*	
Chauncey L. Loomis,	*Mo.*	W.R.C.	1846	M.	*Western Africa.*
Charles H. Payson,	*N.Y.C.*	A.C.	1852	Ev.	*New York.*
Rollin A. Sawyer,	*O.*	W.R.C.	1851	P.	*Yonkers.*
J. Ford Sutton,	*N.J.*	R.C.	1852	P.	*Parsippany, N. J.*
Lewis Thompson,	*N.Y.*	. . . . .		P.	*Whippany, N. J.*
William Thomson,	*Pa.*	U.PA.	1854	P.	*Blossburg, Pa.*
Avery S. Walker,	*N.Y.*	O.C.	1854	S.	*Lodi, N. J.*
Erskine N. White,	*N.Y.C.*	Y.C.	1854	P.	*Richmond.*

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1858.

William W. Adams,	*Ill.*	W.C.	1855	P.	*Elgin, Ill.*
John E. Baker,	*N.Y.*	W.C.	1853	P.	*Arkport.*
William F. V. Bartlett.	*N.Y.C.*	Y.C.	1853	S.	*Natchez, Miss.*
Edmund W. Brown,	*N.Y.*	Y.C.	1855		*Burdett.*
Lafayette Bushnell,	*N.Y.C.*	DEL.C.	1855		*New York.*
Francis W. Case,	*Wis.*	BEL.C.	1855	T.	*New York.*
Edson L. Clark,	*N.Y.C.*	Y.C.	1853	P.	*Dalton, Mass.*
John M. Clymer,	*Va.*	DEL.C.	1855	P.	*Woodstock, Va.*
George A. Dickerman,	*Conn.*	Y.C.	1855	Res. Lic.,	*New Haven, Conn.*
Lester M. Dorman,	*Conn.*	Y.C.	1854	S.	*Winsted, Conn.*
David Fitch,	*O.*	W.R.C.	1855	T.	*Flushing, L. I.*
Joseph K. Greene,	*N.Y.C.*	B.C.	1855	M.	*Baghchejük, Turk. Emp.*

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Name.	State.	Coll.		Empl't.	Residence.
Charles T. Haley,	*N.Y.C.*	C.N.J.	1853		*New York.*
John K. Harris,	*N.Y.*	W.C.	1852	P.	*Kerr's Creek, Va.*
James S. Hoyt,	*Conn.*	Y.C.	1851	P.	*Port Huron, Mich.*
Samuel Jessup,	*N.Y.*	C.N.J.	1854	Ev.	*Florida.*
William H. Knouse,	*N.Y.C.*	U.N.Y.	1851	P.	*North Greenwich, Conn.*
George C. Noyes,	*N.Y.C.*	I.C.	1855	P.	*La Porte, Ind.*
Sylvester H. Opdyke,	*N.J.*	W.U.	1853	P.	*Bloomfield, N. J.*
William L. Page,	*N.Y.*	H.C.	1854	P.	*Phelps.*
Edward P. Powell,	*N.Y.*	H.C.	1853	S.	*Clinton.*
Alexander D. Stowell,	*N.Y.*	Y.C.	1853	P.	*Westville, Conn.*
George M. Van Derlip,	*N.Y.C.*	U.N.Y.	1851		*New York.*
Robert H. Williamson,	*N.Y.*	W.C.	1853	S.	*Dodgeville, Wis.*

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1859.

Henry J. Acker,	*N.Y.C.*	W.C.	1855	P.	*Greenport, L. I.*
Goodloe B. Bell,	*Pa.*	Y.C.	1852	S.	*Hamburgh, N. J.*
Edwin C. Bissell,	*Conn.*	A.C.	1855	P.	*West Hampton, Mass.*
Jesse Brush,	*N.Y.*	U.N.Y.	1854	P.	*Susquehanna Depot, Pa.*
Walter H. Clark,	*N.Y.*	W.C.	1854	M.	*Western Africa.*
Eugene Douglass,	*N.Y.C.*	N.Y.A.	1854		*New York.*
William W. Earle,	*Mass.*	A.C.	1856	S.	*Canton, Miss.*
William J. Erdman,	*Pa.*	H.C.	1856	P.	*St. Catharine's, C. W.*
Edward P. Goodwin,	*N.Y.*	A.C.	1856	P.	*Burke, Vt.*
C. Edwin Griggs,	*Conn.*	A.C.	1856		*Chaplin, Conn.*
Hiram C. Haydn,	*N.Y.*	A.C.	1856	S.	*Montville, Conn.*
Theodore J. Holmes,	*N.Y.C.*	Y.C.	1853	S.	*Richmond, Vt.*
William Kendrick,	*O.*			S.	*McKee, Ky.*
Henry Kimball,	*N.Y.C.*	Y.C.	1852	S.	*New York.*
John Kimball,	*Vt.*	D.C.	1856	Ev.	*New York.*
Charles E. Knox,	*N.Y.*	H.C.	1856		Tutor Ham. Coll., *Clinton.*
James T. Leftwich,	*Va.*	C.N.J.	1856	P.	*Alexandria, Va.*
Joel Linsley,	*N.Y.*	A.C.	1856		*Milville.*
James A. Little,	*N.Y.C.*	N.Y.A.	1854		*New York.*
Thomas H. McCallie,	*Tenn.*	BT.C.	1856	S.	*Chattanooga, Tenn.*
Charles G. McCully,	*N.Y.*	Y.C.	1853	P.	*Milltown, Me.*
Augustus L. Marden,	*N.H.*	D.C.	1856	S.	*Cabot, Vt.*
James T. Matthews,	*Mass.*	Y.C.	1854	P.	*Port Jervis*

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Name.	State.	Coll.		Empl't.	Residence.
Arthur Mitchell,	*N.Y.C.*	W.C.	1853	P.	*Richmond, Va.*
George Pierson,	*N.J.*	C.N.J.	1853		*Orange, N. J.*
Charles H. Russell,	*Conn.*			P.	*Williamsport, Md.*
William A. Smith,	*O.*	MA.C.	1853	P.	*Colerain, Mass.*
R. Bayard Snowden,	*N.Y.C.*	W.C.	1854		*New York.*
Charles A. Stoddard,	*Mass.*	W.C.	1854	P.	*Washington Heights.*
James H. Taylor,	*O.*	B.C.	1856	P.	*New Rochelle.*
Charles F. Winship,	*Ill.*	K.C.	1853	M.	*Western Africa.*
John M. Wolcott,	*Mass.*	Y.C.	1854		*New York.*
Simeon F. Woodin,	*N.Y.*	W.C.	1855	M.	*Fuh-Chau, China.*
James D. Wyckoff,	*Ill.*	K.C.	1856	S.	*Farmington, Ill.*

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ABBREVIATIONS

OF

THE NAMES OF COLLEGES.

A. C. . . Amherst Coll. Mass.
B. C. . . Bowdoin College, Me.
Bel. C. . . Beloit College, Wis.
Bf. C. . . Belfast College, Ireland.
Bt. C. . . Burritt College, Tenn.
B. U. . . Brown University, R. I.
C. C. . . Columbia College, N. Y.
Cl. U. . Cleaveland University, O.
Cn. C. . . Columbian College, D. C.
Cr. C. . . Centre College, Ky.
C. N. J. . College of New Jersey.
D. C. . . Dartmouth College, N. H.
Del. C. . Delaware College.
H. C. . . Hamilton College, N. Y.
H. S. C. . Hampden Sydney Coll., Va.
I. C. . . Illinois College.
J. C. . . Jefferson College, Pa.
K. C. . . Knox College, Ill.
M. C. . . Middlebury College, Vt.
Ma. C. . . Marietta College, O.
Mi. C. . . Mississippi College.
Mv. C. Maryville College, Tenn.
N. Y. A. . N. Y. Free Academy, N. Y.
O. C. . . Oberlin College, O.
Ok. C. . . Oakland College, Miss.
R. C. . . Rutgers College, N. J.
U. A. . . Univer. of Athens, Greece.
U. C. . . Union College, N. Y.
U. E. T. . University of E. Tenn.
U. M. . . University of Michigan.
U. Mi. . . Miami University, O.
U. N. C. . Univ. of North Carolina.
U. N. Y. . N. York City University.
U. Pa. . Pennsylvania University.
U. U. . . Union University, Tenn.
U. Va. . Virginia University.
U. Vt. . . Vermont University.
W. C. . . Williams College, Mass.
W. C. Va. Washington College, Va.
Wab. C. . Wabash Coll., Ind.
W. R. C. . Western Reserve Coll., O
W. U. . . Wesleyan Univ., Conn.
Y. C. . . Yale College, Conn.

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SUMMARY.

Whole number of Alumni in the first twenty-two classes,	506
Deceased,	39
Whole number now living,	467

COLLEGES.

The Alumni of the Seminary were graduated at the following Colleges:

Amherst College,	54	Maryville College, Tenn.,	3
Beloit College,	2	New York Free Academy,	3
Belfast College, Ireland,	1	Oberlin College, O.,	9
Bowdoin College,	4	Oakland College, Miss.,	1
Brown University,	5	Rutgers College, N. J.,	1
Burritt College, Tenn.,	1	University of Athens, Greece,	1
Cleaveland University,	1	Union College,	37
College of New Jersey,	12	University of East Tennessee,	3
Columbia College, N. Y.,	2	University of Michigan,	5
Columbian College, D. C.,	2	University of North Carolina,	1
Centre College, Ky.,	2	New York City University,	65
Dartmouth College,	32	Pennsylvania University,	5
Delaware College,	6	Union University, Tenn.,	1
Hamilton College,	12	Virginia University,	1
Hampden Sydney College, Va.,	1	Vermont University,	6
Illinois College,	6	Williams College,	46
Jefferson College, Pa.,	3	Wabash College, Ind.,	4
Knox College, Illinois,	12	Washington College, Va.,	1
Middlebury College,	10	Western Reserve College, O.,	6
Marietta College, O.,	3	Wesleyan University,	4
Miami University, O.,	1	Yale College,	65
Mississippi College,	5	Not graduated at College,	62

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COMPARATIVE VIEW,

EXHIBITING THE NUMBER OF ALUMNI *FROM* EACH STATE, AND THE NUMBER GONE *TO* EACH STATE.

New England States.

	FROM	TO
Maine,	2	1
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Vermont,	24	12
Massachusetts,	46	32
Rhode Island,	2	2
Connecticut,	32	35
	127	91

New York.

	FROM	TO
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N. Y. City & Brooklyn,	98	44
	237	152

Middle and Western States.

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Pennsylvania,	25	21
Ohio,	15	6
Indiana,	2	8
Illinois,	16	27
Michigan,	5	9
Wisconsin,	2	18
Iowa,	1	8
Minnesota,		6
Nebraska,		1
	93	133

Southern and South-Western States

	FROM	TO
Delaware,	1	3
Maryland,	1	2
Virginia,	12	17
North Carolina,	1	1
Georgia,		1
Florida,		3
Kentucky,	2	4
Tennessee,	10	8
Alabama,	1	1
Mississippi,	5	8
Missouri,	3	4
Louisiana,	1	3
Texas,		1
Kansas,		2
Choctaw Nation,	1	1
	38	59

Pacific Coast.

	TO
California,	11

Foreign.

	FROM	TO
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India,		6
Persia,		3
Turkey,	2	12
Syria,		4
Japan,		1
Greece,	1	1
East Africa,		1
West Africa,		5
South Africa,		2
Sandwich Islands,	1	4
Micronesia,		1
Island of Madeira,		1
West Indies,		1
France,		1
Bohemia,	1	
Scotland,	1	
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ERRATUM.—On p. 13, for John J. Zivley, read John H. Zivley.

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Horatio Seymour

"I Denounce the doctrine that civil war in the South takes away from the loyal North the benefits of one principle of civil liberty."

Engraved Expressly for The Old Guard.

Hosted by Google

Engd by W. G. Jackman, N.Y.

C. L. Vallandigham

"Devoted to the Union from the beginning, I will not
desert it now, in this the hour of its sorest trial."

Engraved expressly for The Old Guard. Digitized by Google

STEPHEN V. WHITE, NOTED NEW YORK STOCK BROKER, WHO IS RETIRING FROM BUSINESS.

STEPHEN V. WHITE, who is retiring from active business in New York after a career of more than thirty years on the stock exchange, was for a long time a resident of Illinois, to which he came as a child from North Carolina, where he was born. As a young man he practiced law in Iowa, but removed in 1865 to New York, where he became a stock broker. In 1891 "Deacon" White, as he is widely known, failed for $1,000,000, but was released from his obligations on his mere word that he would pay. Within a year he had cleared up every penny of his debts and had accumulated a new fortune. Since 1869 he has been treasurer of Plymouth Church, Brooklyn.

Ann Arbor Nov. 1902.

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THE

KNOXIANA,

A

Monthly Literary Journal,

CONDUCTED BY

AN ASSOCIATION OF STUDENTS

OF

KNOX COLLEGE,

FOR THE YEAR

1851—52.

'Quidquid Dignum Sapiente Bonoque est.'

'Yet should this Verse, my leisure's best resource,
When through the world it steals its secret course;
Revive but once a generous wish suppressed,
Chase but a sigh, or charm a care to rest;
In one good deed a fleeting hour employ,
Or flush one faded cheek with honest joy;
Blest were my lines though limited their sphere,
Though short their date, as his who traced them there.'

VOLUME I.

GALESBURG, ILLINOIS:

1852.

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COWAN'S "NEWS-LETTER" PRESS.

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GEOLOGY AND SCRIPTURE.

AN ESSAY, READ BEFORE THE STUDENTS OF KNOX COLLEGE, BY JAMES SCOTT DAVIS.

"Some drill and bore
The solid earth, and from the strata there
Extract a register, by which we learn
That He who made it, and revealed its date
To Moses, was mistaken in its age."—[Cowper.

THE MARCH OF MIND is onward. As the desire gratified yesterday calls forth a stronger one to-day, so the doubts and enquiries of a century since, though now answered and cleared away, have in their death given birth to hundreds of others, till the mind in answering them becomes "in endless mazes lost."

Previous to the last half century, little was known about geology. Men's minds were prolific in conjectures as various and multiform as the intellects from which they sprung. The Magi of Egypt, the Philosophers of Greece, the Wise Men of Arabia, each in their turn paid attention to the subject; and while some guessed with astonishing accuracy, others shot wide of the mark. Bigotry, ignorant, though often sincere, used its influence to suppress the truth; so that in the middle of the 18th century we find Buffon, the French Naturalist, retracting, as unscriptural and untrue, opinions now held by the most orthodox geologists. But to WM. SMITH, an English geologist, who, some fifty years since, traversed that island with patien tindustry and thorough investigation, the world is indebted for "the first geological map worthy of the name." Since then, inquiry has been rife and investigation untiring; and though the science is yet in its infancy, enough has been elicited to fill with fear some pious minds, and cause some skeptical ones to take courage.—Whether the fears of the one or the hopes of the other are well founded, may at first sight be doubtful; but the "sober second thought" will convince one that He who made the earth *did* know its age. But in order to examine the subject with a hope of reaching a satisfactory conclusion, we must be prepared to give up any preconceived opinions or accustomed methods of interpreting Scripture, which in the days of ignorance the Almighty "winked at."

"Geologists have carefully examined some ten miles' thickness of solid of fossiliferous strata to the number of hundreds, which they are able to do by means of their slanting position, where the edges crop up. These strata are not homogeneous—but consist of [illegible] widely in their character and contents. They are divided into groups; they are not jumbled confusedly—fresh water productions with salt, land animals with fishes, present, with extinct genera or species; but they lie as methodically as the shelves of specimens in a cabinet, being to all appearance successive sedimentary depositions gradually accumulated through a period of very long duration; the footsteps of animals on the once soft moist sand (now solid rock,) and the ripple marks of water, being in many cases still visible, and the most delicate and brittle species of shells being unfractured. At the bottom are numerous strata of slate, shell, limestone and sandstone, containing vegetable and animal sea-water remains now wholly unknown. Over these come sand and clay, interlaid with vast forests of coal, and other land and fresh-water productions. Then come limestone, and sandstone, and clay; all containing organic remains, quite distinct from those of the former groups. Then come the upper fossiliferous rocks, in which, for the first time, appear land animals; but even these quite distinct from those that now inhabit the world.—These ten miles of strata upon strata bear marks of successive changes in the crust of the earth, both by dislocation and gradual accretion, every particle of clay or sand, for example, being so much pulverized rock; and the vast masses of fossiliferous stone, often composed almost entirely of shells, having every appearance of being the sediment at the bottom of oceans for very lengthened periods."

Many have considered geology as favorable to Atheism; and the expressions of some writers have, without design on their part, strengthened this impression. They see the regularity with which the heavenly bodies move, and in the animal organism, the exact adaptation of each part to its appropriate use; and expect to find the same regularity within and on the earth. But how different the real state of things! If we except the beautiful slopes and rounded knolls of our own prairies, and the meandering streams and quiet

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confusion reign supreme. Steep precipices, bald cliffs, volcanoes belching out liquid desolation!

"High on the south huge Benvenue,
Down on the lake in masses threw
Craggs, knolls, and mounds, confusedly hurled,
The fragments of an earlier world."

Nor is this all. Geology teaches that the earth has been racked and torn at different times. But it shows, on the other hand, that these seasons of disorder were but intervals between long periods of repose, during which generations of animals rose and retired, each genus distinct from that which preceded it, and the last more perfect than the first. The present race of creatures could not have endured the earth's temperature at time the first were created; neither, for the same reason, could former races live now. Does not this fitness of physiological structure to the time and circumstances of existence, show the finger of God? But the very volcanoes which seem so disastrous, are, by the same Almighty Power, made subservient to the good of man. Without them, earth's mineral stores would have been forever hidden, a lasting treasure, but, alas, of no use!

Does geology conflict with scripture?

When so many learned men differ on this subject, and so many different modes are proposed of reconciling the two, the most we can at present hope for is to learn the opinions of others, and their reasons for entertaining these opinions. But the points of coincidence between scripture and geology are worthy of notice.

1. *Both reveal a Creator.*

"In the beginning GOD *created* the heavens and the earth." It has been said that each race of being was more complicated in its parts and perfect in its structure than that which preceded it. The farther down you go, the more simple the organism of the remains exhumed. To the question, "How came this?" the first verse of Genesis returns the answer.

2. *Both represent the Continents as being formerly submerged.*

At least two-thirds of the land now known contains remains of marine animals, and such a coating of boulders, pebbles, and sand, as could not have been deposited but by frequent and wide spread deluges, if not an entire submersion. In Genesis we read, "The spirit of God moved upon the face of the waters."

3. *Both teach that after the first matter was formed, creation was progressive.*

For reasons to their minds amply sufficient, geologists infer that what is now solid rock was once sand and gravel, with a mixture of animal and vegetable remains. This mass was permeated by solutions of lime and iron; and thus was formed the sandstone which composes mountain ranges for thousands of miles. Volcanic action on parts of this mass so hardened them as to produce the varieties of rock which now present themselves. This work was gradual. Moses represents the creation as occupying successive portions of time.

4. *Both teach that man was the last of the animals created.*

Several thousand species of animals and plants are found entombed in rock, and some of them low down in the series of strata. And though it is manifest that there have been separate and independent acts of creation, some of the results of which have been buried and preserved, man is found among none except those manifestly belonging to the present order of existence. When the other works were finished, the scripture has it, God said, "Let us make MAN."

5. *Geology shows how probable is the Scripture prediction of the manner in which the world will be destroyed.*

Recent discoveries show that the earth's interior is a mass of fire and melted matter. The Almighty has but to let it loose, and it will "melt the elements and burn up the earth and the things therein." And are we not warranted in conjecturing what will then ensue? We have seen how race after race was created, approaching nearer and nearer to perfection, till at last man was made in God's own image, "in knowledge, righteousness and holiness." After each disruption, we find the earth itself fit for a higher order of beings than those which last possessed it. May we not infer that the earth will once more be renovated, and peopled with another race? and whom?

"These through fiery trials trod,
These from great affliction came;
Now before the throne of God,
Sealed with His eternal name."

Such are some of the points of coincidence between geology and scripture. Others might be mentioned, but these are sufficient. It must be acknowledged, however, that in the present state of the science, there seems to be some discrepancies between them. Many objections once urged against the Scriptures, ceased to excite attention when more light was shed; and it may be so with those that yet remain. At any rate, it is incumbent on all to be content with a reasonable solution of their doubts, and wait with patience till further developments shall remove them entirely. Suppose the apparent discrepancies were

indeed real; suppose the Bible a fable, Moses an Egyptian juggler, the prophets dupes, and the apostles *misguided* reformers. Peace would be no nearer universal, plenty no more abundant, science would advance no faster, knowledge be no more widely diffused. On the contrary, FAITH, casting round one look of pungent sorrow, would sadly mount towards Him who sent her here; and HOPE, 'reft of her elder sister, in mournful solitude would pine away.

Two points of difference are presented as existing between geology and scripture:—The time in which creation was performed, and the representation that death did not exist before the fall.

The penalty for eating the forbidden fruit was death. "In the day thou eatest thereof thou shalt surely die." "Sin entered into the world and death by sin." Now, the physiological structure of exhumed animal remains show them to have been carniverous; so that they must feed on other animals or starve. In either case there would be death.

But the discrepancy is only apparent, and vanishes before a candid investigation. The Almighty, in declaring the penalty, said, "*Thou* shalt surely die." The Apostle, in the same verse in which he declares that death entered the world by sin, says, "And so death passed upon all *men*." So, doubtless, all the other passages which represent death as coming in consequence of sin, refer to man, and have nothing to do with other creatures.

But the great objection to revelation is a chronological one. That an apparent discrepancy exists cannot be denied. Yet truth is consistent with itself. If God gave Moses an account of the creation, He would surely have given a *correct* one. Can the first chapter of Genesis, then, be from God? Some, fearing consequences disastrous to their faith, have held it heretical to pursue geological studies; at least, to believe the truths that geology unfolds. But this mode of warfare defeats itself. Despotic bigotry may *silence* men, but it can never *convince* them. Galileo, in 1633, was an illustration of this. There is but one way to do, and that is to examine faithfully and fearlessly every fact revealed, trusting implicitly in Him who said, "Heaven and earth shall pass away, but my word shall not pass away."

Men have proposed many ways of reconciling the teachings of geology with those of scripture; yet to understand the matter aright, we must remember the Bible does not profess to teach science, but to bring "life and immortality to light." That the people to whom the Mosaic account was delivered had just emerged from slavery, and consequently were ignorant in the extreme. And that the system of cosmogony with which Moses himself was familiar, was but shrewd guesses and deductions drawn from obscure data. The wonder is, not that there are any seeming discrepancies, but that geology and other sciences, while they explode and uproot the false systems of the ancients, present nothing inconsistent with a fair interpretation of scripture.

REV. J. PYE SMITH, of Honurtou, England, in endeavoring to reconcile the two, has laid down several propositions, among which are:

1. That the phrase "heavens and earth" is to be taken in its universal, comprehensive sense.—That the first verse of Genesis states the first act of creation.

2. The second verse takes up the account after cycles of ages have intervened, during which the phenomena now discovered occurred.

3. The remaining verses record a series of operations by which the Almighty was preparing a portion of the earth's surface for the maintenance and comfort of its future inhabitants.

"This portion," says Mr. S., "I conceive to have been a large part of Asia, lying between the Caucasian ridge, the Caspian Sea, and Tartary, on the north, the Persian and Indian seas on the south, and the high mountain ridges which run at considerable distances on the eastern and western flanks." "By atmospheric and geological causes previously operating, under the will of the Almighty, this region was first brought into a condition of superficial ruin, or some kind of general disorder." This was meant by "without form and void." The earth was covered with water the air turbid and thick; and this is meant by the words, "Darkness was upon the face of the deep." By the action of igneous forces, land was thrown above the water. Next, the atmosphere became impervious to light, but not transparent. Clouds were formed, making "the waters above the firmament." By the fourth day, the air over this district had become pellucid; and had there been a human eye, it might have seen the sun. Animals were produced by immediate creation.

REV. J. B. WALKER, of Mansfield, Ohio, author of a volume entitled "The Philosophy of the plan of Salvation," has in press, and will soon publish a poem on the "Immortality of the Soul."

CHRISTIAN SUPPORT OF IDOLATRY.—In the Collectorate of Ahemednugger, the British Government pay $17,000 annually for the support of 191 idols.

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THE DARK AGES.

An Essay by Miss Ann Seely of the Senior Class in the Female Coll. Department in Knox College.

THIS period is included between the fifth and fifteenth centuries, and was so called, on account of the ignorance and superstition of the people occasioned by the departure of the Christian Churches from the true light, "which lighteth every man that cometh into the world."—But before proceeding to the immediate subject of this essay, let us for one moment glance at the condition of the world at the time of the Christian Era, and immediately after.

When our Saviour appeared, he found the world tottering on its old foundations; and these foundations were fast giving way, as the minds of the then existing chosen people of God could not be satisfied with the various forms and ceremonies which constituted their religion. At Rome the gods had lost their oracles, and the people their liberty. The different nations of Europe, Asia, and Africa, had melted into one, and a gloomy void had ensued in their religious opinions. A kind of deism destitute of spirit and vitality hovered over them. In Judea alone, something of the true worship of God existed; the forms of the Mosaic ceremony subsisting, yet greatly obscured and perverted by Pharisee traditions, and Sadducean profaneness.

Such was the dreadful condition of the world, when the 'Sun of Righteousness' appeared. He saw their spiritual condition and was moved with compassion toward them, because they fainted and were as sheep without a shepherd. Thirty-three years was his continuance on earth. He suffered, died, rose again, and ascended to heaven. But few souls were converted during his stay on earth. The five hundred brethren who had saw him at one time after his resurrection, seem to have made the sum total of his disciples. But his disciples, begining at Jerusalem, traversed the whole world, everywhere proclaiming Jesus, the author of eternal salvation. The sacred gospel suddenly beamed on the world and a breath of life moved over that vast field of death. A new and holy people were formed, and the banished world beheld in the diciples of the despised Galilean; exalted purity, self-denial and patriotism.

The church was first formed at Jerusalem, existing as a community of brethren, each member being taught from God, and permitted to draw for himself from the fountain of life. The popular superstitions lost their significancy, and such feeble relics as outlived the general wreck of incredulity soon vanished before the majestic orb of eternal truth.

For awhile the church shone brightly; but alas! how soon did it decline from its first simplicity. The humble pastors set about converting the cities and villages that surrounded Rome. She being more enlightened they went to her for advice, which led them into an intimate union with her, and this union soon degenerated into dependence. The Bishops of Rome began to claim as a right, the superiority which the neighboring churches had voluntarily yielded.

The encroachments of power form a large part of all history, and the great ecclesiastic body could not escape that intoxication which leads those who are lifted up to raise themselves still higher. The rank this city held in the world afforded to its pastors a still wider sway.

She was the richest, the greatest, and the most powerful city in the world. 'All the inhabitants of the earth are hers,' says Julian, and Claudian declares her to be 'the fountain of laws.' If so exalted in political power, was it unnatural that she should desire to become the mother of christianity, and that her authority should become the universal law? No, it was the part of human nature so to do. Thus did ambitious Rome and her spiritual dominion slowly and gradually extend.

Soon the Bishops of other empires yielded to the charm which she exercised and thus aided the work of usurpation. They willingly rendered her the homage due to a superior, but not in a spirit of dependence; but usurped power swells like an avalanche, and soon fraternal exhortations became commands in the mouth of the Roman Pontiff. The churches of the east and west flattered her by exaggerated compliments, all of which she received and smiled to see the nations throw themselves into her arms.

What power she possessed only inspired her to aspire for more. The great bond which at first bound together the members of the church was a living faith in their hearts by which they were all joined to Christ as their head; but soon they sought for a form of external fellowship, and e'er long that form and the vital principle parted asunder. They suffered the 'precious perfume to escape while they bowed to the empty vase which had held it.'

Their hearts being no longer bound together by faith, they sought salvation elsewhere, than in Christ. They affirmed that the unction of the Holy Spirit was communicated by Christ to the

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apostles, and by the apostles to the Bishops, and through this medium only could the people obtain that salvation Jesus offered so freely to all both rich and poor.

As soon as this unity was established they desired a representative of it. Notwithstanding Jesus had so often commanded them to minister to each other, and had rebuked them when their carnal hearts desired pre-eminence, a primacy of St. Peter was invented, and supported by passages of misinterpreted scripture, and he became the head of the church. At first Alexandria and Antioch shared with Rome in the exercise of superior authority, but their bishoprics being swept away by the invasion of Mahomet, Rome remained from that time without a rival.

Ignorance and superstition took possession of the Church, and delivered it to Rome, blindfolded and manacled. The voices of some of the churches asserted their independence, but Rome soon found new allies to silence their cries.—Princes of other empires yielded to her spiritual authority in exchange for her national support. Thus did Rome deal with souls as with merchandise. From the seventh century the evil continued increasing. In the eighth century Rome established her usurped authority between the east which she repelled and the west which she courted. In the ninth century, divisions weakened the civil power, and the crown of Charles was broken and scattered over his former kingdom. Ambitious Rome saw this to be a time when she might exalt herself, and she gradually acquired power sufficient to trample under foot the Princes of the earth

Thus Rome, that powerful Rome which held such perfect sway over the hearts of men, became one scene of debauchery. Its maxims were, 'To exalt the papacy is to exalt the church,'—To aggrandize religion to ensure the spirit victory over the flesh, and to God the conquest of the world, and in these ambition found its advantage and fanaticism its excuse. This system of policy is personified in Hildebrand who reigned under the name of Gregory the 7th. To him the spirit of truth, humility, and gentleness was unknown. He could willingly sacrifice truth when it was for his interest so to do. His great aim was to emancipate Rome from subjection to the emperor, in order that he might bind to the pontificial throne the various churches which had hitherto been connected with the royal family.

The earth was to be the domain of Rome, and all kings and nations were to tremble before the thunders of the Jupiters of new Rome. Subjects were to be released from their oaths of allegiance, public worship was to cease, the churches closed, the sacraments were no longer to be administered, and her power was even to be extended to the dead who at her command were to rise.

The disciples of Gregory led the unresisting churches into the embrace of the crowned priest. Pious Pilgrims came humbly into the city of Jerusalem, burned alive the Jews in their synagogues, and shed the blood of thousands on the spots where they had come to trace the footsteps of the Prince of Peace. Every thing in the church was changed. Once it was a society of brethren—now an absolute monarchy. A lofty head was uplifted among them, and a mysterious voice uttered words of pride, compelling all to take the mark of its power.

The equality of souls before God was lost sight of; christians were divided into two distinct camps. On the one side a separate class of priests usurping the power of the church, and on the other a timid flock reduced to blind and passive submission, gagged and silenced. The great principle of the church became that of grace, of pardon, of amnesty, and the gift of eternal life. Salvation was to come by works, not by faith. This was the germinating principle of all their errors and perversions. The more works of penance they performed, the better, as heaven was to be obtained by them. They refused to give the glory to God and claimed as a right what God had voluntarily given. Men were taught to look to priests instead of God.—The works of penance became an absolute mania. Nobles and peasants, young and old pressed through the streets lashing themselves without pity, and the streets resounded with cries and groans. Many renounced the world and embraced a monastic life. The priests imposed even ten and fifteen years of penance for certain crimes, and men began to sigh for freedom and welcome death as a release to their sufferings.—To obviate this difficulty they invented a system of indulgencies, in which the priests performed the works penance and men purchased the forgivness of their sins with money, thus casting aside the atonement of Christ. They added purgatory to their system in order that men might expiate for their sins, there, all that they could not on earth, thus forming a complete system of forgivness independent of Christ.

He was regarded as a stern judge and other intercessors were substituted in His place; first the Virgin Mary, (like the heathen Diana,) and then the saints whose number was continually

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augmented by the Popes.

"Thus they contrived to save a God,
The incumbrance of his own concerns."

We have thus imperfectly traced the decline of Religion from its first purity down to dark and illiberal superstition. We will now glance at the influence it exerted on the morals and the intelligence of the people, mingled as it was with every passion and institution of the age. Perverted, as it was, what but a pernicious influence could it exert on the public institutions and employments? Men were accustomed in all their actions to look to a superior and tamely submit to all his commands.

Under such distressing circumstances it was hardly possible that they should retain vigor and generosity of mind. Their consciences being bound, they lost not only the habit, but the capacity of acting for themselves, or from the impulses of their own minds, The most numerous, as well as the most useful citizens, were either reduced to a state of absolute servitude, or treated with the same insolence as if they had been degraded to that wretched condition.

The king, even, was stripped of almost every prerogative; without authority to enforce salutary laws for the protection of the innocent or the punishment of the guilty. A kingdom thus dismembered, without any common interest to arouse its energies, or common head to order its affairs, had a pernicious influence on the character and improvement of the human mind. As is always the case where men do not enjoy the protection of a regular government, with the expectation of personal security, they did not attempt to make progress in science, nor aim at refinement in their tastes or manners. Not only the arts of elegance, but many of the useful arts, without which life is uncomfortable, were lost or neglected. Literature, science, and taste, were words but little known. Often persons in the highest rank, and occupying the most eminent stations, could neither read, nor write; and many of the clergy did not understand the breviary they were obliged to recite daily.

The human mind neglected, uncultivated, and depressed, continued in the most profound ignorance. This period can boast of but few authors of merit, or useful inventions. No profession but that of war being considered honorable, the study of the law was neglected, and they had no just or liberal ideas concerning the nature of Government, or the adminisiration of justice.

The false system of Aristotle, which attempted to penetrate hidden mysteries, and decide questions which the limited faculties of man are unable to comprehend, was the great study of the age. They deviated from the course that nature had pointed out, and plunged at once into abstruse and metaphysical studies, not knowing that man, to be a philosopher, must first feel with sensibility, and describe with accuracy—or, as another has expressed it, 'a man must be a poet before he is a philosopher.' Instead of allowing their fancy to take its natural range, and producing such works of invention as would have improved their tastes and refined their sentiments; instead of cultivating those arts that embellish and render life comfortable; they were fettered by authority, led away by example, and wasted the whole force of their genius in speculations as unavailing as they were difficult.

But it was in vain that these mighty masters of the world endeavored to fetter the transmission of thought, or fix the religion of the human race, for man, though confined to to a narrow spot on this globe, and limited in his existence to a few courses of the sun, has an imagination which no despotism can always control, but which unceasingly seeks for the author of its being.

"Hitherto shalt thou go and no further" was the fiat, but it was as useless as that which would restrain the waves of the ocean.

When the evil was at its height the Reformation arose, and Time who successively consigns to oblivion the ever changing governments and religions of men, now sits on the ruins of those proud and boasted States and Empires, and men never ceasing to look for happiness in the heavens, now worships something besides the cresent and the cross. The dark ages are ended, and their gloomy errors are slowly passing away before the rising light of Christianity,

"Whose glory with a light that never fades
Shoots between scattered rocks and opening glades,
And while it shows the land the soul desires,
The language of the land she seeks, inspires."

THE FISHING PARTY.—A number of the students of the College, a week or two since, went, as was supposed "a fishing." But owing to the inclemency of the weather, they in all only caught *three fish*. But in our opinion, to catch fish was not their main object. It was to have a few days of recreation, passed in visiting some of the most beautiful scenery in Illinois. In this they were not disappointed; and we think that each was benefited as well as pleased with the trip. On the whole they had a fine time, notwithstanding the cold weather; and we believe that no one was injured, unless by passing thro' such delightful and sublime scenery, some one has had his imagination rendered romantic. A.

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HUMANITY.

DELIVERED before the "GNOTHAUTII" of KNOX College at its first Anniversary June 26th, 1850,

BY P. FENITY.

When first the veil from nature's face unroll'd
And Phœbus warmed her heart, so dead, so cold;
When soon to rescue earth from ebon night,
The stars in kindness gem her zone with light;
Grim night departs and morn above the east
Far shoots her day-beams on the dreamy west;
The woodlands shake with peals of sounding mirth,
And smiling joy frisks lightly o'er the earth,
The lambs skip wanton on their native hills,
The dewdrops form themselves in mountain rills,
All earth and ocean, sky, rock, mountain, air,
One general anthem to their Maker bear;
Nor cloud capt mountain, tree or rill
Can e'er the chorus of their God fulfill,
'Til man the binding link in Nature's chain,
Uniting Heaven and earth, o'er air and main
Shall take the sceptre, head of all the race,
With God's own image stamp'd upon his face,
His mind, the glass in which enshrined we see
The form reflected of the Deity:
Whoever mars that image—dwarfs that mind
Is God's invet'rate foe, and traitor to mankind.
So when chaotic darkness passed away,
And earth's great beauty hastening to decay;
Then suffering nature lifts her tearful eye,
Directs her prayers to Him who sits on high,
That he who caused the sun to shine by day,
The moon by night, with cool though steady ray;
The stars, those worlds on worlds which circling roll,
Rounds of creation's ladder to the soul;
Would grant them one, who should their charms behold,
And seeing feel, and feeling, help unfold.
Though lord of all, yet lord of subjects free
As mountain torrents travelling to the sea;
Where things that bow to God alone may dwell,
Where vessel ne'er spread sail, nor plummet fell.
Their prayer is heard. Man quickly takes his stand
The guardian angel of his Eden land;
The conscious crown to nature's blissful scene,
In form how glorious! How august of mien!
Conscious of innocence he lifts his eye
Bright with the lustre of integrity;
He owns no master, dreads no other rod,
And worships ONLY his Creator—God.
He roams his Eden o'er without control,
His body free from toil, from sin his soul,
His mind as clear and free as mountain stream,
Reflects his Heavenly origin on each gleam,
And proving well how vain the attempt to bind
To earth, what is not earth's—the immortal mind.
As well attempt to drain the ocean dry;
To dry the tear in suffering Nature's eye;
To stop the planets in their onward course;
Deprive all nature of her hidden force;
Or try to curb, or undertake to bind
Within itself the lightning of the mind.
Dimm'd it may be; aye! covered dark and deep,
Compelled to lay in long, long, lifeless sleep;
'Twill wake as sure as Phœbus lights the world,
And every tyrant from his throne be hurl'd;
'Twill wake and hasten to its destined goal
As sure as Nature's God breathed Nature's soul;
As sure as he who formed us at the first,
Gave shade to clay, immortal life to dust;
And having finished that great complex plan
And made *man free*, has made no *other* man.
Though time the beautifier of the dead,
Corrector when our erring judgments need:
Through ages past has held unbounded sway,
In court, in camp, and mock'd at man's decay;
Even now his eyeballs dim and struggling breath,
And pain and terror mark the approach of death;
Still in the Eternal's heart man holds his throne,
His ills and sufferings thou has made thine own.
As dark to grey, and grey to light give place,
And rosy blushes tinge young morning's face,
When Phœbus freed from nights dark curtain chain
Unrivalled o'er this vast creation reigns,
And opes the gates of day, his beams unfurled
To light, warm, cheer and animate the world.
Warmed by his cheering beams I sally forth,
And travel westward or due west by north,
From Eden's plains where love and peace abode,
Health and content in one broad channel flow'd;
To where God promised Abraham's blessed line,
Should yet descend fair land of Palestine;
Where rock-crest hills in wild succession rise,
And lean their heads against the impending skies,
Their gurgling waters wandered by their feet,
And sylvan shades to screen from summer's heat,
And flowing rivers, rapid, deep and strong,
Their tumbling waters harshly roll along;
Diffusing life and health through all the earth,
That toil may shake his limbs with laughing mirth
My sorrowing fancy quits her happier height,
And northward turns her half averted sight;
To yonder mount by footsteps seldom trod,
First spot on earth an altar made to God,
On which the bow of promise to the guilty world,
To seal his word Jehovah first unfurled;
There on that watch-tower of a guilty land,
Amid the clouds I take my lonely stand.
That night the weary sun retired to rest
Calm as an infant on its mother's breast,
And the bright stars, those youthful lamps of night
Which are so wildly, spiritually bright
Shone out: Nature breathed long and free,
Unconscious of that dread catastrophe.
The morning comes; the sun in dunnest gloom
In mourning clad for man's impending doom.
The ribs of nature crash! the thunders roll,
Earth dumb with terror shakes from pole to pole;
Her central sluices burst—her bulwarks fall,
Destruction, death, dismay, have rushed on all.
The voice that bade the trembling ocean stand,
that fixed its bounds, and made the solid land,
The floods let loose commissioned to devour

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Nor checked their force, nor circumscribed their power;
They heed no impulse but the tempest's sway,
And onward haste to meet the god of day.
They bound, they fly, they bury in their course,
They burst the gates of nature;—Vain is force
When He who holds the tempests in his hand
Doth let them loose to scourge a guilty land.
Where now the difference—master, lord, or slave?
Will titles help them? Golden bulwarks save?
Cry to your gods! your slaves; your victims slain
On Mammon's altars through the lust of gain.
Your god's are deaf. Your slaves are all too bold,
They will not hear, they *may be moved by gold.*
Your gold, your prayers, are sordid, groveling, low,
Nor with you to the unfathomed depths will go.
Mark yon dark deluge, urged by hidden force,
Bear towns and cities in its onward course,
And see yon lordling sink beside his slave,
In life distinct, yet find one common grave.
Let tyrants quake, on rocks and mountains call,
On them and on their bloody deeds to fall;
To hide them from the red'ning wrath of God,
Whose poor they've robb'd, and on his likeness trod;
And know that the same God is Ruler still,
And will his precepts and his laws fulfill.
Where'er degraded Nature lifts her cry,
He'll calm her anguish, wipe her sorrowing eye;
And he who boldly sets his foot on man,
To crush in him the God-head—mar His plan;
The fires of Heaven to quench—to crush the mind,
Whose eyebeams pierce creation unconfined;
And are but part of that Eternal whole,
Our God, our Father, Nature's circling soul;
By that same viewless arm whose righteous care
Defends the widow, hears the orphan's prayer;
The vultures of the valley, ravening, wild,
Shall pick the bones of such an *outcast child.*
Man tames the lightning, bends it to his will,
To bear his views, his mandates to fulfill;
But never—never—bind the soul of man
By earthly ties, within earth's narrow span.
For the crushed spirit will not always stay
Bound though in chains, and shut from light of day;
For, born of God, the spirit will not take
Earth's Babel words, for sounds of Heavenly make.
Thus sad, I musing Northward turn my eye,
Seek milder scenes, though 'neath a sterner sky;
The floods assuaged, the solid land appears,
Her bosom wrinkled by the weight of tears;
And now the muse, her eagle pinions furled,
Looks down upon a busy, active world.
Though human mould produce our daily bread,
And earth rings hollow with the buried dead;
The globe around earth's hollow surface shake,
And ceiling for her *sheeted* children make;
Though moist of human frame the sun exhales,
And scatters their ashes on the evening gales;
Earth robb'd of her sons in widow'd garb may weep,
And sing their dirge to every mount and steep;
And sad heart-rending 'plaints of human wo,
Kiss ocean's murmuring waters as they flow;
Thence o'er her realm may cast the tearful eye,
Where all that was admired in ruins lie,
Where arch and frieze that struck the gazer's sight,
Lie in rude heaps around her mountain's hight.
Though haremed mothers nurse their offspring slaves
Pale, heartless victims for dishonored graves;
Still peerless man, thou generous, bold, and free,
Though lost and ruined, God yet feels for thee,
Lo! in the Heavens, clothed in robes of state
Amid his peers man's Mediator sate,
And waving, as in grief, his tow'ring head,
Not yet, not yet the day of wrath, he said;
I'll forge the link. I'll make the scepter'd rod
Hell's fiends to bind—Earth's subjects to their God,
And man, like frozen torrents, burst his chain,
Shall walk in freedom, o'er his birthright plain.

Galesburg, January 8, 1851.

The Plague in Athens.

TRANSLATED FROM THE GREEK BY P. A.

The following account of the plague at Athens is taken from Thucydides, and is considered by eminent literary men to be one of the finest specimens of Grecian literature.

In giving a translation we have found it impossible in some instances to express in English the exact meaning which the Greek conveys, we have tried however to keep as near the original as possible, aiming more at correctness of expression than at beauty of style; as we believe that the style of the author, though ancient, will be more interesting to our readers, than anything which we might adopt in its stead.

This terrible calamity, the details of which are here given, occurred B. C. 430, in the second year of the war between the Athenians and Lacedæmonians, commonly called the Peloponnesian War.

TRANSLATION.

Shortly after Archidamus the son of Zenxidamus king of the Lacedæmonians had invaded Attica the plague broke out among the Athenians, said indeed to have prevailed formerly in many places both around Lemnos and in other places, such a plague as this however was never before remembered to have been any where, neither so great a mortality of men.

For neither were the physicians able at first to effect a cure on account of not knowing how to treat the disease, but they themselves died most of all because they visited the sick most, neither was any other human skill effectual; but all the supplications in the temples, and the religious rites which they were accustomed to use proved unavailing, and they finally abstained from them, being overcome with the disease.

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But it is said to have begun first in Æthiopia above Egypt but afterwards it came down into Egypt, and Libya, and into much of the country of the king.*

But it fell suddenly upon the city of the Athenians,and it attacked men first in the Piræus,† so that it was said by them that the Peloponnesians had thrown poison into their cisterns, for there were no fountains as yet in that part of the city. But afterwards it came also into the upper part of the city and now men died much more.

But let every one both physician and private individual relate what he supposed was the probable cause of the disease and what causes he supposed had the power to effect such a change in the human body; but I will give an account of it as it was, from which any one observing it if it should ever break out again, by knowing something about it before hand may not be wholly ignorant respecting it, and I will show these things having myself been sick with it and having seen others suffering.

But that year, as is admitted, was unusually healthy in respect to other diseases but if any one was taken sick with anything else all diseases terminated in this.

But first a high fever in the head, and redness and inflamation of the eyes, without any previous warning and without any apparent cause seized upon others who were in good health, and internally the throat and tongue immediately became bloody, and disagreeable and fetid breath was emitted; after these symptoms, sneezing and hoarseness set in, and when not long after it descended into the breast there was pain with a violent cough; and when it fixed itself in the stomach it caused nausea, and what is called by the physicians discharges of bile followed, and these with great pain.

Also an ineffectual retching fell upon the most of them, bringing on violent spasms, ceasing immediately with some, but continuing much longer with others.

And externally the body was not very hot to one touching it, neither pallid, but redish, livid, and broken out with small pimples and ulcers; but internally it burned to such a degree that neither could the weight of very thin garments even of linnen be borne, neither anything else than being naked, and they would most gladly have thrown themselves into cold water. And many of those who were neglected, seized with an unquenchable thirst threw themselves into cisterns. But a greater or less amount of water was all the same.

And a restlessness and wakefulness lay upon them all the time. And as long as the disease was at its height the body did not languish, but held out against pain beyond expectation, so that the most of them either died of the fever within, on the ninth or seventh day, having still some strength, or if they escaped this crisis, the disease descending into the bowels, and a severe ulceration taking place, and at the same time a violent diarrhœa attacking them, many, on account of this, afterwards died of weakness.

For the disease went through the whole body, begining from above, being seated in the head and if any one survived out of the great dangers, the seizure of the extremities left is mark there.

For it seized upon the hands and feet, and extremities generally, and many escaped deprived of these, but there were those also deprived even of their eyes. But a forgetfulness of all things alike, seized upon some immediately after they recovered, and they neither knew themselves nor their friends.

For the kind of the disease, exceeding description, and in other respects more grievous than human nature can bear, in the following way most of all showed itself to be something more than ordinary; for many corpses being unburied such birds and beasts as are wont to feed upon them, either did not come near them, or having tasted them died.

But a proof of this, was the evident scarcity of such birds, and they were not seen, either around the corpses, or in any other place; but the dogs especially furnished a proof of it, on account of being domestic animals.

Therefore (to pass by many other things of an unusual nature, as it happened to each individual somewhat differently) such was the disease in its general aspect. And none of the usual diseases were prevalent at that time; but if any of them did attack any one, it terminated in this.

But they died, some for want of care, but others receiving every attention. But we may say that there was no remedy which could be depended upon to benefit those using it; for that which was a benefit to one was an injury to another.

But no constitution either strong or weak was sufficient to bear up against it, but it destroyed all alike, even those who were waited upon with the utmost care.

But the most alarming circumstance of all, was the dejection which came on when any one perceived that he was sick with it, for, considering their case hopeless, they immediately gave them-

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and, filled with infection from taking care of one an other, they died like sheep. And this‡ occasioned the greatest mortality.

For they either perished deserted by friends, being unwilling to go near one another for fear of the contagion, and in many houses they all died for want of some one to attend on them; or else they waited on one another and died, especially those who made some pretensions to virtue; for, in attending upon their friends from a sense of shame, they neglected themselvs, since even those of the same family were at last wearied out with the groans of the dying, being overcome by so much distress.

Nevertheless those who had recovered had the more compassion for the sick and dying, because they knew by experience what the disease was, and also because they themselves were now in safety; for it did not attack the same person twice so as to kill him. And they were esteemed fortunate by the others, and they themselves in the transports of the moment had some slight hope for the future, that they would never hereafter be destroyed by any other disease.‖

But in addition to the existing distress, the resort of people from the country to the city distressed them still more, and most especially those having come in.§

For there were no houses for them to live in, but, living in suffocating huts in the hot summer season, there was mortality without any order, and dying they lay dead upon one another, and half-dead they rolled themselves in the streets, and around all the fountains on account of their eager desire for water.

Also the temples in which they had taken up quarters were full of the dead having died there; for the evil being great beyond endurance, and men not knowing what was to become of them, they had but little regard for temples and sacred things.

Also all the customs which they formerly observed concerning funerals were violated, but they buried as each was able.

And many resorted to shameless burials, from a scarcity of the necessary means, on account of so many of their friends having already died; for some, anticipating those raising funeral piles, having laid their own dead on the pile, set fire to it, but others having thrown the dead which they bore on top of an other corpse burning went away.

In other respects also, the pestilence first gave rise to acts of wickedness in the city, to the greatest extent. And any one lightly dared to commit those deeds which they had formerly committed in secret for pleasure, seeing the rapid change, both of those who were rich and who died suddenly, and of those who, being formerly possessed of nothing, immediately had the property of the wealthy who had died. So that they thought it proper to make for themselves speedy enjoyment for present gratification, considering their bodies and their property alike short-lived.

And no one was zealous to labor for that which was considered honorable, thinking it uncertain whether he would live to enjoy it; but whatever was now pleasant, and every way advantageous for present enjoyment, was considered honorable and profitable.

But no fear of gods or law of men restrained crime, men condemning religion, from seeing all perish alike, both those who worshiped and those who did not, but none of those committing crime expected to live until there would be a court to punish them, but, expecting that a much more dreadful sentence, having been pronounced against them, now hung over them, they thought it proper to enjoy something of life before it fell upon them.

The Athenians, having met with much suffering were distressed, men dying within the city, and the country being ravaged without.

* When the Greeks spoke of the king, they always meant the king of Persia.

† The Piræus was the lower part of Athens, next to the sea.

‡ i e The contagious nature of the disease.

‖ That they would outlive every disease and die of old age.

§ The country people removed into the city as soon as they heard of the approach of the Lacedæmonians.

EVIDENCES OF CHRISTIANITY. No. 1.

BY PROF. GALE,

AT THE REQUEST OF THE EDITORS.

CHRISTIANITY as you are aware has been assailed by powerful enemies, and weapons of every sort. Attention to the evidences upon which it is based is of the greatest practical importance, and very properly therefore finds a place among the studies of a liberal education. The masses in christian countries acquiesce for the most part in the truth that God has made a revelation of himself to man and that this revelation is to be found only in what we term the Sacred Scriptures. This belief is to a very great extent the result of public sentiment, and a reverence for parental teaching, rather than from an examination of the evidences upon which it is founded.

This fact together with the native depravity of man, and the suggestions, or sophistry of scepti-

der hold which religion has on multitudes. The true believer does not rely so much upon the *external* evidences of his faith as upon the *internal*, the doctrines, precepts and promises of the Scripture that meet his case, call forth his devotion, controll his actions, and inspire him with hope. Yet he is not aware how much his own faith is aided often by evidence derived from historic facts, which have been settled to the satisfaction of christians in general, or been the subject of his personal examination. In the hour of darkness and temptation to disbelieve, he will find it contributing immensely to his relief to fall back upon the historic evidence which so firmly supports the christian fabric. This kind of testimony, viz, that of the testimony of miracles wrought, borne by faithful witnesses who testified to what they had seen was that which Christ gave to the enquiry of his forerunner. Art thou he that, should come, or look we for another? Go tell John, said he, what things ye have seen and heard.

It is not for our own satisfaction merely that we study the evidences of our religion, it is that we may be able to silence the cavils of sceptics and satisfy honest minds enquiring on a subject more momentous than any other in the range of mere human science. Thus much for the propriety and importance of the study.

Doct. Paley remarks that it is generally conceded that a revelation was necessary. If it be *generally* admitted it is by no means *universally* admitted. The doctrine has been impugned by men of gifted intellect, and who wielded a vigorous pen. Europe and our father-land during the last century furnished many such men.—Men of similar views in our own country have proclaimed their sentiments, but they were the mere echo of foreign words, having no originality but the coarse and profane manner in which they were set forth. Lord Herbert and Doct. Tindal were leading spirits among English sceptics The former declares that 'God has imprinted upon the minds of all men the main principles of religion and morality,' the latter that 'there is a clear light shining into the minds of all men universally discovering to them whatever is necessary for them to know and practice and which cannot be made clearer by any extraordinary, external revelation.' It would be foreign to our purpose to attempt at large a refutation of these unfounded doctrines. The subject of miracles is the one which claims our special attention, and the necessity of a revelation we shall briefly notice as it bears upon that subject. Miracles, as Doct. Paley justly remarks, must stand or fall by their own evidence. They must of themselves have indubitable marks of truth, still the necessity of a divine revelation has an important bearing upon the subject of miracles. To suppose that miracles would be wrought to confirm a revelation that was not needed or that God would make such a revelation is not reasonable. This is the view which Mr. Hume gives of the matter to weaken their force and throw suspicion on their reality. The necessity of a revelation arises from the fact that man is a religious being, worship is the spontaneous act of the heart of all intelligent beings. It is natural to venerate whatever is considered as sacred, to love whatever is lovely, and to be grateful to benefactors. Ignorance and depravity may prevent the right exercise of these powers and direct them to wrong objects Where revelation has not shed its sacred light the world is filled with such perversions of the human powers. There is little else than this perversion.

The objects men are led to venerate and admire fix their moral character and condition.—The idolatry of the heathen world clearly evinces this truth.

If men are to know and honor God, if they are to be virtuous in the present and the future life, if they would know in what manner they are to discharge their obligations to their fellow-men, if they would be relieved of the anxiety they cannot but feel in relation to a future world, if they would be certified that death is not a sleep which knows no waking how can they be informed without a revelation. Man posesses no such powers as infidels ascribe to him. The heavens which display the glory of God did not keep men from the ignorance, degradation and idolatry into which they have universally fallen, nor lead even their wise men back to virtue and truth. Even divine teaching before and after the flood was soon forgotten, and men wandered farther and farther into the labyrinths of error.

The researches of the greatest minds on moral subjects when revelation has not guided them, reveal only the impotency of human powers. Of the moral attributes of God they could say but little correctly, and of his natural perfections they were almost as much in the dark. On the subject of creation and providence and even the divine unity their wisest men were in doubt.—Their worship was divided among an almost countless number of greater and subordinate deities whose characters were well represented by the disgusting forms in which they were worshiped. In regard to morals, as it might be expected from such ignorance and polluting systems of re-

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ligious worship, they were in a condition equally deplorable, and a graphic and painful description of their moral state given by the pen of inspiration in the epistle to the Romans, familliar to all readers of the Bible, is fully confirmed by all that can be gathered of their history from other sources. Is it not reasonable, is it not in harmony with our conceptions of the goodness of God that he should interpose for the relief of our race, and not only bring life and immortality to light as he has done in the gospel, but make known the rules by which we should be governed in all that pertains to the present and the future state? If a revelation such as has been described should be made how could it be authenticated without miracles?

TO THE POLAR STAR.

BY PRESIDENT BLANCHARD.

I.

Sweet Cynosure! Far fix'd in spotless fields
Of Northern ether, thou hast ever hung,
While hands and harps that hymn'd thee long unstrung
Hath felt time's grasp, and 'neath the scythe he wields
Have sought their dust original, and lie
Frail subjects of the sentence "thou shalt die."

II.

Still thou surviv'st; lone star!—still swim'st sublime,
High o'er the regions of the polar night;
And by thy steady beams as cold as bright,
Thou seem'st a way-mark to the sons of time;
As thou didst rest secure above the change,
That wheels and trembles through creation's range.

III.

Say:—Wert thou present when the morning stars
First sang their Maker? Or didst thou begin
Thy kindly office when obscured by sin
Thy sister spheres shone dimly; and the jars
Of discord boomed in hateful thunders through
Their orbits bedded in eternal blue?

IV.

I cease to question:—Oh! I envy thee,
Thy home, the wide expanded north:—thy throne,
Boreal light coruscant!—thou, alone,
Robed in the mantle of sublimity;
Viewst busy worlds all wilder'd and deranged;
Thyself unchanging ever and unchanged.

V.

Emblem of truth, of virtue and of love;
Though oft obscured by that unearthly light,
Which darts wild beauty o'er the clouds of night;
Unmoved, unmingled, from thy dome above,
Thy silver rays in pure irradiance glow
As all unconscious of the mists below.

IV.

Nor dost thou shine in vain. While far at sea
The storm-beat sailor, toss'd without a guide,
Oft flings his treach'rous compass to the tide,
And trusts himself to Providence and thee.
By thy true light the proud ship rights again,
Luffs to the gale and stems the rugged main,

VII.

Sweet star, farewell!—If soon this heart should lie
All cold and icy, as the northern wild
Which first imbibes thy ray;—thou who beguil'd
My life's lone thoughts, shine o'er me when I die,
And from the fitful gloom of darkness save
The form that nightly sits in sorrow by my grave.

Mythology of the Ancients.

Among the nations of antiquity, before printing came into general use, tradition was the common mode of preserving the history of remarkable events. Many circumstances were combined to give these traditions a fabulous character.—The love of the marvelous; a natural tendency to express ideas to which no words have been appropriated, by allegorical and symbolical images; and a fondness in men to eulogise and exaggerate the exploits of ancestors, all conspire to give early tradition a fabulous character, and to load history and fact with such a mass of fiction that it is almost impossible to distinguish between the true and the false.

Traditions of this sort, the Greeks called *mythi*, fables, and the narration or explication of them *mythologia*, mythology. The term mythology is now used to denote fables and traditions, particularly among the Greeks and Romans, concerning gods, demigods their pretended origin, their actions, names, attributes, ordinances, offices, and worship.

To the ancients, mythological narratives were closely connected with religion and national history; they formed, indeed, a part of them. To us, viewing them philosophically, they are only monuments of the state and culture of the human mind, and they exhibit the reflections of men, guided by imagination, upon nature and deity

Men, in ancient times, worshipped gods created after their own depraved imaginations,—gods who committed such abominable deeds that men, who, living in an enlightened or even civilized age, would do such things, would be looked upon as little better than demons. They recognized as gods, animals, reptiles, and even plants. They did not blush to bow with humiliating reverence,

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before an adulterous Mars, a prostitute Venus, or an incestuous Jupiter, blackened by every sort of crime, and fit, for that reason, to be chief among the gods.

No wonder, then, that men who worshipped gods that are represented as committing acts so base, so atrocious and so shocking to humanity itself, should live and act as those did who lived before the pure, peaceable and soul-ennobling truths of Christianity were spread abroad.

Here, then, we may see the blessed effects of the gospel upon the minds of men. What effect did the teachings of the wisest heathen Philosophers have upon men, but to make them more degraded? Christ's teachings obeyed, elevate the mind, purify the heart, and dispell superstition from the breast. How much, then, are we indebted to Christ and his Apostles, who have rescued us from the power of darkness, and brought us into the wonderful light of the gospel.

S. R.

Reminiscence of John Quincy Adams.

The following article from a Massachusetts paper of 1848 we insert, hoping it may prove interesting to students *here*. It was written soon after an ascent of Mount Popocatapetl by a company of Americans. C.

"The name of 'Popocatapetl' reminds us of a little circumstance connected with John Quincy Adams, which is worth reading whether it ever appeared in print or not. The oddity of introducing such an outlandish word into English rhyme, impressed us so strongly that the recurrence of the name, thus prominently, brought the incident freshly to memory.

A few years ago there was a Freshman at Cambridge, (since not unknown to fame as a Locofoco New Hampshire politician,) who posessed a strong desire to obtain the autographs of the distinguished men of the time. He was accordingly, in the habit of addressing them and requesting specimens of their hand-writing. Among others to whom he applied was the venerable J. Q. Adams, who, with his ever ready interest in the young and never failing kindness of heart, sent the following characteristic reply. Copies were freely distributed among the students at the time, but we do not remember that the letter was ever published, although it may have been. It was as follows:—

(COPY.)

To ——— ———, of Concord, New Hampshire; a Freshman at Harvard University, Cambridge, Mass.

WASHINGTON, 5 May, 1836.

Fellow Student of Harvard—

I cannot furnish you with the autograph of any great man. But such as I have to give is at your service. I send you a pharaphrase of one half of Horace's Ode* of the first Book; and if you think there is anything in it, of the incomparable beauty of the Original, I invite you, as a volunteer classical exercise, to send me a similar version of the other half of the same Ode, in the same measure.

MY FRIEND.

The man in virtue's garb arrayed,
Of Christian truth, a liver,
Needs not the sharp Toledo blade,
Nor venom-freighted quiver,
What though he wend his toilsome way
O'er regions wild and weary—
Through Zahra's burning desert stray,
Or Asia's jungles dreary:—

What though he plough the billowy deep,
By lunar light or solar;
Meet the resistless Simoon's sweep,
Or Iceberg circumpolar:
In bog or quagmire, deep, and dank,
His foot shall never settle;
He mounts the summit of Mount Blanc.
Or Popocatapetl.

On Chimborazo's breathless height
He treads o'er burning lava,
Or snuffs the Bohon Upas blight,
The dreadful plant of Java.
Through every peril he shall pass,
By virtue's shield protected;
And still by Truth's unerring glass
His feet shall be directed.

Else, wherefore was it, Tuesday last,
While strolling down the valley,
Defenceless, musing as I pass'd
A Canzonet to Sally,
A wolf, with famine-sharpened snout,
Forth from the thicket bounded;
I clasp'd my hands, and raised a shout—
He heard, and fled, confounded?

Cætera desunt.

Farewell! your elder brother in our Alma Mater.

*To Aristius Fuscus, being the twenty-second Ode.

IMMORTALITY.

Why! O, my soul longest thou after immortality? Cannot this brief existence suffice?

The desire to live after death seems to be implanted in the breast of every nation and tongue. It dwells equally among the wild natives of our own western prairies, and the idolatrous and superstitious inhabitants of India. Each hopes to live in a world more pure, more perfect than this. Each expects to realize the climax of human happiness. Poets and Philosophers may spend their lives in endeavoring to show that there is no God, and that man lives like the brute, but to die—and still the great mass of mankind will have their temples of worship, their shrines of prayer, and their Heaven in view. How came man here? Was it to spend three score years and ten, then dew-like pass away? Every thing was made to carry out some great end—the grass

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to beautify the earth and nourish her flocks. If man was not immortal, what great purpose could he accomplish? One generation would succeed another in dull monotomy, and the grand scheme of human creation would prove a failure. The little child, as it roams in its mother's garden at twilight hour, oft points the stars as they twinkle like new lighted candles in the vaulted sky, and prattles, how she would love to make one of them her home, thus showing that the mind is not contented with the things of earth, but looks forward for a better. Man cannot endure the thought of an eternal death—it chills and appalls the stoutest heart. There may have been persons—aye, there has been, who could lay and die like an ox, without a hope of a future existence—yet their names are only mentioned, with that feeling which accompanies the tale of some dreadful monster, that breeds destruction and death wherever it goes. But, to the christian especially, how cheering is the hope of immortality. Life, to him, has been a path along which roses have bloomed between briars and thorns, and as his end approaches, and the forms of departed ones flit softly by him, giving warning that he shall join their number, like a long lost son returning to his father's fire side, he casts one lingering look at the fading things of earth and journies to the spirit land. Thus dies the man, who, believes that life is a flower that only buds here, but blooms in another clime, and compared to him who never expects to live after this short life is o'er, how sublime and magnificent the one, how insignificant and puerile the other. This world is so full of cares and vexations, sorrows and disappointment, that he who sets afloat his barque on her stormy sea, ere his locks are tinged with the frosts of many autumnal years longs to be removed to that bright sphere, where the way-worn traveler finds a rest so pleasant and so full of enjoyment, that no earth born charm can allure him back. Ah, Immortality! without thee how comfortless would this world be. Oh! never could man think of straying here without thee to illumine his path. When troubles encompass him and disappointed hopes fall thick and fast, thou, like a winged messenger of peace, guidest his way and makest him resigned to his lot. Oh, man! think not thy soul is perishable. Thou hast lost thy Eden perfection here, but thou canst regain it in another; for methinks I see inscribed on Nature's Sign Post,

This earth is not man's lasting home,
But eternity, there to roam,
With God, angels or devils damn'd,
While earth in midnight darkness stand,
Till Heavens sun wax old and wanes,
Hope flutters, dies, and Chaos reigns.

FLORIO.

Quintus Horatius Flaccus.

"NON OMNIS MORIAR."—ODE 24. LIB. 3.

Glory to Horace, the jolly old Epicure!
Deep in our hearts lies his fun-loving song;
For conceit or the *blues* was there ever a better cure?
To whom then does glory more justly belong?

Till the Satires of Horace "the fools" most conceitedly,
Published their folly and thought it O. K.
When they saw themselves painted so well and repeatedly,
It flattered them so that they live to this day.

A cunning old rogue was he, somewhat like Solomon,
Eating and drinking the best of the earth,
And then with his belly full called the world hollow, an
Article costing some more than its worth.

The merry old chip took a trip to Brundusium
And hit on the hip the odd things that he saw,
The canal and the mule and the kitchen where you see him
Hard gnawing a blackbird to fill up his maw.

His plump little body sat easily anywhere,
While Fortune he met with a heart of true grit.
For her smile or her frown he did'nt a penny care,
But forced her to terms by a stroke of his wit.

So glory to Horace, the jolly old oddity!
Honored for aye for his jokes and his verse;
They shall be, while the world stands, a staple commodity,
Bought with the wealth of the heart, not the purse.

Knox College, Ill. P. Q.

"We do not quarrel with books for having *no* religion, but for having a *false* religion.

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EDITOR'S TABLE.

THE KNOXIANA

Is published monthly, at the Office of the News-Letter, Galesburg, Knox Co., Ills., under the direction of the "Knoxiana Publication Company," of Knox College.

Four gentlemen, one from each of the College classes, are elected to edit the first three nuumbers: editors for the first six months succeeding commencement next, to be chosen at the Company's semi-annual meeting.

Measures are taken to secure the paper for one year, at least. Its existence after that time, will depend on circumstances.

TERMS:—One Dollar per year. All communications for this work must be addressed, post-paid, to "THE KNOXIANA," Galesburg, Ills.

TO OUR READERS.

In August last, the first number of our periodical was issued, but, under rather unfavorable prospects for continuing the work. Pecuniary embarrassments, occasioned, perhaps, by that want of co-operation so necessary to maintain a journal like this, has compelled us to wait for a season, till a more permanent association for conducting the work, could be established. Such an association, we think, has, at last, been formed; and, under present auspices, we continue our journal, which, we flatter ourselve, rests, now upon a permanent basis.

As the title of our periodical may occasion inquiry among some that may receive this, who did not see the first number, we will say, for their benefit, in the substance of our "Salutatory" upon that point, that the word "Knoxiana" is simply a HOME-MADE LATIN noun, meaning, literary, *matters and things about Knox College.*

In continuing this enterprize, we shall endeavor to keep in view, what, at least, we think should be the primary object of publications issued at seats of learning like ours; viz: the desire to cultivate literary excellence among students. To do this, by affording them a public vehicle of thought, and thus giving them an adeqate stimulus for the development of their latent mental powers, is, of course, our highest object. In this remark, however, we would not be understood as implying that we have no farther object in view, than simply our own mental improvement; on the contrary we earnestly desire, and shall as earnestly strive, to benefit ALL who feel disposed to give our production a perusal, by rendering our journal an agreeable companion for their leisure hours. And, though we are aware that in point of artistical excellence we may not equal our Eastern cotemporaries, for want of their typographical conveniences, we humbly hope to compare favorably with Western journals in this respect, and, in point of intellectual ability, shall endeavor to make the work inferior to none.

It will be seen, that some articles are admitted into this number, not expressly written for the work. Our apology for this is, the want of sufficient time to obtain contributions from those whom we expect will write. To our patrons who have so generously tendered us their subscriptions, we owe the warmest acknowledgements.

And, finally, we expect from our bretheren of the Press as much of a congratulation as they are pleased to grant us, in consideration of an attempt to sustain a journal that shall be independent in the discussion of whatever relates to the intellectual and moral benefit of man. C.

NOTE.—After the above article was in type it was discovered that we could not furnish all our subscribers with a copy of our first number. From this and other considerations the proprietors have concluded to call *this* the first number.

Our Motto.

The change of motto in this number, has been made by editorial agreement. We do not desire to cast any reflections on those who adopted the former one, but we think the present one preferable.

We trust our brethren of the literary societies will endeavor to make their contributions, as much as possible, conform to its sentiment.—Send them in—as fast and as many as possible for the June number.

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To Our Contributors.

We invite those included in the following resolution to contribute to our columns.

Resolved,—That the Faculty, Alumni, and Undergraduates of Knox College, together with the students of the Male and Female departments of the Academy connected therewith, be requested to contribute to the Knoxiana.

And under the following clause of our constitution, we feel ourselves both at liberty and called upon as Editors to add a few words of advice.—The clause of our constitution reads as follows: "The Editors shall alone be responsible for the character of the Pamphlet and shall have the sole direction of it." And first, we do not expect to make our journal a flower-garden, *for all are not bees*, nor do we intend to make it a barren moor, for all are not mountain-goats who feed only on dry and stunted herbage, our endeavor shall be to make it (the useful and agreeable) so far as in us lies. Our object is not to free our readers minds from thinking, but to present such subjects and in such a manner as to give our readers the mountain tops of the subject, while they themselves may supply the vales between; for we believe that papers, books or journals should not supply the place of thought and reflection, but stimulate to both.

There is no man or woman without thought-forms, which if communicated in his or her natural style will interest and instruct some one, and perhaps be the means of alleviating some one's sufferings. There is an electrical sympathy which exists between mind conversing with mind, which is irresistible and far better felt than described; this is what we wish to bring to bear on the minds of our subscribers, so that if we have useful and practical thoughts on any of the subjects which come within range of our discussions, they may have the benefit of them. Let each then, in order to make him or herself understood, use good, plain English words, and let the style be energetic and lively with all the freshness of Spring, mingled with warm and powerful Summer sunshine, mellowed by the richness of Autum, with the keenness of Winter.

Let the composition be written in a plain, legible hand, so that the Editors may not have to copy it, nor the printer, by being unable to read it, have to supply very frequently a better copy from his own imagination rather than *lose his eyes*.

We would say then to the proprietors of the Knoxiana, we wish you to do your duty, which is to write for your paper as you agreed to do when you elected us to be your editors. To all whom the invitation in our resolution includes, we would say lend us a *hand*, but especially wo'd we say, lend us your *thoughts*. We would say to our young friends who may favor us with their contributions, do not write long, prosy articles in which ideas are like "angels visits."—do not try to say every thing that can be said on the subject, but that which will be the most useful and interesting, for we pledge you our word *no other shall enter*. F.

☞The second quarterly meeting of the "Gnothautii" of Knox College was held on Tuesday evening, the 15th ult. The exercises were as follows:

1. Oration, by A. McNaughton, Burlington, Iowa. Subject,—"The North American Indians, their character, their destiny."

2. Debate. Subject,—"Resolved; That the Homestead Exemption Bill, to the amount of $500, should be passed by all the States."

Affirmative.—C. H. Gower, Iowa City, Iowa, and P. Fenity, Galesburg, Ill.

Negative.—D. R. Clendennin, Lancaster, Pa., and A. M. Craig, Canton, Ill.

3. Poem, by J. Avery, New Milford, Pa. Subject—"Right."

4. Oration, by M. L. Comstock, Burlington, Iowa Subject—"The Anglo Saxon Language."

The exercises were interspersed with music from the Band, which together with the pleasantness of the evening, contributed much to make the exhibition interesting.

As to the debate, the Affirmative contended that, while the passage of this bill would injure *no* man, it would benefit the poor and industrious,—that it would effectually stop the swindling practice of transferring property to avoid paying debts—that it would stimulate to virtuous industry—that since nations are communities composed of all their citizens, it would add to national wealth and happiness—that since its object would be to protect a home for every man which could not be wrested from him by law, $500 would be sufficient to answer all the ends which the bill pretends to accomplish, &c.

The Negative replied, that such a law would have a tendency to defraud the creditor out of his just dues—that it would have a demoralizing influence upon the community—that it would benefit the rich and speculating classes rather than the poor, &c.

Modesty forbids that we should say anything as to the *merit* of the exercises except that, in most of them, the audience appeared much interested. S

THE KNOXIANA.

VOLUME I. GALESBURG, ILLINOIS, JUNE, 1851. NUMBER 2.

HORÆ ACADEMICÆ.

CACOETHES LOQUENDI.

AN ESSAY READ IN THE MORNING EXERCISES JANUARY 14th, 1851,

BY E. S. WILLCOX.

Ill goes the time when it is all the rage
To act the orator, and mount the stage,
Self to display, and with it, want of sense,
And choke our ears with empty eloquence.
If he who proves by wind, and words and sweat,
His upper story has some rooms "to let,"
Shall still persuade us with his smile and frown,
And win fair favor from the admiring town—
Sure all will thank me should my eager pen
Draw the dear likeness e'er he speaks again.
If you sir, think you are allowed to prate
From six o'clock till after half-past eight,
And like a forward, half-grown pup, repeat
Your same old bark at every man you meet,
Till out of patience, and without relief,
He wishes himself dead, or else born deaf—
Shall we from too much modesty forbear,
And hesitate when you and "*Flunkies*' dare?
Stand back, dear sir, our time has come at last,
We've got the sinners, and we'll hold them fast!

In every scene of life, at home and school,
See *Junior Cicero*, both ape and fool!
His mother noticed, e'er the lad was six,
What strength of lungs he had, what lawyer's tricks,
And vowed, like Samuel's mother, in her heart,
Her *interesting son* to 'set apart.'
At school, he wears his hat tipped on his head,
Turns up his collar, and begins to spread,
Opens his jaws and labors loud and long,
And Sampson's jaw-bone was not half so strong.
Never such genius blessed the world before!
So thinks the tyro, and—a little more.
His mother praised him, for the dear old creature
Had always said, one son should be a preacher—
Little cared he, it suited well his bent
To be a preacher or a president,
And so, a little to anticipate
The future fame of '*Cicero the Great*,'
He wore a scowl, looked dignified and grave,
Bought him a razor and began to shave.
Next he began to think what he should do,
Pondering what soil his genius sprouting through
Should thence expand, a tree sublime and rare,
Shade for the beasts—roost for the fowls of air
Upon reflection he resolved to wait
A year or two, before he came out 'Great,'
With *humble* start into the lofty rise
And not confound the world in its surprise;
For he could wait awhile, though full of hope,
And sometime else be president or pope.
The Law and Preaching with each other vie
To gain the talents of this prodigy;
Each seems appropriate to his soaring mind,
And each requires a good supply of wind.
Once in the law, his genius should break through
The poor restraints that common lawyers knew,
Where they are mired, he'd run—soar when they creep,
At one bold effort mount Fame's slippery steep,
And sit on that serene and sunny height
Envied of all, and modest as moonlight.
But Blackstone, Kent, and Coke stand in his way,
They must be read, omit what else he may,
And Genius such as his was never made
To lift its trowsers and through folios wade,
When without study, or a lie he might
Become a preacher in a single night.

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So he decides, a preacher he will be;
And none can sing a psalm so high as he!

Oh, Harp of Judah! once divinely swept,
How did thy echo wake our hopes that slept,
From earth and time bear our glad souls away
Forever blessed in Heaven's eternal day!
Yet can it be that fools shall strike thy strings
And dare to desecrate immortal things?
Shall boys exhort and Freshmen dare to preach
The awful Word our dear Lord came to teach?

Behold the preacher in that sacred place
Where Truth descends with a celestial grace,
Descends not now but turns away and grieves
At their poor folly whom she sadly leaves.
What are his thoughts it is not mine to tell—
His theme is—Woe! Despair! and Smoke of Hell!
Horrors like these inspire a kindred zest
And try his genius by its surest test.
His hair goes mad—his fingers clutch the air,
He beats the desk—his eye-balls roll and stare—
'Hail Horrors, Hail!' The mighty bung is loose,
The barrel's burst, and out comes all the juice!
Yet long he roars, with voice more loud, more shrill,
Like thunder now—now like a coffee-mill.
From such a scene, disgusted, let us flee,
Look o'er the world, and see what we can see.

In every puddle some grey goose will dabble,
On every subject some poor fool will gabble!
Graham, grown rich by lecturing on meat,
Lives like a prince with good roast beef to eat—
In Tupper's head, while lounging at his ease,
Proverbs are born like maggots in old cheese.
And loafers, poor and lazy as they all are,
Turn lecturers to raise the "Almighty Dollar."

See '*Cato Leges*' famous in the law,
Digesting Digests with enormous maw;
There must be suits, he thinks, for fools will sue,
And *ergo*, lawyers, such sweet work to do.
Such is the logic which he makes a screen
To shield himself in what he knows is mean.
A lawyer is at best a dry *contraction*,
Meant for a man, but *made* a vulgar fraction.
With no thought else but suits and legal plunder,
To wield Law's sword, but stand himself from under.
There is no creature—this you will agree to,
From old Beelzebub to a mosquito,
More keen, or ready than your legal giant
To make a speech, or bleed a foolish client.
In politics how many fools aspire
To make a speech, no matter whom they tire!
Office to gain! What torrents of self praise
On caucus nights and on election days!
The candidate once mounted on a chair—
One hand in pocket, and one in his hair,
Applauds 'Our Country,' boasts how he did go
To fight her battles brave in Mexico—
Relates a wound he got at Monterey,
But does not tell how fast he ran that day.
And as for principles he's true as you be,
Goes in for Liberty, Free Trade and Cuba.
It is enough, none ask for more than that,
What better proof of a true democrat!
If it be true, as 'Sol,' the Preacher said,
'*A living dog excels a lion dead*,'
These long-eared people who can loudly bray
Are smarter than Dan Webster—turned to Clay.

As the coarse seine entraps the Shovel-Fish
And Gar, the very kinds men no not wish,
So does a college catch its share of asses,
Some black, some brown, and some as green as grass is.
Here is the soil where future greatness sprouts,
Where Genius casts its clinging cradle-clouts,
Attempts to soar, before it knows to crawl,
And turns a summerset, and that is—all.
Oh, what a pity 'tis that so much wind
As college students uselessly expend,
To some advantage might not be laid out
In turning wheels instead of heads about!
One night a week the Geniuses allot
To practice wind and thunder and what not,
But such a little gives the itch for more,
So mill-dams swell until Niagaras roar.
At anniversaries and quarterlies
Freshmen and Sophamores awe our wondering eyes,
And who is fitter than a college student
To tell what's what, what's good, what's prudent?
Or who can look so dignified as they
Who on all subjects have so much to say?
And though but numb-skulls in their recitations,
Who more adroit to waste your time and patience?
If one can make a speech off-hand with ease,
And has the wind to raise a moderate breeze,
Brass in his face to make a six-quart kettle,
And sap to fill the ever tinkling mettle,
Why there's no need that he should toil and sweat
Like other students, and his genius fret;
The gift of tongues—he differs here with Paul,
Is better than the others, one and all.
If merit lies in lungs and want of brains,
How poor our chance, how useless all our pains!
For *Nature* gives to fools the lack of wit,
And strength of lungs thereby to herald it.

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Of all diseases which the mind of man
Has heard or dreamed of since the world began,
Gout, Colic, Jaundice, Blues, Hysterics, Dumps,
Measles, Small-Pox, the Cholera, or Mumps,
The most infectious and the most outrageous,
The *Itch* which holds, torments and plagues us,
Which leaves us not while waiting or while walking,
Is the too universal "*Itch of Talking!*"
The generous man who weighs his honest thought,
And speaks the wisdom his own mind hath wrought,
Modest, yet wise, though ardent, yet sincere,
Able to speak, but likewise glad to hear,
By such poor tricks disdains to seek display,
And in himself finds pleasure as he may.

Who is the man that in the troubled state,
Rises to honor and acts truly great?
Is it the one who stands up once a week
With open mouth, like barrel sprung a leak,
And burns with hot desire to talk and twaddle,
Proving one thing—that his own head is addle?
No, he it is, the man of thoughtful mien,
Whose eye-beams speak the wisdom he has seen,
Whose days of study and whose nights of toil,
Proclaim that he has gathered wisdom's spoil;
And whose calm breast enshrines immortal Truth,
Bought at the price of labor and of youth.
He does not boast the trophies he has won,
Nor spread them forth to fade beneath the sun;
But in his heart as in an ocean deep,
The wisdom he has gained prefers to keep,
Until some dark and sky-beclouded hour
Shall call it forth with beauty and with power.

He is the man to fill a nation's need,
Whose heart beats great in thought and word and deed.

Habit.

Habit may be defined that tendency to the performance of an act which supercedes volition.—It can therefore be predicated only of beings possessed of will. When we speak of the habits of animals, we perhaps give the term a wider signification, for, though possessed of will, their habits, in general, are the result of instinct. But habit is certainly never associated with inanimate things. A pendulum may move back and forth very regularly, but is not said to have a habit of swinging. The sun has not habits of punctuality, though he is never behind the time. Indeed, habit is not affirmed of our own involuntary acts. We breathe, but have not a habit of breathing. But habit is affirmed of those acts which we do apparently without volition, while we feel at the same time that we have the power to suspend their performance at pleasure; or at least that we once had power to do so. Habit then, is a tendency, the formation of which implies volition, or what is the same thing, habit is under the control of the will. And since man is accountable for every act of the will, he who excuses himself on the ground of habit, condemns himself on his own admission.

Again the certain results of actions incline the scale of character towards good or evil, and since habits are the certain results of repeated action, therefore again men are responsible for their habits. In other words, a bad habit mars the moral character, and merits punishment; a good one renders the practice of virtue easy, and brings reward. So then the man who swears because he has formed the habit of doing so, is not only guilty of breaking the commandment, but is also guilty in respect to the very thing which he brings forward in extenuation of his act.

How careful then should we be how we repeat wicked actions. We are cherishing a serpent that will wound us to the heart. We are planting a poisonous tree, the fruit of which will embitter our dying hours. On the other hand, a good habit formed will be a sun about which other actions as planets will revolve. Let good actions then be repeated that the light may grow "brighter and brighter to the perfect day." K.

For the Knoxiana.

MORAL SUPREMACY.

BY T. HARRISON.

Physical force and wealth have had their day of ascendency; intellect is now in its reign; moral supremacy is yet to come. The tokens of its near approach are thickening around us.

We understand of moral supremacy that state of society in which actions will be done because they are right, and be right not because might makes them so, but because they are in accordance with the laws of God's universe and the teaching of His revelation.

Highly cultivated and sensitive intellect seems to be the natural precursor of the reign of moral principle. Before man will come fully under the control of moral principle he must have a clear and definite understanding of it. Then the proposition to him to observe it, like the application of liquid to a porous substance, will seem to melt and mingle with his better judgment and every

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part of his higher nature and become incorporated with it. No doubt there will be an element of opposition which many times may be too strong for the other. This element can be eradicated only by christianity; but it is enough for our purpose that enlightened intellect blows away the fog and brushes away the dust and rubbish which hang around the soul and leaves it open to the clear shining of the light of truth.

It has been said that intellect is now in its reign, and we take this as one of the strongest indications of the approach of moral supremacy

Now what movements in society indicate the coming of what in our conception will be moral supremacy? There is scarcly a phase of human suffering, or even supposed suffering, which has not a society organized for its removal.—Scarcly a miserable wretch is in want in the dark alleys of our large cities who is not ferreted out and relieved. Many punishments which hitherto have been considered just are now looked upon with suspicion. This may be weakness the oozing out of morbid sentimentality, but it is a 'fault leaning to virtue's side,' and indicates clearly the returning of man to a moral state.—We have lost our balance, and, doubtless, there will be much oscillation before an equilibrium is gained.

The dark blotch of war which has so long defaced our fair earth and made her streams run blood, has already been stripped of its worse features, and its total abolition has now its great apostle and a multitude of friends. The old doctrine, that the king can do no wrong, is remembered only as a relic of the past, whilst even the truer one that "vox populi est vox Dei," is found to need modification, and must soon become the voice of God should be the voice of the people. The question of a congress of nations has many friends, though doubtless much time will elapse before matters of difference between states will be settled wholly by arbitration. The missionary spirit has grown up within the last half century and is now rapidly gaining hold in the hearts of christians.

It seems to me that these things and many other such indicate that the human heart is yielding to the control of moral truth. It is not believed that this will be effected in a day, for there are many and strong opposing tendencies, but we have the sure word that it will come, and

Lo! from the brightening orient's brow
A gleam of hope is beaming mild afar,
The day of man's redemption breaketh now,
For it has ris'n—the bright morning star.

Heroines of Ancient Profane History.

By Miss Sarah Blakely, of the Senior Class in the Female Collegiate Department of Knox College.

The worshippers of physical power have been numerous in all ages. Yet the supremacy of reason and intellect, over force, can be abundantly substantiated from the history of the past.—The ancient heroines, of whom this essay is to treat, are but a few among the numerous examples which might be adduced, even from ancient history, while modern history is replete with illustrations of the same truth.

Semiramis, one of the first heroines whose acts we find recorded by profane historians, was a native of Ascolon, a city of Syria, and wife of one of the chief officers under Ninus. Ninus was a prince of Syria, the son of Ashur, the founder of Nineveh, and great-grand-son of Noah. Semiramis is represented as a woman of uncommon courage, possessing an intellect far above the mediocrity of her own sex. She directed Ninus how to attack the citadel of Bactria, and by her means he took it. She afterwards became his wife; but he soon died and left her the government of the kingdom. Some authors relate that Semiramis, having secured the chief men of the state, and attached them to her interests by benefactions and promises, solicited the king with great importunity, to put the sovereign power into her hands for five days. He yielded to her entreaties, and was put to death by her orders during that time.

Her ambition, to immortalize her name, seemed to be almost unbounded. Nor was she at a loss with her towering intellect, to accomplish her purpose. The building of the famous Babylon, in which work she is said to have employed two millions of men, has been left on record as a memorial of her, to the end of time.

The building of this mighty city was accomplished by a woman who had not the physical power possessed by one of her servants. Yet by her genius, and the influence she exerted on mankind, resulted this mighty city. She combined usefulness with magnificence in the structures she caused to be erected; being particularly careful to have water brought by aqueducts to such places as needed it, and to make the highways easy by cutting through mountains and filling up vallies.

Her extraordinary authority over the people, and the influence of her presence, may be illustrate by an anecdote related of her. As she

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was dressing her hair one day, word was brought to her of a tumult in the city. Whereupon she went out immediately, with her hair half dressed, and did not return till the disturbance was entirely appeased. A statue was erected in memory of this action, representing her in that very attitude, which had not hindered her from flying to her duty.

She made a conquest of a greater part of Ethiopia, and as it appears, was accustomed often, to take the command of her armies herself.—Her ingenuity was displayed in the arrangement of military affairs for an expedition against India. Considering that the great strength of the Indians consisted in their great number of elephants, she caused camels to be accoutred in the form of elephants, in hope of deceiving the enemy. The Indian king having notice of her approach, sent embassadors to ask her who she was, and with what right, having never received any injury from him, she came to attack his dominions.—Tell your master, she replied, that in a little time I myself will let him know who I am. In her first battle she was successful, but in the second found the counterfeit elephants could not long sustain the shock of the real ones. Semiramis did all in her power to encourage her troops, and actually engaged in the fight herself. According to Ctesia her army consisted of 3,000,000 footmen, and 600,000 horse, beside the camels and chariots armed for war. Others think this account highly exaggerated. Soon after this expedition, discovering that her son was plotting against her, and one of her principal officers had offered him his assistance, without punishing the officer, she voluntarily abdicated the throne, put the government in the hands of her son, and withdrew from the sight of men, hoping to have divine honors paid to her. She was after her death worshipped by the Assyrians under the form of a dove. She lived 62 years, of which she reigned 42. Without commenting upon the moral nature of her acts, it is left for the candid to judge, whether what was accomplished by this strong minded woman could have been done by physical force, like that of Sampson, or the host of Xerxes even, without her mental and moral power.

Later in point of time, being only a few years before Christ, reigned the artful and cruel Cleopatra. By the will of Auletes the government of Egypt was left to her and her brother Ptolemy. Being about to be deprived of her share in the sovereignty by designing men, she went herself into Syria and Palestine, to raise troops to assert her claims by force of arms. Cæsar interfering as judge between herself and Ptolemy, by her adroitness she managed to gain an audience, and have an interview with Cæsar in person. Finding there was no means to enter the city of Alexandria without being known, she thought of this stratagem. She laid herself in the midst of a bundle of clothes. Apollodorus wrapped it up in a cloth, tied up with a thong, and in that manner carried it through the gate of the city to Cæsar's apartment, who was far from being displeased with the stratagem. By skill and address she secured the favor of Cæsar, and by his means was placed upon the throne; while her brother was only in form associated with her. When he attained the age that he was to govern for himself, she poisoned him, and remained sole queen of Egypt.

By the intellect she possessed, and the charms of her person, she was enabled to practice deceit and secure favor wherever she thought she could thereby gain her selfish ends. She knew the value of splendor, and gifts, and flatteries; of which the ill-fated Antony, whom she secured and held fast in her chains, is a striking example. It is said that he so perfectly knew her character for dissimulation, and that she was capable of the blackest crimes, that he never touched any dish at their banquets till it had been tasted, for fear that it might contain poison. Yet was he fascinated and spell-bound by her, so much so that he was turned aside from his own affairs of government, and spent much time at banquets in show and splendor. She once showed Antony at table, how easily she could have poisoned him, with all his precaution. Ambition and the love of sensual pleasure, were prominent traits in her character; and to secure her object scrupled not to betray the person for whom she professed the warmest attachment.

She possessed a heart allied to that of a demon, and loved iniquity for its own sake. Failing to secure herself against the attacks of Cæsar, who, for reasons which will not now be given, had turned against her, and disdaining to be made an ornament to his triumph, she poisoned herself by the bite of an aspic, and died in the thirty-ninth year of her age. She reigned twenty-two years.

Although there is a vast difference in the character of these two princesses, they agree in this; ambition was their ruling motive, and earthly fame their object. Semiramis while seeking to immortalize her name, sought it partly in the way of benefiting her subjects, while Cleopatra sought the throne for the means it offered to the indulgence of her demon propensities. It is well to understand that in the early ages those who

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possessed an intellect which developed itself particularly in cunning and stratagem, sufficient to sway the minds of the people, and make conquests of other nations, were considered the heroes and heroines of the age. No divine revelation was before them to give them moral precepts. No light of divine truth dawned upon their minds to teach them that he only is free whom the truth makes free, and he only is the true hero who is able to rule his own spirit.

Immediately connected with the history of these princesses, and suggested by it, is a question which is eliciting much discussion at the present time, viz—Has woman the ability to govern in state affairs, and if so, has she a right to demand a participation in the government?—The theme of woman's rights is not a new one, originating with the present age, but is as ancient as the time of Plato, who maintained in his commonwealth that women as well as men ought to be admitted into the management of public affairs, the conducting of armies and the government of states, and by necessary consequence ought to receive the same training, in relation to these affairs, as men. Whereas Aristotle and Xenophon reasoned differently on the subject. That *some* have the ability to govern, will not be denied, for the history of those we have been considering furnish testimony in the case. They governed, and that equally well with the other sex. And it would be difficult to prove that were they to receive the same mental discipline there would not be an equal proportion capable of governing. The question then remains to be solved; has she a right and ought she to exercise that right in the governmental affairs of nations? True there are men and women of cultivated minds who advocate the affirmative of this question.

But a manifest difference in physical strength implies a difference in sensibility. Nor does this difference imply inferiority in reasoning, judging, and all that pertains to the intellect. And this same sensibility, which is to her an ornament, tends to disqualify her for the bickerings of courts of justice and halls of legislation. While duties as noble, and as far-reaching in their influence, demand too much of the energies of her mind and hand, in the domestic circle, to allow her time and strength for filling the public offices of state.

But the incidents of female history which have been given prove the principle with which we set out, that is, the superiority of intellectual strength allied to physical weakness, over intellectual weakness sustained by any degree of physical strength.

Reflections on the Works of God.

BY J. H. M'CHESNEY.

Should the mind, in its excursions for the investigation of the works of creation, never wander beyond the precincts of our own planet, the exhibitions of the wisdom, skill, and benevolence of the Divine Mind are more than sufficient to fill the soul with admiration, gratitude, and wonder. All things are full of God, so that the evidences of His greatness and goodness are so numerous in earthly scenes alone, that I feel at a loss, on account of the short space allotted me, to determine from what quarter to select instances. Should man in his researches first attempt to investigate the human structure, the body, the curious habitation of the soul, the soul itself, and the mysterious union of the two, he would at once find a contrivence of infinite skill, one perfectly adapted to cause him to look up to a self existent Jehovah. Contemplate only the physical constitution of man, which falls infinitely short of the mind, and we find machinery, the mechanism of which so far surpasses all the ingenuity of man, as to suggest at once an all comprehensive Intelligence. The perfect adjustment of all its parts, many thousands of which enter into the composition of the human frames, adapting it to our wants, furnishes unmistakable evidences of design. Again the constitution and arrangement of the atmosphere must also point to the wisdom and goodness of God. It is a mixture of the two simple substances, oxygen and nitrogen gases; the former of which is the supporter of combustion and respiration; and as oxygen gas is the principal of vitality, were it extracted from the air we breathe, all the tribes of animal creation must instantly be destroyed; or if the nitrogen should be extracted, and we breathe the oxygen alone, the results would be equally destructive, though, perhaps, not so instantaneous. The heat would be so intense that it would melt the human frame, and perhaps burn the earth. Or, sho'd these substances only be slightly changed in their proportions, they would form an acid of which we should inhale enough at a few inspirations to break down the strongest constitution. This substance is so arranged that we suffer no injury from the immense weight of it that presses upon our bodies, and is perfectly transparent so as not to obstruct the light of the sun. What marks of design and wisdom then may we discover in the arrangement of this single invisible substance. But this is only one instance of an infinite number which present themselves as examples of the admiral economy of the Creator. We are too ignorant on many points to appreciate the bles-

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ings we enjoy. Investigate the sunbeam—even an imaginative and visionary mind cannot draw a picture too fanciful for the reality, hastening from yonder golden lamp, to supply us with warmth and light, at the rate of 192,000 miles in a second of time; and according to the undulatory theory of light, the most reasonable theory furnished by philosophy, the violet ray pulsates or undulates seven hundred and twenty-seven millions of times in the millionth part of a second. Human imagination is too narrow to form any just conception of such motion, too gross to investigate the properties of the subtle ether which is supposed to be the medium of light, as the atmosphere is the medium of sound. This ether is too attenuate for even the skillful chemist in his laboratory to learn any thing of its phenomena. The sunbeam contains, at least, four distinct principles, each of which is independent of the rest; heat, light, chemical action, and phosphoresence, and of each of these there may be many modifications, as the solar spectrum proves respecting light. Whatever part of the mysteries of God's creation we look into,we need our faculties enlarged, and the causes which obstruct their energies removed. There is infinity above us and infinity below. There have been seen millions of living creatures in a single drop of water, and they are supposed to possess all the necessary respiratory and digestive organs. We are unable to form any thing like a correct idea of such organisms, they are too subtle for poor finite minds to attach an idea to them. Yet we hear the sceptic and infidel saying, when we speak to them respecting the Bible and their relation to God, there are many things about the Trinity, about redemption through Christ, that they cannot understand. They say they are willing to believe so far as they can understand. O how grovelling how insulting to God! They would serve their maker, they say, if they could comprehend all his nature, every thing respecting Christ, the entire nature of sin, and the plan of redemption. Yet they can't understand the growth of a single geranium in the parlor, of a single plant in the garden, or of a blade of grass; they cant understand the principle that causes a stone to fall to the earth rather than the opposite direction; they can't understand whether the warmth they enjoy from the genial influence of the sun, comes from the sun or arises from the substances upon which the rays of the sun act. Yet they would circumscribe the great Contriver of all things by their poor dull apprehensions—they would narrow down the infinite God to their own conceptions. They boldly impugn the Almighty, reject the Son, and deny the authority of the Bible.

When we are able by the help of science to discern so much of thrilling interest in the smallest particle of created matter, and then survey our entire globe, the countless objects of interest thickly scattered over and through its enormous masses of continents and islands,oceans and seas, how justly are our conception of the Creator enlarged. And when we realize that this world is but one, and not the largest, of an extensive system of worlds revolving around the same centre, Jupiter alone being 1280 times the size of this earth and the sun itself, which may be inhabited for any thing we know, is five hundred times the size of all the planets put together, our feeble conceptions are overpowered, and with silent admiration we look up to him who spake and the worlds were created, and who has never allowed them to fall into disorder. Though the planets are at immense distances from the sun, Neptune, the newly discovered planet and the most distant being thirty-six hundred millions of miles, and would require a steam car, moving at the rate of 20 miles an hour, 40,000 years to cross its orbit, yet they have never been known to mistake their way; that unseen somewhat, known by the name of attraction, has never failed to perform its office, and allow them to stray from the sun upon which they depend for light and heat. What can it be but the unseen hand of God? But our sun and all these worlds are but as a drop to the mighty deep or a point to ubiquity compared with allGod's works. Contemplate the mechanism of the heavens, the millions of fixed stars, and each one a sun, the center of a system like ours their immense distances from us and from each other; though the distance is so great that it cannot be determined, yet it is determined to a certainty that the nearest one must be more than 20 billions of miles from the earth, and that in point of splendor it must be at least equal to two suns. Now suppose each fixed star to be the sun of a system like ours, and their number, as is by some computed, to be 100,000,000; and suppose each system like ours to contain 12 primary planets, and we have one billion two hundred millions of worlds. We are overwhelmed, our feeble conceptions are utterly overpowered with the view. And if we suppose each one of these worlds to contain the number of inhabitants that our earth does, the power of numbers fails, all calculation is baffled, and we are lost in the infinity above us. And as the author of 'Solitude Sweetened' says, if the king's honor be in the multitude of the people, what honor must belong to the King

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of kings! Is the THRONE OF GOD as pictured by Thomas Dick, too magnificent, too sublime for such a King? The glorious capital of the universe—a great central body in which are blended the glories of every other system, and around which they revolve, and as much larger than all other systems put together as our sun is larger than all the planets that revolve around it. Nay even such a throne would seem to limit God, a being of infinite perfection, who alike fills immensity.

But shall we survey the whole material universe and wonder, admire and be overpowered with a view of the works of God's hands, yet remain unmoved by the greatest of all his works, the work of Redemption? A work into which angels desire to enquire. It is the *ne plus ultra* of God's works. He could have created more worlds, but He could give nothing more than His Son.

For the Knoxiana.

The President's Grave.

BY E. S. BABBITT.

BE silent! there cometh on spirit-wings sped,
The wail of a nation in grief for the dead;
The strong and the mighty from glory and light,
Hath waned in his brightness and left us in night;
The proud eagle banners all droopingly wave,
And wild winds are hushed round the President's grave.

There's a brooding o'er sorrow that burns in the heart,
There's a moan like the tempest when summers depart,
There's a gushing of anguish unbroken and still,
As the requiem tolleth o'er valley and hill;
And the sun that rose bright o'er the free and the brave,
Is setting in gloom o'er the President's grave.

Be silent! a warrior hath lain him to rest—
A hero of battle hath yielded his crest,
A Statesman hath fallen—his counsels are o'er,
His firmness and wisdom shall guide us no more;
Let the cannon boom forth and the banners all wave,
While we level the turf o'er the President's grave.

EVIDENCES OF CHRISTIANITY.

BY PROF. GALE.—NO. 2

THAT MIRACLES are necessary to authenticate a revelation from GOD seems reasonable from the fact that this impression is very general if not universal. There is no other criterion by which we can discriminate between what is merely human and what is truly and properly divine in any action. What are called the laws of nature is a uniform mode of operation which God has established. Man may modify the action of these laws and direct them to given results—he may, in many cases, prevent their effects, by introducing other agents endowed with other properties and subject to other laws, but he cannot deprive them of their original and constituted powers. He may extinguish fire, for instance, but he cannot deprive that element of power to burn. This is the divine prerogative. A furnace seven-fold heated cannot injure men when cast into it if God wills their preservation. That they should not be injured when exposed to such a heat, could not fail, as it did not, in the case related by the prophet Daniel, to convince a heathen, or sceptic of any age or country that God had interposed to hinder the operation of a law which he had established. That the venom of the viper should have no power to hurt the man on whose hand it had fastened, as related in Acts, is a case of the same character. The curing of a man born blind by the application of clay to his eyes; the stilling of a tempest; and the raising of the dead by a simple word of command, are the certain indications of the presence of divine power. Properly speaking it is not that *men are invested with divine power* when miracles are said to be wrought by them, that is impossible in the nature of the case, it is the power of God associated with signs, or tokens, which men employ by his appointment. It is an energy put forth by him when such tokens are given. The token is adapted to call attention to the miracle and impress the fact upon the minds of beholders that GOD has commissioned the man by whom it was used.

A miracle then is a temporary change of natural laws effected by him who made them. It is a law of the planet on which we live that its diurnal revolution should be performed in a given period—according to our measurement a period of twenty-four hours. That law, as all must admit, can only be modified or superseded by him who made it, and the world it governs. In two instances only is it recorded that God has changed this law. One was when it is said that

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at the prayer of Joshua the sun stood still in the heavens and hasted not to go down for the space of a whole day. The other was in the days of Hezekiah king of Judah, "the shadow went back ten degrees upon the face of the dial of Ahaz" as an assurance that he should recover from his disease.

Whether this change was wrought by a retrograde motion of the earth upon its axes, or by a deflection of the sun's rays is not material, the returning of the shadow was to all who witnessed it, and is to all who believe the fact the unquestioned evidence of a divine interposition.

The miracles wrought by Christ and his apostles recorded in the New Testament were no less evidence that God was with them.

Miracles to authenticate a revelation from God must be of a character that admits of no doubt. They must be what are called *sensible* miracles—those made evident to the senses in a manner that admits of no illusion, or doubt.—Miracles may be real, and yet not be evident to others. Paul's being caught up, as he says, to the third heavens, and the visions of the prophets were miracles but they could not be recognized as such by others, because not seen or experienced by others. The truth of them depends upon the veracity and prophetic character of those who relate the facts.

They are sometimes so mingled with natural causes as not to be at once distinguished from them. The quails sent to supply the Israelites with food was a miracle because so declared by an inspired man who recorded the fact, and circumstances justified the belief doubtless in the minds of those who witnessed it taken in connection with other miraculous events, but they were brought there by a strong wind from a region where they are found, likely, so that the miracle could not in its nature be as plain as many others.

Miracles are not always distinguishable from what are called prodigies or wonders—remarkable and mysterious events, yet they are essentially different. the latter are the effect of natural causes, the former are wrought by the divine hand in attestation of revealed truth, or in confirmation of a divine mission. When employed for such a purpose, as has been remarked, they are so evident in themselves, or in their connections as to admit of no doubt to those who witnessed them The passage of the Red Sea by the Israelites when the water was a wall on either side, making a path for them through, was a miracle that none who witnessed it could question. Their crossing over Jordan also, when "the waters above were cut off from those below, and stood in a pile" was of the same character, the law of gravitaion or of water when undisturbed finding its own level, was known practically if not scientifically by all, and that none but God could suspend the operation of that law. They knew it to be a miracle in the sense we have explained. The miracles wrought by Christ and his apostles, such as curing the blind, the healing of the leper, the raising dead, and many others both of the Old and New Testament, were *sensible* miracles performed before the eyes of men in circumstances which admitted of no doubt.

Should sceptics of any age or country witness such events, even Mr. Hume himself, their miraculous character would not be called in question. Why should it be thought either impossible, or improbable that God should change or modify either temporarily, or even permanently, the laws of nature, as they are called, if an occasion of sufficient moment demanded it? Are they not laws of his own framing, and has he not perfect control of them? And is not, we would enquire, the revelation of divine will to man a sufficient occasion for such an interposition—a revelation which is to affect the temporal and eternal interests of men, to say nothing of his own glory? What higher end had he in creating the world, or framing the laws by which it is governed?

Miracles only can attest a divine revelation—many things revealed are from their nature above human reason, they are heavenly things, they must be received purely upon the authority of God, many are contrary to human passions and human prejudice, and would not be received if not supported by divine authority. The power of miracles is the only power with which a mortal can be clothed that will satisfy a captious unbelieving world, that he is sent by God to make known his will for their obedience. They are the proper credentials of an embassador from the court of Heaven. They cannot be disputed.—'Rabbi,' said a Jewish ruler to Jesus Christ, 'we know that thou art a teacher sent from God, for no man could do the miracles that thou doest except God be with him.'

But a question is raised how can the evidence of such facts be transmitted, or how can they be certified to those who have not seen them? How can *we* know that God ever gave such tokens of his presence and power to authenticate the teachings and facts of the Scriptures? This question would strike an unsophisticated mind as both singular and captious. What difficulty could there be in transmitting facts of this nature more than of others that we never witnessed? No

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man was present when the world was framed by the word of God, but could not the evidence of this event be transmitted? Had there been many spectators of the human race present to join the shout of angels in adoration of him who wrought those wonders, the event could not according to some, have been transmitted. No human testimony, says Mr. Hume, can prove a miracle. We will notice in our next the arguments of this celebrated sceptic, this prince of sophisters.

For the Knoxiana.

PROGRESS.—No. 1.

BY C. F. WINSHIP.

THIS is an age of PROGRESS. The history of man from the creation to the present day, fully sustains this assertion,—but when we speak of the history of man, we have reference in particular to the civilized portion of the human race.

Mankind have through all ages been divided into two distinct classes, viz—civilized and barbarian. We cannot see that there has been any progress in the barbarian or pagan portion of the human race since the creation; for there is no material difference in the description of the life, character and habits of a barbarian to day, and of one given three thousand years ago. Therefore it needs no further proof to show that there has been no improvement in the pagan world.

But we can see a difference in the description of the civilized world given thousands of years ago, and one given at the present time. We can see that the mind of man has been developing, and expanding through every generation, and is destined, in all probability, to expand so long as time shall endure.

We behold the civilized nations of the earth with steady pace advance onward and upward along the gradual ascent of a high and lofty mountain, whose summit borders on the edge of time, and around it clusters the highest degree of perfection to which the mind of man can attain in this world. We know not how near the summit our situation may be. If time is about to end, we are, as it were, upon its very pinnacle; but if time is to endure for ages to come, we behold ourselves mid-way between its base and top pressing upward with rapid pace, our minds expanding and becoming more refined until we shall reach its lofty summit, peering itself above the clouds.

But in order to ascertain our true elevation, let us look back through the records of the past down to the foot of this mountain.

There, we behold man, on account of his fall, doomed to obtain his living by the work of his hand and the sweat of his brow; for the earth yieldeth nought but briers and thorns.

Let us follow him—for he remains not stationary, but has taken up his march, and is pressing onward with the flight of time. He finds it hard to baffle the world with its thistles and thorns, with nought but his hands.

Having no implements to work with, he must invent some, and did undoubtedly invent as good ones as his means and abilities would allow.—These he continued to improve year after year.

But he was not content to work for his food and let the beasts of the forest roam at large and not work for theirs. He laid hold of the strong ox, tamed him to the yoke, and made him share his burdens. But alas! for the remaining beasts of the forest. The ox was unable to keep pace with the mind of man. The nimble sinews of the horse—the fleetness of the dromedary—the strength of the camel, with its capacity of enduring hunger and thirst, and the power of the elephant were brought to his aid. With these he rides exulting to and fro upon the face of the earth, compelling them to bear his burdens.

But in one of his rambles on emerging from a forest he suddenly finds himself on the border of a lake, he casts his eye beyond, and behold there is land. He instantly determines to reach it, but soon finds that his beasts of burden which served him so well on land, were entirely useless on water. He sees that wood will float; his ingenuity contrives a raft which will bear him over the water. This is modified into a small boat, and he considers himself master of the lake.

Yet he finds that in rowing towards the wind his progress is slow and toilsome, but in going with the wind his boat will almost go alone. He then adds a sail; he is not content to let the gentle breezes blow unobstructed over the water and fan his burning brow while tugging at the oar. No, he would rather sit and let them waft him gently on his way. This is enlarged and improved until we have the mighty ship, rearing its lofty masts on high, braving the winds and storms of the ocean.

But the winds will not blow in all directions at once, therefore he cannot go when and where he choses. His mind is again set at work to surmount this difficulty, and presently he exclaims, "I have done it!" He lays his hand upon the fiery element, the strong iron, and the vapory water, and brings them to his service. With these he sails abroad upon the mighty deep in spite of winds and waves, and flatters himself master of the ocean.

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THE HIGHER LAW.

TRANSLATED FROM THE GREEK, BY S. V. WHITE.

As this is a subject which is at present before the public, the following translation from the Greek, of a conversation said to have been held between Pericles and Alcibiades, may perhaps be interesting to some, although it took place more than two thousand years ago.

Before giving the translation it may be well to state that Pericles was at that time chief ruler at Athens, and held almost absolute power, and was likewise the uncle of Alcibiades. Alcibiades was at that time about twenty years old, and having been placed, some time previous, under the instruction of Socrates, he had learned from him the method of arguing by asking questions, and seems to have commenced the conversation more for the purpose of perplexing his uncle than any thing else.

The first definition of law; the manner of answering questions, and the conclusions which are drawn; as, also, the light manner in which the subject is dismissed, are all precisely analogous to many things which are said in regard to it at the present day.

TRANSLATION.

'Tell me, O Pericles,' said Alcibiades, 'could you teach me what is law?' 'I should suppose so, by all means,' replied Pericles. 'Teach me then, by the gods,' said Alcibiades, 'for I have heard certain persons receiving praise because they were law-abiding men, and think that one not knowing what law is, could not justly receive that praise.' 'But you desire nothing difficult, Alcibiades,' said he, 'for all these are laws, which the multitude, having met together, and approved, have passed, declaring both what is necessary, and what unnecessary to do.' 'Whether the things which they recognized it to be necessary to do, are good or bad?' asked he, 'The good things, surely, O youngster, and not the bad.' 'But if instead of the multitude, as where there is an oligarchy, a few, having met together, should have written what is necesssary to do; what is this?' 'Everything,' said Pericles, 'which the ruling power of the country, having deliberated what it is proper to do, may have enacted, is called law.' 'And if, then, a tyrant, holding sway over the country, should have written what it is necessary for the citizens to do, is this also law?' Even whatever a tyrant, bearing sway, writes, this too is called law,' said he. 'But what is violence and lawlessness, O, Pericles? is it not when the stronger, not having persuaded the weaker, but having used violence, compells him to do whatever seems right to him?' 'It seems so, to me, at least,' replied Pericles. And whatever, then, a tyrant writing, compels the citizens to do, not having persuaded them; is it lawlessness?' 'It seems so, to me,' said Pericles, 'and I *take back* what I said, that it is law, whatever a *tyrant* enacts, not having persuaded.' 'But whatever the few, not having persuaded the many, but as bearing sway, enact, should we say that this is violence, or not say so? 'Everything, whatever any one, not having persuaded another compels him to do, either by enacting laws, or othewise, seems to me to be violence, rather than law,' said Pericles. 'And whatever, then, the whole multitude, bearing rule over another part—as those having wealth, enacts, not having persuaded them, would be violence, rather than law?' 'Certainly, Alcibiades,' said Pericles, 'and when I was your age I was up to such things, for we also, then, studied and reasoned upon such things, just as you now seem to me to be doing.' 'I wish I had been with you when you were best at such things,' said Alcibiades.

BOYHOOD AND MANHOOD.

THE transition state from boy-hood to manhood, is perhaps attended with greater difficulties than any other period of a man's life. To lay aside boyish manners and boyish clothes, and to adopt the manners and clothes of men, and not only this, but to make others see and feel the change, is a task truly Herculean.

Nor is it by any means a pleasant condition, to hang by the gills a year or two, between boyhood and manhood, so that friends and acquaintances are at a loss by what title to designate him, whether by his given or *sir* name.

Those who are in this state, and especially those who imagine that they are just about through it, are made to feel very sensibly its vexations. Almost hourly does the flush of mortification and wounded pride mantle their brows, at the hearing of such salutations as—"Good morning *John*,"—"excuse me sir, I should have said *Mr. Carey*." Why really, almost a *man!*—"Well now, are you *little Bill?*" and others of a like sort.

All these things are often quite embarassing to all parties, and should the aspirant chance to be somewhat bashful or backward in asserting his rights to manhood, there is great danger that he will remain for a long time, if not forever, in the transition state.

Could some way be devised and put into operation, by which these troubles could be avoided, and the candidate for manhood at once raised to

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the wished for place, no doubt the inventor would be hailed as a public benefactor by the hosts of would-be men.

Among the Romans, the youth at a certain age were, with becoming ceremonies, habited in a robe called the "Toga Virilis," and from that time they were known and treated as men. This was a very simple but effectual way of accomplishing the transformation, and would probably do as well now as then. True it is, the candidate is obliged to throw aside the round-a-bout, the wide down turned collar, the tasseled cap and other appendages of boy-hood; and to put on the long *skirt*-coat, the stiff standing collar, wide enough, in some instances, as to materially affect the safety of the ears, the high-heeled boots, and the tall beaver, also to be able to puff a cigar, and chew his *cud* as demurely as an ox.

Yet with all this he is not always recognized as a man—there is still something wanting, and that is a *Law*, that one possessing these fixtures and accomplishments at a certain age should be, by the proper authorities, publicly pronounced a *man*, with all his rights and immunities.

Such a law is much needed, and I suggest that measures be taken immediately for the passage of such a law. But it will probably be too late to benefit most of the present candidates. Hence we must face the difficulties with a bold heart, determined to claim and maintain our rights cost what it may; and if by some happy fortune we succeed, let us not forget the poor fellows coming after. ERICK.

WHAT IS LIFE?

"Life is but a means unto an end; that end,
Beginning, mean and end, to all things, GOD."

It is a beautiful and endless mystery, a passing dream, intermingled with sad and sweet realities, and it is 'lived in deeds, not years; in thoughts, not breaths; in feelings, not in figures on a dial.' It is sometimes like the day whose morning dawns gloriously bright, rejoicing in the smiles of peaceful nature. But e'er long a tiny speck of shade is visible far away amid the ethereal blue. It extends until the entire face of the fair earth is enveloped in its sombre folds, and now may be heard the dismal voice of the impending storm. It comes; dealing destruction in its course, causing the whole world to shrink beneath the direful change. But it passes; and the golden sun-light pierces the clouds again, and smiles once more upon the world below, robing the azure fields in all their former brightness e'er the day has waned. So it is with life. The morning dawns brightly, and in childhood's hours the way is beautiful and blessed. The day wears on, and as we older grow, the storm speck rises in our horizon, and clouds obscure our sky. Still life's sunshine beams above the storm, and though we bend beneath the fury of the blast, those glorious rays will dissipate the gloom, and shed their cheerfulness again around our checkered way. It is right that it should be thus; for it is most conducive to our happiness. The bitter and the sweet must each be tasted, ere the difference is realized, and blessings rightly valued. Though those hours of sunshine are sweet and agreeable to the natural feelings, they do not strengthen the mind and purify the heart, as do the scenes endured in those dark hours, when our own utter frailty is realized, and the transitory things of life appreciated at their real value. Thus the undue attachment of the natural heart to the fading things of earth, is loosened, and the soul is turned inward, as it were, but no resting place is found, until faith beams over the whole soul, and the wearied heart reposes serenely on the love of Him who 'tempers the wind to the shorn lamb.' Thus is the soul purified and beautified; for the beauty of the soul is faith. As ideal loveliness is to the sculptor, faith is to the heart; and thus in the dark hours of life's pilgrimage below,

"Earth is in the very midst of Heaven,
And space, though empty, feels full of God."

Life has an ultimate purpose. We are not appointed to pass through this world, barely that we may live. There is an object—there is an end—there is a cause which should prompt us to vigorous action, for,

"Life has imports more inspiring
Than the fancies of our youth;
It has hopes as high as heaven,
It has labor—it has truth.
Life is real—life is earnest,
And the grave is not its goal,
"Dust thou art, to dust returnest,"
Was not spoken of the soul."

Love, labor, and religion, are what constitute life; and love to our creator, and to our fellow-beings should extend through every portion of it, for it is the element of religion. The Omnipotent, who has kindled the leading star of love in the heart, intended it should lead the soul to God, to be enstamped with his image, and adorned with his beauty and loveliness. And we should also love the things which he has created. Thus life will not pass away leaving no trace of itself, but the mind will love and bless its fellow-minds, be loved and blessed by them, and become

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an useful and honorable instrument of advancing endlessly the good of all, and in its upward progress rise to the heights where angels dwell. Why should we not awake to the true end of life, and imitate Him who hath made and loved all?

'O! the one life within us and abroad,
Which meets all motion and becomes its soul,
A light in sound, a sound-like power in light,
Rythm in all thought, and joyance everywhere,
Methinks it should have been impossible
Not to love all things, in a world so filled;
Where the breeze warbles, and the mute still air
Is music slumbering on her instrument.'

And all the creation of Him who sent his Son to die, that we might live. H.

For the Knoxiana.

"MARY."

BY P. Q.

O, MARY is the dearest name
Of all the names of women,
'Tis worth an angels form, and yet
Superlatively human.

My mother Mary—O that word
Is sacred as the altar
That lives within me, that alone,
Can make my spirit falter.

My sister Mary—she is gone,
And yet the name is dearer
Than any other earthly tone—
Than when herself was nearer.

My sweetheart Mary—little else
I dream of but of Mary,
Sweet Empress of my beating heart,
The bright entrancing fairy.

With every thought of life that word
Blends more than every other,
It is the name of all most dear,
Of sweetheart, sister, mother.

FIRST ORDINATION ON THE PACIFIC COAST. The following will be doubly interesting to many of our readers, from the fact, that the first ordination sermon delivered on the Pacific coast was preached by a graduate of Knox College.

The public exercises of the first ordination on the Pacific coast took place on the evening of the 5th of April. in the Congregational Church in Sacramento City, in the presence of a very large and attentive congregation, which plainly showed with what deep interest and feeling the solemn occasion was regarded. Reading of Scripture and introductory prayer, by Rev. T. W. Hinds, of San Francisco; sermon by Rev. J. H. WARREN, of San Francisco, Ordaining prayer and charge to the pastor, by Rev. Albert Williams, of San Francisco; charge to the people, by Rev. W. W. Brier, of Maysville; right-hand of fellowship, by Rev. S. H. Wiley, of Happy Valley; benediction, by Rev. J. A. Burton.

For the Knoxiana.

THE ÆOLIAN HARP.

BY P. ATKINSON.

With golden tints the setting sun
Gilded the village spire,
As gently on my window sill
Æolus touched his lyre.

How softly stole the lovely sound
On my enchanted ear,
Like the sweet song from heavenly bands
Of angel spirits near.

Hark—the soft tones now louder swell
Along the trembling strings,
As o'er the mead the evening breeze
The balmy oder brings.

Again it gently dies away
With soft, low, trembling sounds;
So Luna's milder beams do fade,
As Phœbus' light abounds.

'Tis gone—its plaintive tones are hushed,
Its melody is o'er,
No more it charms my list'ning ear,
Deep silence rules the hour.

But yet those softly breathing notes
In mem'ry linger still,
The strains of wild Æolus' lyre
Upon my window sill.

THE following is from the pen of the Persian poet, SADI. We think it one of the most noble specimens of heathen literature:

'The Sandal tree perfumes, when riven,
The axe that laid it low—
Let him who hopes to be forgiven,
Forgive and bless his foe.'

'ONE of the Roman philosophers said that when ever he was tempted to do wrong he imagined himself to be in the presence of CATO, and then he could overcome. How much more then can a Christian overcome temptation by imagining, or rather *remembering* that he *is in the presence* of the all-wise, omnipotent, holy and omnipresent GOD!'

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THE EDITORS' TABLE.

THE KNOXIANA.

Is published monthly, at the office of the News Letter, Galesburg, Knox Co., Ills., under the direction of the "Knoxiana Publication Company" of Knox College.

The present editors are

W. E. CALDWELL, J. G. SCOTT,
E. P. CHAMBERS, A. J. ANDERSON.

Measures have been taken to secure the paper for one year, at least. Its existence after that time, will depend on circumstances.

TERMS.—One Dollar per year. All communications for this work must be addressed, POST-PAID, to the "Knoxiana," Galesburg, Ills.

COLLEGE ITEMS.

THE annual examination of the classes of Knox College, will commence Wednesday, the 18th inst., and continue through the week. On Sunday, the 22nd., at ½ past ten A. M., the Baccalaureate Sermon will be preached by President BLANCHARD, and at ½ past one P. M., the "Galesburg Young People's Missionary Association" will be addressed by Rev. C. B. BOYNTON, of Cincinnati, or, in the event of his absence, by Rev JOHN G. FEE, of Kentucky. The examination of the Preparatory Class will take place Monday, the 23d.

The exercises of Wednesday, the 25th, will be in connection with the literary societies; viz, the Gnothautii and Adelphi. These will be addressed by ONSLOW PETERS, Esq, of Peoria. The performances of the Gnothautii will consist of two orations, a poem, a literary conference, and an address to the graduating Class. Those of the Adelphi, of three orations, a poem and a literary conference.

On Thursday, the 26th, the exercises of Commencement occur. These are, addresses by the graduates, the Masters' oration, and the conferring of degrees with the usual remarks, by the President.

It is expected the annual meeting of the Alumni will be held on this day also. They will be addressed by SOUTHWICK DAVIS, Esq., of Galesburg. The Masters' oration will be by HENRY R. SANDERSON, of the same place. C.

To our Contributors and Readers.

IN connection with what has already been said of the character of our periodical, we would add, that it will not be an advocate of any sectarian creed, nor of any political party. But *especially*, it will be its object to promote the interests of science and literature. The share of attention which is given to these subjects, compared with that which others of public import receive, is small, and confined to as few, as is the number and distance of the planets, compared with those of the fixed stars. It is impossible to estimate the difference, especially where it is so great as at the West. Here the vantage-ground has been taken, and the arena swarms with contenders for all sorts of religious doctrines, and political speculations. Men run to and fro circulating and defending their peculiar theories; while the press, with its clarion voice, is continually ringing in our ears, the discussions upon all the popular reforms of the age. But amid action and changes, the champions of literature in the New World are but just seen entering upon the lists. The cause of this, we believe, can be traced to our form of government, which tends to break down all aristocracies which have enabled scholars in the Old World, by means of rich estates entailed upon them by inheritance, to spend their time in study. For equality in education, as in other natural rights, is the final consequence of our system of national polity. When we see that the din and bustle of this world has mostly sprung from the desire of making, retaining, and enjoying monied riches, we wonder not that literature has received so little culture. In this country, which is still being settled, where socie-

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ty is yet in a state of formation, there are many immediate wants to be provided for, which require of the settlers a great portion of their time to supply. These provisions are necessary for public convenience, as well as for personal comfort. But after the wants have been satisfied, then their desires of acquiring property, and obtaining some of the luxuries of life, must receive attention; and these once gratified, a thousand more spring up; Mammon engages their whole energies, and, with a common consent, they acknowledge his sway. It is thus that the machinery of society operates here, its timbers groan, its enginery rattles and chafes, while the steam hisses at every joint, in order that it shall be made to accomplish the supreme and burning desire, of acquiring wealth.

But when this is accomplished, no law of entail now comes in securing to them and their posterity a permanent and hereditary possession of this wealth. The glittering gifts obtained from their sordid god, are liable to return quickly; a votive offering at his shrine. For success stimulates to more extensive speculations, requiring unlooked-for activity and skill to manage, in which at last all control is lost, and away, 'on viewless wings,' flies the fortune. Yet in the case where property is retained until the death of the owner, a kind of revolution follows that event, for not only does property change hands, but its very nature is altered, since it is parcelled into shares, which become smaller and smaller each time there is a distribution. In this way power and property are divided and dispersed, with a rapidity whose progress is not easily calculated. So we find there is proceeding from our democratic government, a continual tendency to break down those aristocracies that have given superior opportunities to scholars in the old world, which all the bulwarks of wealth in this country cannot save.

Now seeing this equalizing power upon property, and knowing that the ability to furnish the necessary advantages and assistance, and that the inclination to obtain an education, is measured and determined by the purse, we discover that the direct consequences will be to rise and descend from different positions to an equal standard of education. When we consider, too, the newness of this part of the world, and its unhinged state of society, we perceive the reason why the heroes of literature are just making their appearance. The arts and sciences, however, have received more attention, because their proficients receive a quicker notice and a prompter reward.

But the free and energetic form of Government, which has hitherto been a cause of delaying the progress of literature, in our country, is, we believe, becoming the mainspring of a higher and purer literature, buoyant with the spirit, and receiving its polish and refinement from the hands of a *free and educated* nation. As society gets settled, permanent endowments and donations are made for urging onward the causes of religion and education. The springs of action are for progression, and a steady spirit of enterprize reaches forward to brighter and higher fields, through which the star-lit path of literature leads, to the goal, where awaits the victor, the fresh laurel, studded and sparkling with gems gathered from those fair regions.

But in these things we all have a part to perform; and now considering how few, at the present time, are the periodicals devoted to literature, we think it becomes all literary institutions like our own, to cultivate and encourage it by means of a periodical devoted to that purpose. Such we shall endeavor to make our pamphlet, and although the effort may be feeble and insignificant, still we do not despise the day of small things, and shall look forward to the time when our successors will improve and add much to it, which will deserve well of the literary world.—We hope our contributors will send in their *literary* productions, polished and well trimmed, and if they have other essays which they wish to have published, we would say that there are all kinds of papers, the organs and advocates of all sorts of parties and religions; papers independent, and others the receptacles of every thing. But let a share of your object be, to cultivate and improve in those departments which this periodical was designed to encourage. *

TYPOGRAPHICAL ERRORS.—Since our first number was issued we have seen a few typographical errors, and have also had our attention called to them by others. The unusual amount of work in preparation for starting a new publication, is the excuse we have to offer for overlooking them. We beg the pardon of our contributors and readers for the past, and in the future will endeavor to be more careful. But one mistake we feel called upon to notice and correct, for otherwise it would reflect badly and unjustly upon the author and our institution; we refer to the meaning of the title of our pamphlet; intsead of *literary*, it should have read "*literally*, matters and things about Knox College." *

☞ THANKS to those editors who have noticed our journal. We wish you all success.

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A Word more to Contributors.

Several gentlemen, older and wiser than than ourselves, have suggested that our periodical would generally be read with far deeper interest if the names of the contributors were prefixed or annexed to their articles. Upon reflection every one will see that the suggestion is correct. The periodical will be taken by a great many, who, a short time since, were students with us, but are now engaged in the active duties of life. It will be taken by our absent friends—our fathers, our mother, our sisters, and our brothers. And who does not know that the father and mother would read an article with additional interest when they see the name of their absent child appended to it? Or a friend, when he knows that it as the production of a former associate or classmate?

Besides this, most of *us* will be absent during vacation, and we shall not know who are the contributors for the July and August numbers, unless their names are attached to their articles. In view of this, let each one apply the Golden Rule to himself; Do I desire that *others* would write their names to their productions? Yes. Well then, 'whatsoever ye would that men should do unto *you*, do ye even so to *them*, for this is the law.'

In view of these considerations, and our request, most of the contributors for the present number signed their names to their contributions. We hope their most worthy example may, hereafter, be imitated.

Finally, we trust that each and every one will consider the absolute necessity of his writing two or more articles to sustain the periodical during vacation. Especially do we solicit contributions from the Ladies Department. The literary taste which characterizes the few which we have received from that quarter, makes us the more desirous to receive others. A number of ladies of literary taste have promised, for the future to attend to our wants in this respect.

They manifested much interest in the Knoxiana, and we are satisfied that it cannot be said of *them*, with propriety, that there is "*a lack of woman's sympathy—a dearth of woman's tears.*" S

ITEMS.

The semi-annual meeting of the Central Association convened at Knoxville, on the 13th ult. The attendance was somewhat larger than usual, and the session, in many respects, an interesting one. Great unanimity seemed to prevail upon the different topics of interest before the body.

The week following, the General Association of Illinois convened in this place. A large number of ministers and delegates, some of whom were from Iowa and Wisconsin, were in attendance. The opening sermon was preached by Rev. Wm. Carter of Pittsfield, Pike County, Illinois, from Acts V. 42. The speaker gave a brief account of apostolic labors, as contrasted with modern religious efforts, designed to show that in our times, no less than during the apostolic age, God visits the nations in signal power.

The relation of slavery to the mission boards was discussed with considerable spirit; nearly all seemed decided in their opinion of the necessity of an absolute and speedy divorce of the churches from all bodies in any way connected with the system.

The state of religion in the different churches within the limits of the Association, was reported, showing an increase of membership, and a flattering prospect of religious prosperity. The next annual meeting is at Peoria, May, 1852. C.

On the 29th of last May, 37 members were dismissed from the First Presbyterian Church in this place, to form a new church. The new church was organized by the name of the Second Presbyterian Church of Galesburg.

HYMENEAL.

"The silken tie that binds two willing hearts."

Married.—In Galesburg, on the 31st of March, by Rev. F. Bascom, Mr. Wm. T. Bartle, of Carrolton, to Miss Mary H. Wilcox, eldest daughter of Henry Wilcox. In Knoxville; on the 6th ult., by the same, Mr. Charles J. Ferris, of Galesburg, to Miss Sarah Jane Lipe, of the former place. In this place, on the 15th ult., by the same, Mr. Hiram Ward, of Berwick, to Miss Chiffœnette Tompkins of Galesburg. On Sabbath evening, May 18th, by the same, Dr. A. C. Tyler, to Miss Rebecca Hammond, all of Galesburg. At Cherry Grove, Knox County, on the 19 ult., by Rev. Mr. Beard, Mr. Lemuel J. High, to Miss Sabina, daughter of John Reed, Esq.—On the 27th ult., by Rev. F. Bascom, Dr. Henry Foot, to Miss Ann E. McKee, all of Galesburg.

DIED.

"Thou hast all seasons for thine own, O, Death!"

Died.—In Petersburg, in the former part of January last, Mr. C. Wardlaw Dickey, a graduate of Knox College, and son of Rev. James Dickey, of Union Grove. In Galesburg, on the 15th ult., Caroline, wife of J. H. Clapper, and daughter of Alonzo Beswick, in the 22nd year of her age. On Sunday, April 27th, Mrs Betsey Goodell, wife of Mr. Abel Goodell, aged 65 y'rs. At the Pioneer House in Oquawka, on Monday morning, May 19, J. P. Hyde Esq., of Galesburg, in the 60th year of his age.

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THE KNOXIANA.

VOLUME I. GALESBURG, ILLINOIS, JULY, 1851. NUMBER 3.

Vocal Music as a Branch of Common Education.

BY GEORGE CHURCHILL.

"It is necessary that this art be taught in schools. A schoolmaster must be able to sing, or else I will not look upon him."—MARTIN LUTHER.

HUMAN PROGRESS has been the theme, and "Onward to Science and Art!" the cry, of the world since the time of Luther, yet where do we find the man who will speak out even as decidedly for advancement in the science and art of Music as he did? Where one is heard to advocate its claims, scores are ready to decry it as useless impracticable, and wanting in that stable character which should entitle it to a place among the sciences taught in our public schools.

Like other sciences, its first principles seem simple and easily learned; but to thoroughly understand the philosophy of musical sounds, and to follow music through all its numerous departments, is a lifetime work for men of powerful intellect.

The science of Music rests on the Mathematics, The latter is the roots and trunk of the tree, the former its foliage and flowers. Hence, to assail the one, or deny its scientific character, is also to decry the other. And far from Music being of less importance as a science or art than others, it seems to be vested by nature with double importance, from the fact of the twofold test of its truth. The simple instinct of a correct ear, and the closest mathematical calculations, agree exactly in their results as to musical sounds. Instinct and demonstration coalesce here as in no other art;—here science proves what the ear detects—the ear ratifies what science asserts. Although Music is worthy of so high a rank among sciences, it has not received that attention in this country which its acknowledged importance demands. The catalogues of our public institutions enrol the names of those who impart instruction in the other sciences; but the science of Music, in which all mankind are interested, cannot boast a single endowed professorship.

There is a power in the human voice, which makes it the most effective means for influencing the minds of men; and this power has ever been employed by those who have made the greatest and most lasting impression upon the human mind. Profound arguments and touching appeals, when presented to the mind through the eye may have scarce any effect; but urged upon the mind by the impressive and varied tones of the eloquent speaker, the attention is chained, the feelings aroused, and the desired effect produced. The more varied and musical the tones of the speaker, the greater the charm with which he holds the mind, and the power with which he impresses his principles. "And what is Vocal Music but eloquence in its most attractive and fascinating form? Not that eloquence which is heard but once, and dies upon the ear, but that which leaves such an impress upon the memory and heart, that we can ourselves repeat it, that we are almost irresistibly led to imitate it, and thus redouble its influence, until it forms a part of the current of our own feelings and thoughts."

The two differ not in kind, but in degree; and if eloquence can sway masses of men as a forest before the wind, may it not be true that the music of Orpheus

> "could soften steel and stones,
> Make tigers tame, and huge leviathans
> Forsake unsounded deeps to dance on sands."

The power of Vocal Music has been well understood, and has been made use of by men of every shade of character, from the most exalted to the most debased. The sacred songs of Luther were among the most efficient means of advancing the reformation; and reformers of all times have employed Music to further their de-

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sign. The patriotic songs of a country often rouse to action, and impart their cheering sentiments to the desponding people. When we listen to the Marseilles Hymn, and find ourselves almost compelled to shout in the chorus, "Give me liberty or give me death!" we can faintly imagine what must be its thrilling effect upon the people who claim it as their national song. The bacchanalian and sensual songs tell too plainly that its influence is understood by the vicious.

Music gives a charm to every thing. That which is pure it makes more pure; that which is lovely, more lovely. It hightens every virtue. And for these very reasons, it is doubly dangerous when corrupted and used for a bad purpose. It covers over and hides the deformity of the evil designs, and is the siren song which may lead many into guilt and misery.

But far from this fact weighing against Music, it only shows its power, and admonishes us to strive to draw it from its bad uses, and to apply it to purposes better and more in accordance with its elevating and purifying character.

To leave it only to grace the drawing-room, or to gild and conceal the vices of the theater, is a preposterous waste of power, some like to the giving up the steam engine to the propelling toy coaches, or the counterfeiter's die. Should not an art possessing such power for the good of mankind, or if perverted, for their misery, receive the thorough attention of all?

Again; it is manifest that a means producing such immediate and powerful effects upon the feelings of men, must by suitable direction and repetition exert a striking influence in the formation of their characters. Facts speak louder than mere theories, and we have but to witness the effects of Music upon character, in countries where it has been made a branch of popular education, to be convinced of its importance in this respect. Says an American traveler:

"It was with no small degree of surprise and delight, that we found Music in Germany and Switzerland, *the property of the people*, cheering their hours of labor, elevating their hearts above objects of sense, which are so prone to absorb them, and filling the periods of rest and amusement with social and moral songs, in place of noise, and riot, and gambling. But we were touched to the heart, when we heard its cheerful, animating strains echoing from the walls of a school room, and enlivening the school boy's hours of play; when we listened to the peasant children's songs as they went out to their morning occupation, and saw their hearts enkindled to the highest tones of Music and poetry, by the setting sun, or the familiar objects of nature, each of which was made to echo some truth, or point to some duty by an appropriate song."

So appropriate, both to time and place, and indeed to all the circumstances, that they seem to be sung almost *impromptu*.

The mountains reverberate to the herdsman's chorus, the plains echo with the harvest or plowman's song, the lone traveler makes the leafy forest ring with his merry "Juhe!" in fact, all nature resounds with merry song, the mere echo of the joy which fills the heart. Why may not we in our country witness like effects from the general cultivation of Music? Do we not need its refining influence, in subduing the rage for political preferment and tranquilizing the party strife so prevalent in our country? Shall we deem that an expensive superfluity, which the poor peasants of an European state consider an essential to education?

But aside from the power of Music over the feelings, and its important influence in the formation of character, there are other and more immediate reasons why Music should be a branch of popular education. Our Maker has endowed us with no useless faculties, or with none which it would not be a sin against Him to leave uncultivated; then we must cultivate the God-given faculty of singing, or treat God with disrespect.

The body is a combination of faculties or powers, the proper cultivation and development of all which are necessary to insure the health and safety of the whole system. If one faculty be overtasked, injury results not only to the individual part but to every part; and if one be suffered to lie unused, the whole system is corroded by the rust of inactivity, and rendered unfit for action; while a proper use of them adds to their strength.

Some of these powers are manifestly more important than others. The vital power of breathing must be of infinitely more value than that of moving a limb. Hence, any thing that would permanently strengthen this vital power to the detriment of no other, must be of vast importance; and this can be done effectually and agreeably by its habitual exercise in singing. It is the testimony of many eminent physicians, that the exercise of the organs of the breast in singing contributes very much to defend them from those diseases to which the climate and other causes expose them.

The Germans are seldom afflicted with consumption, and they are a nation of singers. Very seldom do we hear of one much accustomed to singing, who has weak or diseased lungs. Should not these facts speak loudly to a people so subject

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to such diseases as we are, in favor of the general cultivation of Music?

The ultimate object of all our faculties is to glorify our Maker; and if it be possible that one should excel the others in this, it would seem that the faculty of singing would claim this preferment; for this is the most expressive language for the utterance of feeling: a language in which we may pour forth our feelings of praise and thanksgiving to our God, and thus elevate and cherish the noblest sentiments of our nature. The Christian should esteem it not merely a privilege but his duty to unite in this language with his fellow men to express his gratitude and love to his Heavenly Father.

It seems a law written upon the hearts of all, that Music should rouse up the devotional feelings of men. By the especial command of Jehovah, it formed a chief part of the Jewish worship, and from no religious temple, save the Mohammedan, is it excluded, or deemed even of small importance.* In this view, Music has peculiar claims upon the attention of all, and its cultivation cannot be deemed a matter of trifling importance. Every one should tune his voice to sing the praises of God, and how shall he do this in an acceptable manner except he be first taught?

Time will permit me to mention but one more of the many reasons in favor of its introduction into our schools; and this, though it may appear trifling at first sight, upon reflection will be seen to be of vital importance. I refer to Music as a means of innocent recreation and amusement Amusements the young and even the old must have, and if innocent ones be not provided, those of a doubtful or injurious character will be resorted to. There are periods of exhaustion, which must have their corresponding seasons of relaxation and repose, in the lives of all, when some innocent amusement is needed, which may employ and interest, without wearying. And no better means can be found than Music; for this is adapted to all ages, ranks and conditions. It rests and revives the exhausted physical powers; it relaxes and renews the wearied intellect, and encourages and strengthens the disheartened moral feelings. It is an amusement too, which, while it amuses and relaxes, is softening and purifying the character, and cultivating all that is good and noble.

Its effect upon a school of small children, wearied with their as yet meaningless tasks, and tired by their unaccustomed confinement—must be seen, to be known. When they join with their teacher in some cheerful song, every countenance beams with pure delight, every eye sparkles with joy, and each little one is so happy that even their very limbs must needs make practical demonstrations of joy. Yet all in perfect order; for in singing, all must follow a precise rule, all must act together and be obedient to their leader; and the habits of order and obedience acquired here must affect them everywhere. Hence, as a means of school discipline merely, it should be adopted as a branch of common study.

In States where it has been adopted, its effects have been so satisfactory that it is now deemed by them an essential branch of education; and reason and experience both combine in saying, that its adoption into our schools is perfectly practicable, that it would materially promote the good order and discipline of our schools, and make a happy and lasting impression upon the character of the pupils. And were the reasons duly considered by the friends of education, the time would not be far off, when the entire community would say as did Luther, "A schoolmaster must be able to sing, or else I will not look upon him."

* The Quakers do not allow it a place in their worship, but their musical manner of speaking partly compensates for its absence.

ROCK RIVER.

BY P. FENITY.

While musing alone on a sorrowful theme,
My eye on the dead* and my mind on the stream,
I was carried in thought from the time when a rill,
Like the tear-drops of Nature, leap'd bright from yon hill.
I followed it onward, resistless and free,
O'er rock and round island, to its home in the sea.
And rock, shore and island, as my mind glided by,
Lifted up to their Author such a sorrowful cry
As only the harp-strings of Nature can make,
When sounding her dirge over river and lake.
So sadly their harpings stole over the wave,
As they swept by my ear, where I stood on a grave,
That, arous'd as from trance, I looked out on the deep,
Ask'd, "Whence is your sorrow? and why do ye weep?"

And the wavelets replied, "We in freedom rush forth
From our rock-cradled home, 'mid the hills of the North.
We have danc'd over rocks and round islands in glee;

* An Indian burying-ground on Rock river.

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Turn'd grist-mills for boys, in the land of the free.
Both young men and maidens we've carried along,
Heard love's fairy tale and re-echoed love's song.
The limbs of the farmer, returned from the field,
Though weary and tired, we from pain have relieved.
On our snow-crested bosom the white-fish recline,
And our cheek is the mirror of oak and of pine;
Each prairie and hilltop, each cot and ravine,
Stand mirrored eternal in Nature's serene.
So onward, right onward, and downward we fly,
Now mirroring sunbeams, now mapping the sky;
Now laughing, now talking, now dancing along,
For aye keeping time with the milkmaiden's song.
And Sol's flaming charioteers beckon us on,
That Lyndon be reach'd ere their courses be run.
Then our skill gain'd in travel must be practic'd, I ween,
Lest Day close his eye on that city unseen."

"But hark ye! you truants! would you pass by me so,
Without telling one word of the cause of your wo?
I'll chain up your currents by a bulwark so steep,
That you ne'er can pass o'er to your home in the deep."

Then a sable-clad warrior emerged from the wave,
And in thunder tones uttered, "Beneath thee the graves
Of the youth and the maidens who roamed on our shore,
But their voices are hush'd, to be heard from no more.
As dew in the sunbeam, or snow in the river,
We've waned in your progress, we've melted forever;
Our bowstrings unstrung, our tomahawks rust,
With our bravest and boldest they're mouldering dust.
Our vessels have truly been broke at the fountain,
Our lion step tamed over valley and mountain;
And the few who remain, like oaks have been riven,
By your withering wrath—not the lightnings of Heaven.
This river, whose waters roll on to the sea,
Carried none but the brave, carried none but the free;
But the flesh-cank'ring chain doth our requiem tell,
And slaves are now tolling our funeral knell.

"Truly, indeed, are we called the forsaken;
Our bravest are vanquished, our proudest lie low,
Like leaflets in autumn, by Boreas shaken,
Or melted our pride, like summer-month snow.
We weep not that winter winds steal o'er the mountain,
Or forests lie low in their bloom and their pride;
But we weep for the maiden who drank at yon fountain,
With the warrior chieftain who stood by her side.
Then, then, while such sad recollections we cherish,
While scattered like wrecks by your withering blast;
In our hearts' deepest core your injustice shall flourish—
We'll sigh for our prospects, we'll weep for the past."

EVIDENCES OF CHRISTIANITY. No. 3.

By Prof. G. W. Gale.

The argument of Mr. Hume is, that human testimony cannot substantiate miracles, because miracles are contrary to experience. Testimony we know is sometimes false, (he says,) but experience is never false. By experience is meant, of course, what is seen or heard, or of which a person is conscious. The argument expressed syllogistically, is—

Whatever is contrary to experience cannot be proved;
Miracles are contrary to experience;
Therefore miracles cannot be proved.

One difficulty in this argument is, that we are not told whether the word *experience* means our *own individual* experience, or the experience of *all men*. In his argument, he uses it in both senses. It is to be classed, therefore, under the fallacy of an *ambiguous middle term*. While it seems to prove something, therefore, it proves nothing, because it does or may violate the axiom that any two things agreeing with a third, agree with each other. A word which has two meanings is really two words; and the extremes or major and middle terms agree *not* with one thing but with different things, and cannot be said to agree with each other. This is exemplified in the syllogism

Light is contrary to darkness;
Feathers are light; therefore
Feathers are contrary to darkness.

The fallacy resulting from every ambiguous middle term may not be as apparent as that, but still it is equally a matter of fact that it is a fallacy.

But let us take the word in the sense of *individual* experience. The proposition then is, that

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what is contrary to my experience, or the experience of any one man cannot be proved, and is of course not to be believed. An individual who has lived from his birth in the torrid zone, is told for the first time that water in another climate becomes hard by the influence of cold, and that rivers are crossed with heavy loads in perfect safety on the surface of the water thus congealed. According to this proposition, he must regard it as a falsehood, for it is contrary to his experience; and if not *one* but *thousands* should testify to the same fact he is bound to reject the testimony because it is contrary to *his* experience, in other words he had never seen water thus congealed and he cannot conceive it possible. Upon this principle testimony is of no account, because testimony and experience are things quite different. Testimony is the statement of what an other has seen or heard or felt, and although the experience may be good for him—although he is bound to believe it, no other person can know or believe it for it is not a matter of his experience, or, in the language of Mr. Hume, it is contrary to his experience. Of course all history and all science based upon the discoverv of others can inspire no confidence but must be regarded as the phantoms of a wandering mind and classed with the tales of a fabulous age.

According to this theory the narrow limits of our own experience and the demonstrations of mathematical science form the boundary of all human knowledge, and faith must not be, cannot be 'the evidence of things not seen,' whether they pertain to the present or the future world. Indeed the word faith which implies confidence in testimony must be expunged from our vocabulary because the idea it represents is false.

But suppose we take the word experience in the other sense, viz., the experience of ALL men. Whatever is contrary to the experience of all men cannot be proved.

Miracles are contrary to the experience of all men, therefore miracles cannot be proved. According to Doct. Whately the former of these syllogisms would fall under the head of a *logical* and the latter tnat of a *material* fallacy, and to the class of *undue assumption*. The minor premisos, viz, that miracles are contrary to the experience of *all* men is assumed not only without evidence but in the face of evidence, if testimony is to be admitted as evidence.

Upon Mr. Hume's reasoning it is false because testimony or things contrary to *our* experience cannot be proved. What evidence can we have of the world's experience, but that of testimony? Now the evidence derived from this source is all in favor of miracles, and the author of this argument seems to admit this when arguing against Christianity. He quotes the miracles wrought by the Emperor Vespasian as related by Tacitus the Roman historian, and represents him as a faithful historian and that he had the story from those who were eye-witnesses, although the matter of fact is that Tacitus himself doubted its truth. He cites those also said to be performed in Catholic countries, especially those wrought at the tomb of the Abbe Paris. Why should he be so disengenuous as to set up these as rival miracles to those of the gospel when he maintains that no testimony can prove the truth of a miracle? The fact is that testimony, as we have said, is all in favor of miracles. If all had not witnessed them, *that* from the nature of the case was to be expected, but the general belief of miracles and the many claims to miraculous power demonstrates their reasonableness and furnish evidence of the truth that miracles have been wrought. Had there been no real miracles there would have been no counterfeits, because no confidence in their existence.

There is another fallacy in the argument arising from the improper use of the word *contrary*. The occurrence of an event where I am not present cannot be contrary to my experience for I can have no experience about it. It may be true that I have never experienced anything like it but it is no proof that another may not have experienced something of the kind. Were it said that a man was shot on the public square in this town yesterday at 12 o'clock, and I was present at the time, and neither saw nor heard of any such thing, that would be contrary to my experience, but it would not be that a man was killed in the streets of a neighboring town at that hour when I was not there. In the former case no array of witnesses could satisfy me that it was so, while in the latter a single uncontradicted witness of ordinary credibility would be evidence to me of the fact. It would at least so predispose my mind towards a belief of its truth that but little more evidence would be required. Now who of all the company of Israelites that crossed the Red Sea as related by Moses, or of those who crossed the river Jordon ever said that these miracles were contrary to their experience? The same interrogatory may be put without fear of an affirmative answer of other recorded miracles of the Old Testament. The same may be said of the miracles of the New Testament. Did any of the captious Jews present when Christ raised Lazarus ever deny the occurrence of that event? If they did, their voice was not loud

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enough to reach our time, nor any other time of which information has come down to us. There is one instance in which such a denial was made and that relates to the resurrection of Christ. The soldiers who guarded the sepulchur were instructed to say and *bribed* to give such testimony that the disciples came by night and stole away the body while they lept. Such testimony might satisfy the mind of a sceptic like Mr. Humt, but testimong as to what occurred when the witnesses were asleep would have little weight with most men in our day, and it would seem as if it had little weight then, or at any succeeding time. A Roman soldier on duty in so important an occasion would hardly give such testimony, unless, as stated in the gospel narrative, powerful friends were pledged to secure him against punishment. Had it been true none would have been more ready to have accused those soldiers to the governor than the men by whom they were bribed to give the false testimony.

The array of evidence in favor of the resurrection of Christ and in oppositon to this fooiish scheme to hindea its effect it is not necessary to dwell upon.

TO MY MOTHER.

By T. Harrison.

A few short years have flitted past,
And him you danc'd upon your knee,
Is on the world's arena cast,
Far, mother, far away from thee.

They call him "man," and he must fight
The battle of his life alone;—
O that thy eye's mild beaming light
Shone on him now, as once it shone.

Life yet is young, is full of joy;
Twined round with many, many sweets;
Yet sweeter far the infant toy,
Amidst our olden home's retreats.

I know thou hast not yet forgot
The cabin by the oaken trees,
Nor yet the matted green-sward plot,
Where we did frolic in the breeze.

I see thee now, as then of yore,
With love's own luster in thine eye,
Before our cabin's lowly door,
Beneath the blue and arching sky.

O, mother, might I clasp thee now,
And feel the beating of thy heart,
And kiss upon my fevered brow,
Before thou dost from earth depart!

Individual Influence and Responsibility.

BY HELEN.

THE IMPORTANCE of the influence exerted by every individual, however obscure and deeply sequestered amid the multiplied cares and duties of life, is very seldom fully realized, even by the learned and profound. Although their investigating minds naturally search into the mysteries, or the more obscure portions of nature's works, in order to find the *causes* which produce the *effects* which are manifest to the most unobserving, they frequently err in regarding the stupendous whole, only, as worthy the exercise of their investigating powers; the minor particles being considered as comparatively insignificant, and scarcely worthy the application of their extensive faculties of research.

But this is a narrow and superficial view of God's works, although apparently quite plausible. Yet the *truly* profound investigator knows that it is the particles which compose the whole; that the stately oak emanates from the simple acorn, and the almost invisible liquid drop is a composer of the illimitable ocean. Even thus it is with man; each and every one being a link in the great chain of existence, and on which the fates of many others depend; for no one is so utterly insignificant as to be unable to exert an influence over the destiny of another, either for weal or wo. To occupy a neutral position is impossible.—However unconscious we may be of the fact, we are by our influence causing others to enter into the labyrinth which will lead to grief and misery unspeakable, or we are almoners of joy and blessing in our respective spheres.

Though ten talents are given to one and two to another, and the opportunities afforded for the development of the intellectual faculties differ as widely, the vocations to which they are called, are equally varicus and necessary in the work which is required of all—even the great work of the world's renovation. In this, all are important and valuable; and every one who stands in his allotted place, does good by contributing to the happiness of the whole: thus constituting a thread in the fabric of human life, which could not be spared without detriment to its strength and beauty.

Then let us feel that our mission is important; that however humble and obscure in station, our hands are upon the secret springs which are capable of wakening joy and gladness in many hearts. Our mission is to do good—to diffuse happiness in our respective spheres, in conformity with the spirit of our heavenly Father, who order

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all things for the good of His creatures, whether by severity and chastisement, working repentance unto eternal life not to be repented of, or by showering upon them all His choicest blessings, even upon the unthankful as well as the dutiful. For no reason should we excuse ourselves from the performance of the duties we owe to others. A feeling of incapacity, or worldly seclusion, is nothing; for many persons of a secluded life, have sent forth from their closet or their cloister, rays of intellectual light that have agitated courts and revolutionized kingdoms—like the moon, which, though far removed from the ocean, and shining upon it with a serene and sober light, is the chief cause of all those ebbings and flowings which so incessantly disturb the world of waters.

Among the various missions of life, ours as females, although in a secluded and congenial sphere, is not unimportant or without an influence which is felt and acknowledged. And though our voices are not heard in the pulpit, nor at the bar, nor in the halls of legislation, yet all these places feel our deep and pervading power. And though not of the number of distinguished women who instruct the age through the public press, nor of those whose devout strains we take upon our lips when we worship—our influence is felt and appreciated in all the endearing social relations of life. We can awaken in the mind of others new and holy emotions, strengthen in their hearts all the nobler purposes of the soul, by kind words and christian sympathy; gently reclaiming the erring, by filling our peculiar office as an angel of mercy, ever pointing the wearied spirit to the Star of Bethlehem, which alone can illumine life's dark pathway; and though they are wending their way through a desert, where every terrestrial flower is withered and every fountain of happiness dried up, we can still point them to Siloe's pool, where they may slake their thirst, and pluck an unfaded leaf from the Tree of Life. To exert this influence is not only a duty but a delightful privilege, which will bring to the heart a revenue of peace and joy, and go to swell the raptures of an immortal song.

All can, with the sweet assistance of the Holy Spirit, influence others for their never ceasing happiness; and what is of importance, compared with the destiny of the soul, which will continue to exist when all the bright and perishing things of earth shall have vanished away? Then, should we not direct the anxious eye to the throne of God? that place of mercy and love, which alone remains unchanged and unshaken amid the revolution of ages, while the waves of eternity are rushing past. There are we permitted to invite others to repose their hopes, and to influence them to choose that part which will secure their happiness here, and make them rich in the prospect of a blessed immortality beyond the grave.

Let each one, then, endeavor to realize the importance of individual influence, and feel that he alone is responsible for the effect it has over the destinies of others, and endeavor to discharge those relative duties in a manner which will constrain each one to acknowledge that it is for the happiness of all, and that it is not of ourselves, but that it cometh from above. Thus let us live, and exert an influence in the world in a manner for which we will feel prepared to render an impartial account, in the day when all secrets shall be made known.

"Sweet is Pleasure after Pain."

In the fair bowers of paradise, ere the serpent had accomplished his deadly work, or the Tree of Knowledge yielded its fatal fruit, labor and care were unknown. Nature yielded, unsought, her richest treasures, and the bounties of heaven, gently as its own dew, descended upon man, demanding no return save gratitude and enjoyment. There was happiness without a single particle of alloy, and beauty without one marring speck.

But when man was compelled to leave that happy place, how different was his condition! In the sweat of his brow was he to eat his bread; with labor, toil and suffering, was he to obtain all earthly good. Stern as was this decree of the Almighty, mercy was inclosed therein. Pleasure was to be far sweeter after pain—prosperity more bright after adversity—success more glorious after obstacles surmounted and difficulties vanquished. True it was, "the soft vales of paradise were no longer to be his inheritance, and the bright inhabitants of heaven his familiar guests no more; yet some flowrets of bliss, lovely as those of Eden, were to gladden his exile with their beauty, and still to be to him and his descendants the sweet teachers in the lessons of happiness." Yes, surely, in this desolate world—

"Some moments are to mortals given,
With less of earth in them than heaven."

Some brief seasons, which fully compensate for years of toil and pain, bringing to the soul an intensity of enjoyment, the degree of which must depend on the greatness of the purpose and the difficulties that have impeded its accomplishment.

Who can know what a moment was that for Columbus, when after years of untiring, ever baffled effort for the attainment of his favorite ob-

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ject, after a thousand dangers of an unknown ocean, and many a sleepless and anxious night, he came in sight of that lovely island, perhaps the neighbor of a mighty continent, which by him was to be bequeathed to the world? what emotions must have filled his soul! A pleasure so pure, so deep, as to have outweighed whole years of suffering. In the realization of all those brilliant hopes—in the actual possession of the goal, to gain which his whole life had been consecrated to self-denial and suffering, the trials of the past were remembered no more. He was to see himself an object of applause and admiration, where but late he had been one of pity and contempt; and the recollection of his sufferings gave a peculiar zest to his pleasure.

The hero of the Eneid made use of the "pleasure after pain" principle, when he was beset with hardships and dangers. He cheered the drooping spirits of his companions, by intimating that the ime might come, when the recollection of what they were then enduring would prove a source of enjoyment. "Perhaps," said the son of Anchises, "it will one day yield us delight to remember these sufferings."

We find in the kingdom of nature, emblems of the principle in question. Earth, with its grand and beautiful scenes, was educed from an unshapely mass, "without form and void." There is no calm so tranquil as that which succeeds a hurricane; no sunshine so bright and gladdening as that which breaks on the earth through an April shower. Were it not for the power of variety and contrast, what joy should we have from the most delightful of the seasons? Do not the bleakness and dreariness of winter lend a charm to the beauties of spring and the glories of summer. And do we not find in these, and numerous other instances, the operation and the type of the sentiment we so much admire—"Sweet is pleasure after pain."

In delineating character, poets and novelists avail themselves of this same law, (the principal element of which is contrast,) to highten the effect of their descriptions. We have placed side by side the gentle and the stern, the timid and the brave, the selfish and the generous: opposite qualities, in short, are placed in vivid contrast with one another, so that the attributes of virtue wear all the more enticing aspect when seen in immediate contrast with those of vice.

In consequence of an unusual press of matter we are obliged to omit the publication of the following contributions: 'To my Cousin,' 'Commencement,' 'Apparitions,' Some of these are in type and will appear in our next.

PROGRESS.---No. 2.

BY C. F. WINSHIP.

As TIME rolled on, and generation after generation was called to go the way of all the earth, man found that the only means of keeping the record of the past in remembrance, was to communicate it verbally to his posterity. This method was probably so imperfect, that in the course of two or three generations, the truth was almost swallowed up in fiction. His mind was then employed to invent something to remedy this evil; nor does he long remain in doubt, for soon we see him tracing the workings of his mind with a pointed reed on a leaf of the palm. Thus, sprang into existence one of the most effectual means of preserving the records of the past, and enlightening the mind of man. The parchment was soon substituted for the palm, and an immense *roll* contained the truth, inscribed in characters that *would not lie.*

In the course of time, paper and books succeeded the parchment and roll; the reed was cast aside, its place supplied by the quill. At this stage, men thought that they had well nigh perfected the art; but what was their surprise when the *type and press* were brought forward—(we hardly dare say to *perfect* the art, for we know not what improvements may yet be made.) Old men were astounded, and stood in silent admiration, while young men lent their energies to the work, and soon had the satisfaction of seeing it successfully consummated.

These have been modified, so that at the present time we have presses of all descriptions and sizes, from one which turns off its hundred impressions in an hour, to one which turns off its *twenty thousand* in the same time.

There is scarcely any subject, the progress of which is so interesting to trace as that of Astronomy. It had exhibited phases of various kinds, all founded on the idea that the sun, moon and stars, although at such an incalculable distance, revolved round this earth once in twenty-four hours; when Sir Isaac Newton made known to the world the principle which he designates by the "attraction of gravitation," (although the earth was *supposed* to turn on its own axis some time before,) and fixed the sun as the center of this system, around which the planets were revolving at stated periods—and considered each fixed star a sun, around which other planets were revolving.

And how sublime the theory of a modern astronomer, who maintains that all the fixed stars which we behold are but one stupendous whole, moving around one common center, situated in

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the milky way, somewhere within twenty or thirty degrees of Pleiades. And were we to admit this theory, what sublime ideas would we get of the omnipotence of the Deity! To suppose the solar system—and all the fixed stars which we behold on every side, with their planetary worlds, revolving round this great center—and then to suppose this *great center*, with all its circling myriads, to be *but one* of *another* great system moving around another great center, and that around another, and so on to *infinity!*

That *this system* is moving through space, admits scarcely of a doubt. The fact that the stars in that part of the heaven marked out by the constellation *Hercules*, appear to be continually moving farther and farther apart, while those in the opposite part appear to come nearer and nearer together—is evidence of this. We can account for this fact in no other way than by considering ourselves moving through space and in the direction of the constellation Hercules.

Were we passing through a forest, the trees as far ahead as we could see would appear to be near together; as we approach them, they would seem to move farther and farther apart, while those behind would appear to come nearer together as we receded from them;—applying this principle to the case in hand, the *fact* seems explained.

Having marked the progress of man up to the present time, let us look about us. What do we behold? The fleetness of the horse and the speed of the locomotive, are unable to keep pace with man's desire to accelerate the speed of conveying thought. He causeth the lightning to render him service; *now*, thought is conveyed from one end of our land to the other, [almost] "in the twinkling of an eye." His thoughts will not be confined to land, nor will they be content to travel in the *swiftest steamer*—Paris and London are already united—soon the Atlantic *will* be crossed — then the Pacific — finally, the whole world will be circled by the bands of the Magnetic Telegraph, conveying *thought* with the *speed* of *thought.*

It is needless to say any thing of the wonderful discoveries in Electro-magnetism, and of the position which it is bound to occupy in propelling machinery. Enough has been said to show that we live in an age of Progress. The mind of man is so constituted that it will continue to progress, so long as time shall endure, and still progress, through the ceaseless ages of eternity.

☞ The examination of the college classes has not been so fully attended by visitors as usual, owing to the rains.

HOPE.

BY K.

A LITTLE girl was bending sorrowfully over a bed of withering flowers. Daily, through the summer, had she watched their expanding buds, and nightly, through the autumn, protected them from the increasing cold. But a November frost settled upon them, and their bright petals and green leaves drooped, to wave not again in the passing breeze. "Oh! the cruel frost," said she; "dead! all dead!" Then a voice as from within said to her, "spring will come, and your flowers will grow again." Hope sprang up from the borderings of sorrow, and through all the long, cold winter, pictured the coming spring radiant with flowers.

A woman wept beside the remains of her departed child. She mourned a flower far dearer to her than all the flowers of the field. Despair was well nigh closing over her its dark waters when upon her soul, in angel tones, softly fell these words, "The dead shall live again." Hope rose Heavenward, and ever after brightened all the pathway of her life.

Thus it is ever in human life. Hope lends enchantment to every scene. One has said that we suffer more from future and apprehended evils than from those which are present. But is it not likewise true that the greater part of our enjoyment arises from what is in the future, from what we hope for. In that other state of existence, where we shall be ere long, what is to be, may appear no brighter than what is. But here, if the present appear full of storms, behind every storm hope paints a rainbow. The sailor beholds the steady twinkle of the northern star beyond the wildest tempest, and eagerly watches for the falling of its tranquil beams between the rifted and retiring clouds. The pilgrim to the Holy Shrine sees Oriental skies from mid Alpine snows, and plants his staff with firmer hold upon the icy verge of the precipice. To all, hope tells of brighter days to come. To the houseless wanderer, it speaks of a home and friends; to the unhappy, of happiness; to the Christian, of the glories of eternity. It is a sympathizing friend, bringing consolation to the broken-hearted; a ray streaming from a world of light through the "darkened casement" of the blind; Æolian music, to those upon whose ears "earthly sound ne'er fell."

O Hope, we hail thee morning star of every joy, glorious harbinger of eternal life.

"In what particular was Noah's ark unlike a down-east wood-schooner?

"One was made *of* Gophir wood, and the other was made *to* go for wood."

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MUD.

BY P. Q.

There were some divinities which the ancients feared, but dared not hate. Pluto perhaps never stood very high in the estimation of mortals, his subterraneous occupations preventing that, yet it would have been mere fool-hardiness to have maligned him, for well the old heathens knew whose fingers would clinch them at last. Ah! it is an instinct, cowardly perhaps, but human—to dread the future.

Stand up with a stout heart man! Do thy best bravely, and the worst—let it come! Wilt thou be ever stumbling over thy own infirmities when thou oughtest to meet thy foe with bared breast and sinewy arm? But, alas! WHO does his best that he may meet the worst boldly? "There's the rub." There were no worst were all done best.

How can you lift your brazen face and ask acquittal, when heart and memory remind you of yesterday's errors? Oh, foolish man! Thyself watches thee, and is a most sturdy witness. It is a sort of instinct then, to keep on friendly terms with the fireman who shall punch the coals on which we are to roast, even if we loathe his reciprocating grin. It is of no use to get wrathy and use naughty words to him, he'll only fork you about the oftener when he gets you; and you yourself cannot help having some misgivings about slipping through his fingers at last. Akin to such feelings as these is my regard for *mud*.—I don't like mud very much naturally, its presence was always rather disagreeable to me, nor did I feel exactly at home when I happened to flounder too deep in it, but yet I never thought it the best plan to say much about the old fellow either way. I do not belong to the League of Brotherhood, yet I mean to follow peaceable ways as far as is consistent, especially if by the contrary I should rouse against my devoted feet so formidable a foe as he of whom I write. Most of all I hope he will not take what I an now saying as written in a spirit of levity or ill will.

How pleasantly he lies hid in the warm sunshiny days! Not a rag of him can you see, look ever so much. You might almost think he had taken the cars on a trip to foreign parts, or was off by mules to California. Not so, indeed!—Like some loafers he has too strong an "*h*affection for his *h*adopted 'ome." Let it rain but half a day, and you cannot turn a corner or enter a store but his familiar face meets you with a sweet smile of recognition.

Certainly mud has the power of ubiquity.—Mud everywhere! I felt rather desponding about it the other day. Pants in boots I could wade and splash along at quite a hopeful rate of progress. Everybody else had to take to the mud and misery likes company, but I still felt an instinctive longing for the dry land on which to rest my weary sole. Noah was a happy man, I reckon when his ark swung high and dry on Mt. Ararat, but no such pleasure was mine. The fountains of the great deep were opened once more and a solemn time it was. To aggravate my situation, my remembrance of scripture became suddenly very active, and I could think of nothing but the dreadful fate of "Korah and his troop."

I turned my eyes to rest them on something free from mud. The hay scales had a regular breast-work of it, left on the edges of its platform by industrious pedestrians before me. Every tree and post clustered with muddy protuberances deposited by the utmost reach of perseverance and long legs. Even corners of houses, board fences and woodpiles found themselves suddenly put to the unnatural service of mud scraping.

I looked at the church, and there it was also, climbing upwards by continual increments, and threatening to sit at last on top like Satan in the garden of Eden.

The ladies, dear creatures, had their share.—Their dresses were drabbled, their shoes and slippers finely plastered, and their faces—I glanced at one in the hopes of seeing ONE spot on earth unsoiled, but I only saw a fat blue spatter on her crimson cheek, and turned away faint at heart and sick at stomach.

Yet I dare not complain. The tyranny which Mud sways is universal and relentless. It follows us to our inmost chamber, and couches by our pillow, a sleepless spy. It clings to us as to a brother, as though we were of affinity; yes it knows that last and gloats over it. It grasps us polypus-like with its thousand fingers, and drags us towards its own embrace. We cannot escape it. Like a poor relation it hangs by us, ever reminding us whence we sprang, and whither we tend.

'Come with us,' it says, 'come with us! Art, thou not one of us? Are we not brethren in the same family? Slept we not in one bed in our infancy? Why walk proudly and despise us! Thou shalt join us again. Turn us not from thee; thou art favored more than we, yet art thou no better. We watch thee and remember thy haughtiness, yet wilt thou repent of it, for thou shalt surely be with us again, and we shall be once more brethren.

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THE INDIAN SPECTRE.

BY A. MC NAUGHTON.

At one of our western forts, an Indian girl having died was buried partly according to the custom of the whites; and partly of the Indians. After she was interred, this circumstance was noticed by one of the same tribe and sex, who, with an expression of surprise and sorrow remarked, "She never can find repose. Her spirit may go to the wigwams of the Indians and ask for admittance, but, surveying her dress, they will say, you are none of us, seek rest elsewhere. From thence she may go to the whites, and they will return her the same answer, and thus she will have to wander forever, seeking a home but never finding one."

I

Weep, pale face weep, you have buried the dead,
Where the panther leaps with a noiseless tread,
But you've wrapped the corpse in a winding sheet,
That tells me the dead can with friends never meet.
In an Indian shroud, yon ether blue
Might give her a home with her kindred true,
But alas! alas! she may vainly come
To her father's lodge, her own nation's home,
And the only response they will give to her woe,
"Why, why come you clad from the white man so?
You must not come in, from the whites we are free,
Proud, wild and untamed we ever shall be;
Off! off to some spot, like a fierce driven cloud,
Be the Indian's ghost, 'neath the white man's shroud."

II

She goes to the white man and tells her sad tale,
And the sigh of the wind gives Echo the wail;
"Oh white man!" she cried, "on earth was I poor,
My forests, my prairies were all insecure,
And now without friends forsaken I roam,
Is there rest, white man, in thy own sweeet home?"
He gazed on her form and alas said "no;
Ah why should the white man pity thus show,
When you seek his cot in garments so wild?
You are none of the whites, but an Indian child;
Away from my sight, where the tempest's loud moan
Gives rest to the soul unblessed like your own,
And come not again to disturb my repose,
For the white man sleeps not with Indian foes.

III

Away she flew to worlds on high
And sought a home with weary eye,
But none she found, for 'twas her doom
To wander thus in trackless gloom
Then white man mourn for sadly true
Such was her fate entailed by you.

HEAVEN.

BY MARY.

Heaven! What varied and delightful thoughts rush into the mind as the sound of that sweet word bursts upon the ear. *A place of eternal felicity!* Mankind, from the cradle to the grave, are unceasingly devising means and laying plans to secure to themselves happiness. Happiness, that fair exotic transplanted from a heavenly clime, drooped, withered and died—overrun by those plants of native growth—for the want of a purer atmosphere and more fertile soil. And man, when wearied and care-worn, searching the rich mines and deep caverns, the mighty forests and broad prairies, for that which belongs not to earth, pants for a "home in heaven." Even the little child, grieved to the heart by an unkind word from an older brother, as she attempts to relieve her wounded spirit by pouring her tale of sorrow into her mother's ear, unconsciously sighs for a *better land.*

But, though the human race, from the merest child to the full-grown man, are ever longing for that immortal happiness and rest, which they have forfeited by disobedience to the laws of heaven—how can they quench the fire of God's eternal wrath, and thus restore themselves to the favor of a just and omnipotent Father, and secure a home of happiness and rest, of joy and uninterrupted peace?

But as man pauses, wonders, doubts, the blood of God's own Son is poured upon the fire, and it is quenched at once. A sight most wonderful, not only to man, but even to the winged seraphs of that fair world.

God's wrath appeased, bright hope appears, to buoy up the drooping spirit. It is this hope of heaven that cheers the laborer in Zion, when faint because of the sins of others, and sick because of his own. When his faithful warning has been given, *his* duty done, and then impatient that he can do no more, scarcely willing to wait God's time to bring the sinner in; then to turn from flesh away, and reflect upon the incorruptible body freed from the dominion of sin, which shall be clothed in "pure linen, clean and white," and dwell in the presence of Him, whose glory

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lighteth the celestial city—affords him that relief, without which the soul sinks in despondency, and all the hopes of man wither like the delicate flowers placed beneath a tropical sun, and deprived of the gentle dew by night and the refreshing showers by day.

When the storms of adversity gather thick and dark around us, and the many fears to which our nature is so prone arise like a cloud to shut out the bright sunshine of heaven; then the thought that these clouds must soon pass away and leave us to bask eternally in the sunshine of God's glory, cheers the soul onward through every trial without complaint.

Then, since man is immortal and fast hastening to another world, *how vain* to grasp with iron hand the glittering diamonds of this earth, which we may hold only until our exit, when *Wisdom* teaches us to deposit all our treasure where it will brighten by age, and be safely guarded from the depredation of foes.

FASHION.

BY W. H. BURNARD.

Of all objects of regard, fashion has the most faithful votaries. To follow in its wake or predict its changes, would require the speed of an eagle and foresight of a prophet; while a disregard of it would both imply oddity and insure contempt. When considered as something to which all pay homage, by which many judge of others, and to which some devote their entire energies, it becomes a subject of interest to inquire whence it derives its power. Why one fashion should prevail at a time, and all conform to it, is a question easily answered; but why its constant and capricious changes, its tendency to extremes, and its often total disregard of nature—is an enigma difficult to solve.

In every pursuit of life, men love to imitate others, and they feel most safe when they have precedents for what they wish to do. Even the man of crime is most resolute when he is repeating the sin of others, and the virtuous revere the path which saints have trod. The same principle gives rise to fashion; and perhaps it is a love of novelty, or a desire to differ from the mass, which makes the leaders of the ton direct it in so devious a path. But people will imitate; and thus the difference, once so manifest, fades away. The outward garb no longer tells the dignity of the wearer, and honor and station require a truer exponent than the cut of a coat or the shape of a bonnet. This is as it should be; for were it otherwise, the bond of union between persons of the same nation would be weakened—an event in all respects much to be deplored. And our streets would present much the appearance of a masquerade ball, in which each person assumed a character best suited to his taste or vanity.

A more fastidious and unrelenting tyrant than fashion would be difficult to find, for it rules with wanton delight, and most persons, like willing slaves, obey its mandates. Indeed, it is a doubtful question, whether it requires greater courage to introduce a new fashion, or differ from it when it has become general. To do the former requires a reputation for good taste, while the latter course is always foolish.

Yet taste has little to do with it, unless the prevailing mode is the standard by which it should be judged; which would make it as fickle and blind as fortune herself. Taste distinguishes beauty and utility from deformity, and requires an act of judgment; but fashion is often contrary to either. While the one is nearly the same in all ages and countries, the other varies with every change of season, and no two countries dress or act alike. Taste observes pleasing emotions upon seeing useful or beautiful objects; but a new fashion often appears ridiculous and incovenient, and did not custom make it tolerable, misery would be added to folly.

But the notion of many that a great change in dress is necessarily unbecoming and immodest, is not founded in wisdom; for time-honored customs are not always right, nor proof against the march of improvement. As taste becomes cultivated and all things yield to practical utility, it should be expected that so conspicuous an object as fashion would be molded to suit the spirit of the age—and so it will be. Therefore, let all divest themselves of old prejudices, and prepare their minds for progress. Already the signs of its approach are seen, and fashion is not exempt from its power; nor will her votaries long resist it, but will continue to worship as heretofore, near the adytum of her fane.

ACTION.

E. B. HURLBUT.

The springs of action forever urge the mind onward to the attainment of some real or fancied object. When an action is conceived conscience approves or condemns and reason decides the right course, and the will determines the course to be pursued. God has intrusted man with the control of those faculties which he has given him, but he holds him accountable for the purposes to which they are applied. As happiness is the chief end of all action, man naturally pursues

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that course which promises the highest gratification. Many devote their lives to pleasure as the chief end of their existence.

,But pleasures are like poppies spread,
You seize the flower its bloom is shed.
Or like the snow—falls on the river,
A moment white then melts forever.'

Others worship wealth as the chief source of happiness. America might well weep tears of anguish for the multitude of her youth, who give their time and talents to the acquisition of earthly treasures, until the desire of wealth becomes the ruling passion.

Many rush up the giddy heights of ambition, ever pursuing but never realizing the promised happiness. The charms that hover around the prospect of happiness in this transitory lifel when sought from the inventions of man are almost sure to vanish when approached. Every faculty has its appropriate sphere of action, and is indispensable in the mechanism of the mind, also each one when directed in the right channel contributes its its own share to the harmony and usefulness of the whole. But when one foculty is permitted to have unbounded dominion and the rest made subservient to its caprices, then anarchy reigns and reason disenthroned sooner or later will rise to assert the mind's trammeled attribute.s Bold and independent action in defence of truth regardless of smiles or frowns adds new life to every faculty, and imparts a charm to every undertaking. Earth was not designed as a place of sorrow nor the mind to suffer from the fangs of dispair;

'The mind is its own place and in itself,
Can make a heaven of hell, a hell of heaven.'

GEOLOGY.

BY H. E. HITCHCOCK.

In the group of natural sciences which have occupied and almost engrossed the labors of scientific men of the present century, geology holds a prominent place. No one of them has awakened a deeper interest among men in general, or been prosecuted with such untiring zeal and ardent enthusiasm by its devotees. Scarcely any part of the world has escaped the observation of the scientific geologist. The loftiest and most rugged mountain ranges have been traversed and minutely examined; extensive caves explored, and barren deserts crossed; and his footprints have been left on every shore and on almost every island of the sea. The earth has been literally tortured to reveal her secrets. Neither is it to the devotee of science alone, that geology furnishes matter of interest. Its facts and principles are well calculated to excite the interest of the general reader and of every lover of nature, and to arrest the attention even of its most casual observer. The soil upon which we tread, the pebble which rolls at our feet, have been invested with a new interest, and have become chronicles of former ages. They bring before our minds the processes by which they have assumed their present position and shape; they lead us to contemplate the mountain ranges of which they formerly constituted a part; and the rivers and waves which have worn away those mountains and prepared them for the labors of the husbandman. The huge and shapeless boulders which are scattered over many portions of our land tell us of the convulsions, which have torn them from their parent rock, and of the glaciers and icebergs which have transported them to their present localities. Often do they reveal to us a succession of convulsions, by which fissures have been made in various directions, and filled with liquid matter forced up by the volcanic agencies at work beneath us; whence have been produced the striking phenomena of granite veins of different colors so intersecting one another that their relative ages can be determined. From the gravel hills which abound in New England and other parts of the world, we learn that there must have been a time when a large portion of this earth was covered with ice, by the melting of which vast currents of water were produced, bearing along immense icebergs loaded with detritus, to form when deposited, those gravel hills. We can readily trace the direction of these icebergs, in the smoothing and furrowing of the rocks over which they passed.

But the most interesting field of geological research, does not lie in the changes to which inanimate nature has been subject. In the immense coal beds of our own and other lands, which have added so much to the wealth and comfort of men, we discover the remains of primeval forests of immense extent, containing trees of uncommon size. We learn too, that the temperature of the regions where they grew, must have been very different from their temperature at the present time. Tropical plants, of a size not found at present even within the tropics, formerly flourished almost or quite within the frigid zones. Furthermore, we have found that our mountain ranges, and the solid rocks, which compose a large portion of the earth's crust, are for the most part, but the sepulchers of successive races of animals that lived and died myriads of ages before man was created.—Here truly is a field well worthy of the energy and enthusiasm with which it has been explored.—How much interest do the relics of past generations of men excite in the mind; and with how

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much care and diligence do antiquaries collect and preserve such relics! But here we have relics, not of things that existed a few thousand years ago, but of animals which lived millions of years since. Some have left their entire forms, others their skeletons, for our examination; while others still have left only their footprints upon the soft beach, where they were accustomed to walk after the flowing of the tide. Some thousands of these footmarks, for the most part of birds, have been discovered in the red sandstone of the Connecticut valley, as perfect as when first made. Even the impressions of rain drops have been preserved, pointing, by their forms, to the direction from which the storm proceeded.

Such are a few of the remarkable facts which the labors of geologists have brought to light and which have rendered geology "one of the noblest of the sciences."

A few isolated facts in geology, such as the existence of marine shells upon the tops of the highest mountains, have been known for centuries, but they have served no other purpose than to give rise to shrewd conjectures as to their origin. They were generally disposed of, by calling them "freaks of nature," or by regarding them as proofs of the Noachian deluge. Even divines of the present day, who are more conversant with theology than geology, have not ceased to explain all geological phenomena by the same catastrophe. It was not till near the commencement of the present century, that geology took its rank among the sciences. It may seem, at first thought, surprising, that philosophers should have been so slow in directing their attention to the earth upon which we live, when, for thousands of years, they have been studying the motions and laws which govern the heavenly bodies so far distant from us. It is, however, natural for us first to direct our attention to the things which are without us; and astronomical phenomena are certainly more interesting, at first glance, than geological, and would consequently first stimulate the inquiries of philosophers;—besides, we are not most inclined to inquire into those things with which we are most familiar. Apples had fallen for thousands of years before Newton instituted the inquiry, "Why they fell?"

One great obstacle to the advancement of geological science, was the disposition to theorize without sufficient facts, which prevailed among the earlier geologists, and the discrepancies, real or apparent, between the theories advanced and revelation. They thereby aroused the opposition of almost the entire religious world; and had the Inquisition existed in the countries where they lived, they would doubtless have become its victims. The time too, which should have been employed in collecting facts, was wasted in discussing rival hypotheses. For these reasons, the London Geological Society adopted as its motto a sentence from Lord Bacon, which invites "those to join them as the true sons of science, who have a desire and a determination, not so much to adhere to things already discovered, and to use them, as to push forward to farther discoveries; and to conquer nature, not by disputing an adversary, but by labor; and who, finally, do not indulge in beautiful and probable speculation, but endeavor to ascertain certainty in their knowledge." Other societies have since followed this example, and geological science, in the rapidity of its advancement, and in the number of illustrious men who have devoted themselves to it, stands first among the sciences.

THE BACHELOR'S SOLILOQUY.—A PARODY.

S. V. WHITE.

To wed, or not to wed, that is the question:—
Whether 'tis nobler in the man to suffer
The slings and arrows of outrageous *Cupid*,
Or to take up arms against a sea of troubles,
And, by wedding end them? To woo—to wed,
No more; and, by wedding, to say we end
The heart-ache, and the thousand natural shocks
That bachelors are heir to,—'tis a consummation
Devoutly to be wished. To woo—to wed;
To wed! perchance to fight;—ay, there's the rub,
For in that wedded life what broils may come
When we have tackled on this better half,
Must make us pause: There is the thing
That makes marriage of so great weight:
For who would bear, alone, the whips and scorns
Of time, bachelor's wrongs, married men's contumely,
The insolence of wedlock, and the spurns
That patient merit of the unmarried takes,
When he himself might his quietus make
With a mere parson? Who would burthens bear,
To sweat, *alone*, under a weary life;
But that the dread of something after marriage,—
That oft tried state, from whose bourn, husbands
Sorrowing, oft return,—puzzles the will;
And makes us rather bear the ills we have,
Than fly to others that we know not of.
Thus *prudence* does make cowards of us all;
And thus the native hue of resolution
Is sicklied over with the pale cast of doubt;
And enterprizes of great pith and moment,
With this regard, their currents pass away,
And lose the name of action.

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THE EDITORS' TABLE.

THE KNOXIANA.

Is published monthly, at the office of the News Letter, Galesburg, Knox Co., Ills., under the direction of the "Knoxiana Publication Company" of Knox College.

The present editors are

W. E. CALDWELL, J. G. SCOTT,
E. P. CHAMBERS, A. J. ANDERSON.

Measures have been taken to secure the paper for one year, at least. Its existence after that time, will depend on circumstances.

TERMS.—One Dollar per year. All communications for this work must be addressed, POST-PAID, to the "Knoxiana," Galesburg, Ills.

VALE!

ARRIVED at the third number of our journal, we look forward to its future progress with increasing interest. And the more so, because the relation we have heretofore sustained to it, terminates with the present collegiate year. Some thoughts presented in consequence, we hope our readers will allow us to indulge.

So far, the success of our journal has been all we could desire. Respecting the character of the numbers already issued, we hope we may say, without seeming egotistical, that they have exhibited some literary merit. And, what, at the first, threatened us somewhat seriously respecting the materials for its columns, has now become entirely favorable to its advancement; viz. a free supply of communications from the students. The approaching exercises of Commencement have prevented many of our contributors from devoting that time to our wants in this respect, that *we* desired, and that, otherwise, *they* would so freely have bestowed Now that they will soon be relieved from the pressure of this anxiety, we anticipate no lack of contributions. And we trust our future advancement may be SURE, although it should be, apparently, SLOW.

The increase in our subscription list, too, affords additional encouragement in our enterprise. We commenced publication with about two hundred subscribers; but now have nearly four hundred. This increase in our list, together with the demand for extra copies, has compelled us to strike off nearly six hundred copies of the second and third numbers, each, and even at that, the demand was not fully supplied. If our friends wish extra numbers in future, they must apply in season.

As we resign the control of our columns to those who succeed us in the editorial department of this journal, permit us to say, we wish you, gentlemen, all success in the continuation of the work. As individuals, it has afforded us no little satisfaction to have been the instrumentality, however humble, in advancing the interests of this, our first, periodical. For its continuance, it is hardly necessary for us to add, some little attention on your part will be demanded as the price of its future prosperity. That attention, it will unquestionably receive; and when we shall have retired from a participation in its oversight, we shall with great pleasure peruse the productions that may hereafter be submitted to its columns, through your discrimination. For its future success, you have whatever it may be in *our* power to render you, whether in reciprocity of sentiment, or otherwise. To render it a medium of thought, that shall at once instruct and elevate, and, while it exhibits the true elements of intellect, shall also combine with them the more engaging charms of genuine morality, will be your highest endeavor. This alone will secure us the personal respect of our own consciences, and procure us the only approbation we should seek to draw from our readers: that which originates from a sense, on their part, of real benefit. And in the fulfilment of your duties in this department, may you be both encouraged and stimu-

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lated by witnessing the constant improvement of the work, in all respects.

With the students generally, but especially with those who may hereafter contribute, we desire to have a word. Your interest in this work will invariably strengthen in proportion to your labors to promote that interest. *Write*, then, for your paper, and write *carefully*. These brief rules, it seems to us, cover the whole ground of success of the Knoxiana. *Writing* for it, *simply*, will *fill* its columns; writing *carefully*, only, will give them a true literary character. It should be the object of each contributor to render the communication *interesting* to the reader. Without this, our articles will become insipid, and while the reader's interest will fail, the author's own taste for whatever is *real* in literature, will be gradually vitiated. But a word to the wise is sufficient; and "Quidquid dignum sapiente bonoque est,"* should be the measure and standard of all communications.

And now, future editors, contributors and all; we offer you our sincere wishes for your subsequent progress. We say—farewell; but we utter it only in the belief that your efforts to improve the work will quite realize the expectations of our friends, and fully satisfy your own wishes to advance its interests. And, as, passing through life, we have time, only—as it were—to exchange glances, and take each other by the hand, then—hurry onward to the goal of mortality, may our *last* farewell be like

> "——that farewell of daylight, more precious,
> More glowing and deep, as 'tis nearer its set."

C.

THE ABUSES OF DRESS.

THE chief object of dress should be to afford man a covering, and secure his body from the weather. But how often is this object forgotten! How many times is it sacrificed for mere show! And how many times ten thousand times does dress destroy the body, instead of proving a benefit! The question is not generally asked, What will be the most profitable and useful? but, What will be the most fashionable and showy? To be satisfied of this, it is only necessary to acquaint ourselves with the various costumes of the different nations of the earth.

The people of the United States have, probably, been more guilty in this respect than any other nation. The Chinese ladies, it is true, dress the feet of their children in such a way as to obstruct their growth, and (as they say) "to make them pretty." Some savages obstruct the growth of their heads, in one direction, for the same purpose. The Japanese, because dogs' teeth are white, and they do not wish to resemble dogs, paint their teeth black. Our ladies deride the "fools" of other nations for torturing the *head* or the *foot*, while they apply the torture to the *very vitals of the body*. It has been supposed that not less than *twenty-five thousand* of New England's fair daughters have annually committed suicide in this manner; while a "few coxcombs of the other sex have rendered themselves ridiculous by wearing corsets and aping females in this respect." We do not speak of these facts as something new. The world know them by heart. We refer to them, simply to show that the proper object of dress—yea *health*, and even *life*, have been sacrificed upon the altar of fashion and parade. And that too by those who call themselves the intelligent of enlightened America! Their motto is, "*Better be out of the world than out of the fashion.*" Therefore, "*give us fashion or give us death.*" And we think that they generally get a pretty good share of both. Our readers, then, can judge as well as we, who is the fool—the enlightened American lady who murders her body, or the ignorant Chinese lady who pinches her feet.

To-day the goddess of fashion introduces "bishop sleeves." To-morrow she commands them to be abandoned. To-day she requests the dress to be loose and flowing. To-morrow it must be tight enough to obstruct the breath, and destroy the body. To-day she requires it to drabble in the mud. To-morrow she requires—something else. All these changes and a thousand others have been submitted to without a single inquiry as to their utility.

But by no means would we speak lightly of the late fashion of "short dresses." We are inclined to believe that, in this instance, somebody has blundered upon a partial reform. But we will forfeit our reputation if its advocates do not soon abandon it, (as they have other fashions) and then parade in something else.

We would not be understood as applying our remarks to the females of our country universally. We know, and rejoice too, that there are very many noble exceptions to those who worship at the altar of fashion. Neither do we speak of them as sinners above all others. For while we believe that *this one evil* prevails to a greater extent among them than among us, yet we are frank to acknowledge that vices are more general in our sex than in theirs.

In conclusion we would say that we did not introduce this subject for the purpose of ridicule; but, as it is becoming one of the exciting topics of the day, we thought that a few candid remarks would not be improper.

S.

* "Whatever is worthy the wise and good."

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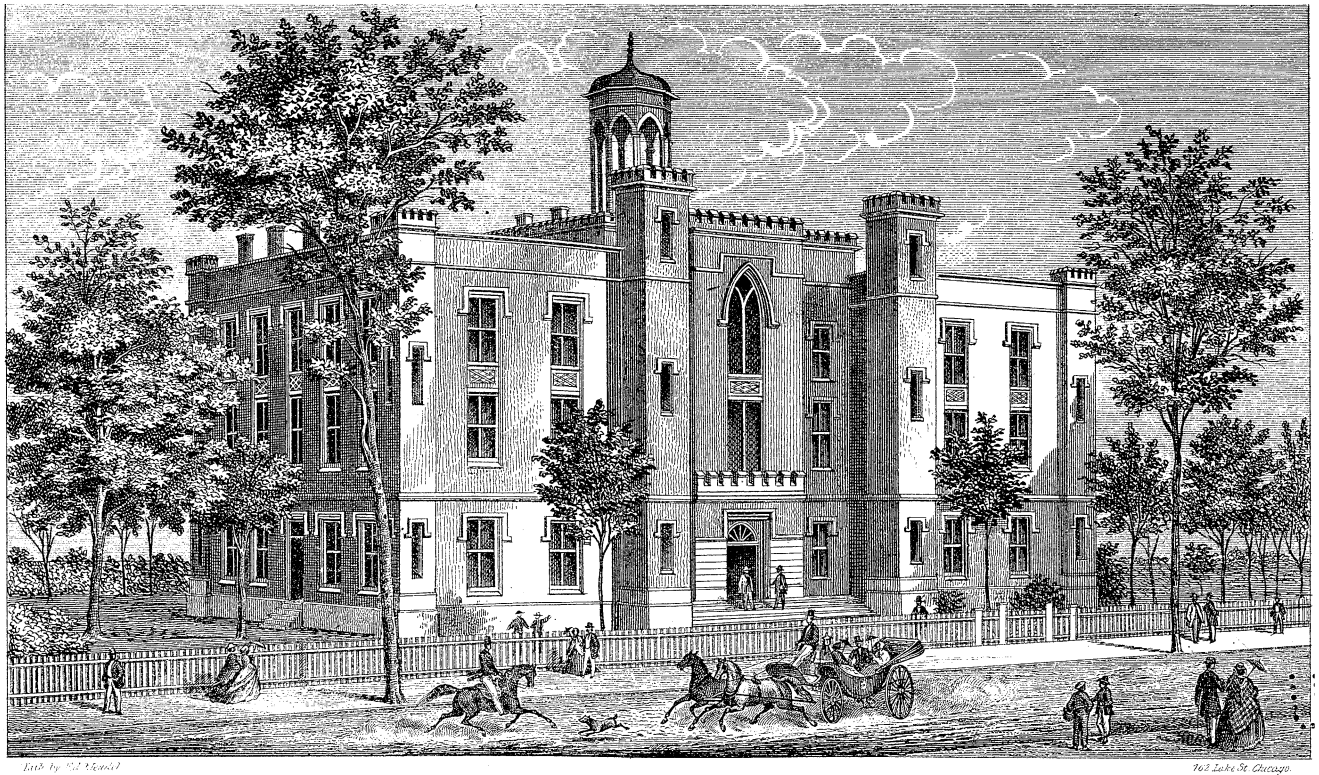

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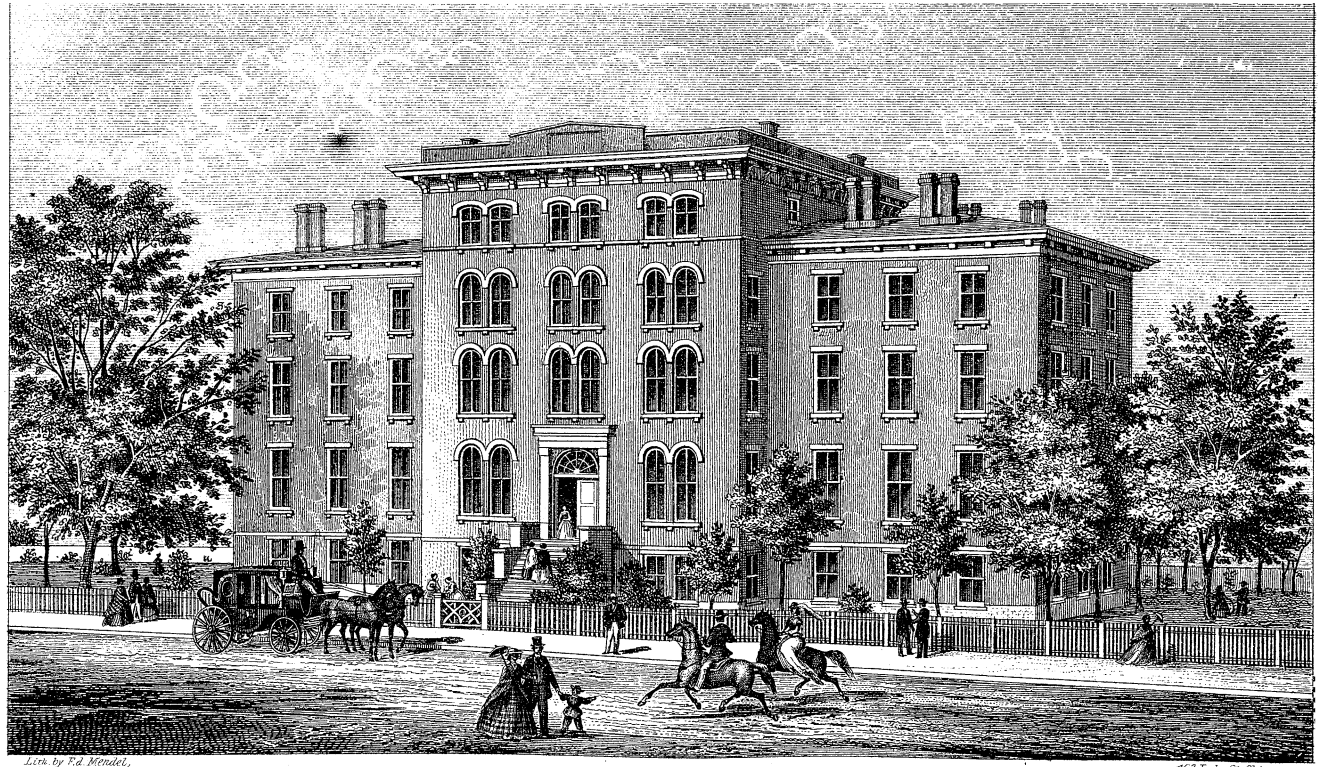

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Sophomore Class.

NAMES.	RESIDENCES.
Cyrus Minor Avery,	*Galesburg.*
Henry B. Bergen,	*Galesburg.*
Henry H. Darby, Sc	*Elmwood.*
Curtis R. Harvey,	*Knoxville.*
Robley Eugene Heller,	*Abingdon.*
Luther J. Ingersoll,	*Galesburg.*
Edwin H. Leach,	*Galesburg.*
John M. Titterington,	*Edgington.*

Freshman Class.

NAMES.	RESIDENCES.
Lewis B. Aiken,	*Oneida.*
John Mark Bruner,	*Galesburg.*
James V. Bailey, Sc	*Port Byron.*

Sc—Scientific Course.

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NAMES.	RESIDENCES.
Spencer S. Cone,	*Farmington.*
Austin Lynn Fullinwider,	*Kossuth, Iowa.*
Robert M. Hall,	*Plymouth.*
Francis M. Hayner,	*Galesburg.*
Ebenezer B. Hoyt,	*Pulaski.*
Chester W. Jones,	*Holland, N. Y.*
Theodore F. King,	*La Harpe.*
David Moore Lintner, Sc	*Wenona.*
J. M. Maclear,	*Vermont.*
Wm. Gosset Marts,	*Oakland C. R., Pa.*
Aaron McMurray, Sc	*Clayton.*
Theodore C. Pearce,	*Berwick.*
T. Edward Pope,	*Quincy.*
Oliver Rice, Sc	*Lewiston.*
Tandy C. Rucker,	*Richmond, Ky.*
David Schoonmaker, Sc	*Farmington.*
Jacob Weinberg,	*Augusta.*
Robert H. Wilson,	*Sterling.*
Ira Newton West,	*Galesburg.*

Sc—Scientific Course.

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Preparatory Department.

Classical.

FIRST YEAR.

NAMES.	RESIDENCES.
Nelson Ayres,	*Galesburg.*
William A. Curtis,	*Galesburg.*
Forrest F. Cooke,	*Galesburg.*
Roswell D. Gould,	*Somonauk.*
George A. Metzgar,	*Port Byron.*
George W. Nead,	*Oneida,*
Barnabas W. Root,	*Sherbro, W. Africa.*
Charles H. Runkle,	*Knoxville.*
James Soutar,	*Galesburg.*
Charles M. Stevens,	*Tiskilwa.*
Theodore H. Tracy,	*Elmwood,*
Samuel R. Van Sant,	*Rock Island,*
William Ward,	*Galesburg.*

SECOND YEAR.

Daniel Ayres,	*Helena, Ark.*
George W. Brown,	*Galesburg.*
Nathan L. Burton,	*Galesburg.*
W. Clinton Catherwood,	*Rio Janerio, Brazil, South America.*
Edward L. Curtis,	*Galesburg.*
Henry English,	*Waynesville, Ohio.*
Llewellyn Evans,	*Coal Valley.*
John E. Frost,	*Galesburg.*
James Z. Gapen,	*Lewiston.*

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NAMES.	RESIDENCES.
Lyman C. Gray,	*Polo.*
William F. Hair,	*Galesburg.*
Albert B. Irwin,	*Galesburg.*
Charles W. Kemp,	*Quincy.*
Henry T. Kemp,	*Quincy.*
Edward N. Lord,	*Somonauk.*
William A. McCandless,	*Macomb.*
Thomas F. Moore,	*Peoria.*
Edward P. Newton,	*Lahore, North India*
Charles W. Parker,	*Galesburg.*
Samuel H. Parvin,	*Bardolph.*
William S. Peck,	*Galesburg.*
Perry L. Poorman,	*Williamsville.*
Luther S. Pearsal,	*Port Byron.*
G. Judd Reed,	*Galesburg.*
Samuel W. Taylor,	*Bloomfield, Iowa.*
William H. Thompson,	*Muscatine, Iowa:*
James D. Truitt,	*Yates City.*
Joseph R. Watson,	*Galesburg.*

English.

NAMES.	RESIDENCES.
Austin B. Allen,*	*Berwick.*
George P. Bates,	*Galesburg.*
Joseph A. Barnett,	*Galesburg.*
John H. Batten,	*Annawan.*
John S. Beeler,	*White Cloud, Kan.*
Pulaski B. Bourne,	*Galesburg.*
Charles M. Brown,	*Oneida.*
Levi R. Byers,	*Woodhull.*
Joseph Castine,	*Marseilles.*
Elliott Campbell,	*Orange Prairie.*

* Deceased.

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NAMES.	RESIDENCES.
Albion P. Charles,	*Knoxville.*
George W. Chapin,	*Morris.*
Luther H. Cone,	*Farmington.*
William Condell,	*Decatur.*
Charles M. Cowan,	*Galesburg.*
James E. Cowan,	*Galesburg.*
Charles H. Converse,	*Princeton.*
Curtis Castle,	*Knoxville,*
William H. Culver,	*Lewiston.*
Addison F. Curtis,	*Macomb.*
Horace H. Clapp,	*Galesburg.*
Henry Clark,	*Galesburg.*
Charles Cleland,	*Rock Island.*
Amaziah J. Downen,	*Industry.*
Edwards P. Duffield,	*Galesburg.*
Homer B. Flake,	*Ellisville.*
John R. Greenhalgh,	*Galesburg.*
George A. Griffin,	*Galesburg.*
J. Taylor Hair,	*Galesburg.*
Franklin Z. Harmony,	*Knoxville.*
G. Adolph Hoffman,	*Cottage Hill.*
Curtis Houghton,	*Oneida.*
Lewis Howlett,	*Howlett.*
John N. Irwin,	*Galesburg.*
Harlan M. Irwin,	*Galesburg.*
Norvel Jones,	*Galesburg.*
Ira N. Levally,	*Victoria.*
John S. Ladd,	*Memphis, Tenn.*
David Letts,	*Granvell, Iowa.*
Robert E. Low,	*Des Moines, Iowa.*
W. Guy McCandless,	*Bardolph.*
Erasmus C. McDowell,	*Lewiston.*
William H. McMahill,	*Prairie City.*
Pinckney M. McMahill,	*Prairie City.*
Edgar H. Merriam,	*Galesburg.*
Charles H. Munson,	*Galesburg.*

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NAMES.	RESIDENCES.
Willard W. Nye,	*Geneseo.*
George W. Oglesby,	*Decatur.*
Henry T. Pearce,	*La Prairie.*
William J. Pearce,	*La Prairie,*
William H. Pitcher,	*Galesburg.*
Joseph R. Pollock,	*Galesburg.*
Albert S. Post,	*Galesburg.*
William Prentiss,	*Bushnell.*
Edward E. Reynolds,	*Knoxville.*
Jesse B. Rugar,	*Ottawa.*
William D. Sanborn,	*Galesburg.*
Henry S. Scofield,	*Altona.*
Sydney Selover,	*Elwood, Kan.*
William J. Shoup,	*Galesburg.*
Felix Sidebottom,	*Altona.*
John Snapp,	*Greenbush.*
James A. Snyder,	*Morrison.*
L. Mentor Sperry,	*Bushnell,*
James P. Suiter,	*Vermont.*
Willis N. Strong,	*Galesburg.*
W. Irving Swigart,	*Knoxville.*
Clayton T. Swigart,	*Knoxville.*
Edwin H. Talbot,	*Ionia.*
Albert G. Talbot,	*Ionia.*
James P. Taylor,	*Pleasant Ridge.*
Nathan A. Terpening,	*Utah.*
William S. Ware,	*Granville.*
Samuel J. Wilson,	*Farmington.*
William E. Wilson,	*Princeton.*
Frank M. Wilson,	*Knoxville.*
Ward Williams,	*Galesburg.*
A. Newell Wiswell,	*Cameron.*
Howard B. Woodward,	*Galesburg.*
Barnett D. Worrell,	*Chili.*

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FEMALE

Collegiate Department.

Faculty.

Rev. WILLIAM S. CURTIS, D. D.
HENRY E. HITCHCOCK, A. M.
JAMES HENRY WORMAN, A. B.
Miss SARAH H. HATCH.
Miss MARY L. HATCH.
Mrs. R. K. COLBY.

Students.

Senior Class.

NAMES.	RESIDENCES.
Kittie Clark,	*Galesburg.*
Blanche Naomi Day,	*Oquawka.*
Rosa Crecelia Devore,	*Port Byron.*
Martha Ward Farnham,	*Galesburg.*
Anna Belle Pitcher,	*Galesburg.*
Marie Schmidt,	*Andover.*
Sarah Jane Shields,	*Galesburg.*
Eliza Ann Shields,	*Galesburg.*
Mary Summers,	*Kewanee.*
Ann Maria Watson,	*Galesburg.*

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Middle Class.

NAMES.	RESIDENCES.
Sarah Belden,	*Galesburg.*
Mary Leach Curtis,	*Galesburg.*
Helen Frances Dieterich,	*Galesburg.*
Emma Doway Flachs,	*Quincy.*
Susan Corbin Gould,	*Somonauk.*
Emma Frances Jones,	*Beardstown.*
Jane Sophia Lord,	*Quincy.*
Charlotte Isadore Newell,	*Galesburg.*
Theo Owens,	*Galesburg.*

Junior Class.

NAMES.	RESIDENCES.
Cornelia Maurice Ayers,	*Galesburg.*
Mary Jane Bergen,	*Galesburg.*
Mary Catharine Charles,	*Knoxville.*
Harriet Amanda Chase,	*Port Byron.*
Mary Emma Doyen,	*Quincy.*
Sarah Sophia Fargo,	*Lake Mills, Wis.*
Alida Elizabeth Fargo,	*Lamoille.*
Mary Fielding,	*Plymouth.*
Lyda A. Francis,	*Andover.*
Abbie Chase Gould,	*Somonauk.*
Lucy Anna Irwin,	*Galesburg.*
Linna E. Sweet,	*Henry.*
Elizabeth Adaline Whipple,	*Galva.*
Semantha Chloe Whipple,	*Cambridge.*

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Irregular.

NAMES.	RESIDENCES.
Clara B. Cothren,	*Galesburg.*
Florence L. Farnham,	*Tully, N. Y.*
Fannie I. Holcomb,	*Galesburg.*
Lida R. Hair,	*Galesburg.*
Harriet S. Hitchcock,	*Galesburg.*
Julia E. Whiting,	*Onawa, Iowa.*

Preparatory Department.

NAMES.	RESIDENCES.
Lizzie D. Abbott,	*Williamstown, Vt.*
Belle Adams,	*Farmington.*
Sarah M. Alton,	*Galesburg.*
Mary E. Anderson,	*Knoxville.*
Georgia A. Andrews,	*North Prairie.*
Phoebe T. Avery,	*Galesburg.*
M. Lillian Barbero,	*Maquon.*
Lizzie Bancroft,	——, *N. J.*
L. Caroline Baker,	*Wyoming.*
Carrie J. Benjamin,	*Galesburg.*
Alice B. Bliss,	*Lewiston.*
Alice M. Blossom,	*Galesburg.*
Sarah J. Bourne,	*Galesburg.*
Emma A. Bradbury,	*Quincy.*
Maria G. Brown,	*Galesburg,*
Mellissa Brown,	*Avon.*
Kate L. Burrows,	*Galesburg.*

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NAMES.	RESIDENCES.
Carrie Butler,	*Wyoming.*
Rachel F. Billings,	*Clayton.*
Martha F. Cadwell,	*Quincy.*
Phoebe L. Campbell,	*Lewiston.*
Mary Carpenter,	*Galesburg.*
Ella Catlin,	*Augusta.*
Ella Conver,	*Farmington.*
Maggie E. Cone,	*Farmington.*
Carrie Coriell,	*Fort Madison, Iowa.*
Jennie Denny,	*St. Louis, Mo.*
Ida Devendorf,	*Galesburg.*
Emma Dilley,	*Galesburg.*
Maggie Dilworth,	*Vermont.*
Eudora A. Easly,	*Galesburg.*
Margaret Edgington,	*Edgington.*
Mary E. Fletcher,	*Galesburg.*
Louisa Fletcher,	*Galesburg.*
Harriett M. Folcrot,	*Quincy.*
Emma C. Giddings,	*Galesburg.*
Sarah E. Gilbert,	*Galesburg.*
Mary I. Gilbert,	*Galesburg.*
Emma Green,	*Quincy.*
Rebecca H. Hamer,	*Vermont.*
Lucena C. Hawley,	*Pettysville, Ohio.*
Josephine Hogue,	*Yates City.*
Carrie A. Hubbard,	*Galesburg.*
Lucy M. Huntington,	*Galesburg.*
Sarah J. Hurd,	*Union City, Mich.*
Sarah J. Irwin,	*Galesburg.*
Cecelia F. Irwin,	*Galesburg.*
Selina L. Irwin,	*Galesburg.*
Emma C. Jerauld,	*Galesburg.*
Amelia J. Jerauld,	*Galesburg.*
Louisa M. Johnson,	*Danvers.*
Maria H. Johnson,	*Galesburg.*

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NAMES.	RESIDENCES.
Laura Kelly,	*Lewiston.*
Mary E. Lightcap,	*Hazel Green, Wis.*
Mary J. Lovell,	*Ipavia.*
Kittie M. Lounsburg,	*Burlington, Iowa.*
Mary C. Lyford,	*Galesburg.*
Susan M. Magee,	*Galesburg.*
Mary E. Magee,	*Galesburg.*
Anna C. Marts,	*Cross Roads, Penn.*
Maggie C. McCleery,	*Galesburg.*
Louisa M. McDonald,	*St. Louis, Mo.*
Nellie McGuilorry,	*Plymouth.*
Rachel McWhirt,	*Galesburg.*
Helen C. Mills,	*Galesburg.*
Cynthia E. Nicholson,	*Galesburg.*
Emma Parker,	*Galesburg.*
Mary E. Parker,	*St. Louis, Mo.*
Carrie Parks,	*Plymouth.*
Christina Pearce,	*La Prairie.*
Mary T. Pitcher,	*Galesburg.*
Fannie J. Pollock,	*Galesburg.*
Willie M. Prindle,	*East Melrose, Iowa.*
Adelia A. Rhodes,	*Wataga.*
Mary A. Ross,	*St. Louis, Mo.*
Jennie A. Russell,	*Galesburg.*
Mollie Scripps,	*Astoria.*
Leah Shepherd,	*Williamsburg, N. Y.*
Ella Smith,	*Elmwood.*
Jennie E. Smith,	*Lawn Ridge.*
Mary Jane Smith,	*St. Louis, Mo.*
Bessie F. Soutar,	*Galesburg.*
Ella Spaulding,	*Dallas City.*
Nellie C. Spencer,	*Columbus, Wis.*
Stella A. Streeter,	*Quincy.*
Mary R. Sullivan,	*Quincy.*
Nellie Thomas,	*Galesburg.*
Lila J. Timberlake,	*Oxford.*

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NAMES.	RESIDENCES.
Sue M. Timberlake,	*Oxford.*
Martha E. Turner,	*Galesburg.*
Mary E. Walton,	*Elmwood.*
Clara C. Ward,	*Galesburg.*
Sarah A. Wetmore,	*Oneida.*
Martha J. Wheeler,	*New Boston.*
Euramia Willman,	*Port Byron.*

Summary.

Seniors,	8	
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Female Collegiate Department.

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Irregular,		6—39
Preparatory,		95
Total,		300

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General Statement.

Terms of Admisson.

Candidates for admission to the Freshman Class are examined in the following books and subjects:

English Grammar and Arithmetic,
Geography, Ancient and Modern,
Liddell's History of Greece,
Smith's History of Rome,
Loomis' Algebra, to Sec. XIX,
Smith's Principia Latina,
Andrews and Stoddard's Latin Grammar,
Cæsar's Commentaries, three books,
Sallust's Cataline,
Cicero's Orations, three,
Harkness' First Greek Book,
Hadley's Greek Grammar,
Xenophon's Anabasis, three books.

Candidates for an advanced Standing are examined in the same, or equivalent studies, and also, in the studies gone over by the class to which they desire admission.

The stated times for examination are, Monday preceding Commencement, at 9 o'clock, A. M., and the last day of the ensuing vacation, at the same hour. Persons may also be examined for an advanced standing in any part of the College terms.

No one can be admitted to the Senior Class after the Commencement of the Second Term.

No one can be admitted to the Freshman Class under fourteen years of age, nor to an advanced class without a corresponding increase of age.

Testimonials of good moral character are in all cases required, and those coming from other Colleges must produce certificates of regular dismission.

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Course of Instruction.

The whole course of Instruction occupies four years. In each year there are three terms. The classes are styled Freshmen, Sophomore, Junior and Senior, according to their advancement in the course. Each of the four classes attends three recitations or lectures in a day, except on Saturdays.

FRESHMEN CLASS.

First Term.

- Livy's History—*Lincoln's.*
- Latin Grammar reviewed—*Andrews' and Stoddard's.*
- Xenophon's Memorabilia—*Robins'.*
- Greek Prose Composition—*Arnold's.*
- Geometry—*Loomis'.*
- English Composition and Declamation.

Second Term.

- Livy's History—*Lincoln's.*
- Latin Prose Composition—*Arnold's.*
- Homer's Odyssey—*Owen's.*
- Greek Grammar reviewed—*Hadley's.*
- Conic Sections; Algebra reviewed—*Loomis'.*
- English Composition and Declamation.

Third Term.

- Horace's Odes—*Lincoln's.*
- Homer's Iliad—*Owen's.*
- Greek and Roman Antiquities—*Bojesen's.*
- Plane Trigonometry, Mensuration & Surveying—*Loomis'.*
- English Composition and Declamation.

SOPHOMORE CLASS.

First Term.

- Horace's Satires—*Lincoln's.*
- Latin Prose Composition.
- Plato, three Dialogues.
- Greek Prose Composition.
- Blair's Rhetoric (University Ed.)
- Navigation and Spherical Trigonometry.
- Analytical Geometry—*Loomis'.*
- English Composition and Declamation.

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Second Term.	Cicero de Officiis—*Thatcher's.* Latin Prose Composition. Thucydides, First Book. Greek Prose Composition. Physiology; Natural Theology—*Paley's.* Differential and Integral Calculus—*Loomis'.* English Composition and Declamation.
Third Term.	Cicero de Officiis—*Thatcher's.* Latin Prose Composition. Thucydides, Second Book. Greek Prose Composition. Natural Philosophy—*Snell's Olmsted.* Botany—*Gray's Lessons and Manual.* English Composition and Declamation.

JUNIOR CLASS.

First Term.	Tacitus—Germania and Agricola—*Tyler's.* Latin Prose Composition. Demosthenes' De Corona—*Champlin's.* Greek Prose Composition. German—*Otto's Grammar.* Natural Philosophy—*Snell's Olmsted.* English Composition and Declamation.
Second Term.	Terence's Comedies. Latin Composition. Æschylus' Prometheus; Sophocles' Antigone. Greek Composition. German—*Schiller's Dreissigjahriger Krieg.* Astronomy—*Loomis'.* English Composition and Declamation.
Third Term.	Terence's Comedies. Latin Composition. Euripides' Alcestis. Greek Composition. Zoology—*Chambers'.* Political Economy—*Wayland's* English Composition and Declamation.

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SENIOR CLASS.

First Term.

- Mental Philosophy—*Hamilton's Metaphysics.*
- Inorganic Chemistry.
- Rhetoric—*Whateley's.*
- Logic, Evidences of Christianity.
- English Composition and Declamation.

Second Term.

- Moral Science—*Wayland's.*
- Evidences of Christianity.
- Constitution of the United States—*Story's.*
- International Law—*Woolsey's.*
- Organic Chemistry. Mineralogy—*Dana's.*
- English Composition and Declamation.

Third Term.

- Butler's Analogy.
- Æsthetics.
- Geology.
- English Composition and Declamation.

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Lectures.

Lectures are delivered on several subjects in the College Course, not so advantageously taught by the exclusive use of text-books, viz :

To the Senior Class, on

Mental Philosophy,	First Term.
Applied Logic,	First Term.
Rhetoric,	First Term.
Inorganic Chemistry,	First Term.
Mineralogy,	Second Term.
Evidences of Christianity,	Second Term.
Moral Philosophy,	Second Term.
Geology,	Third Term.
Æsthetics,	Third Term.
Butler's Analogy,	Third Term.

To the Junior Class, on

Natural Philosophy,	First Term.
Astronomy,	Second Term.
Zoology,	Third Term.
Political Economy,	Third Term.

To the Sophomore Class, on

Style,	First Term.
English Language and Literature,	First Term.
Physiology,	Second Term.
Natural Philosophy,	Third Term.
Botany,	Third Term.

To the Three Lower Classes on Vocal Culture and Elocution during the entire year.

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SCHEME OF STUDY AND RECITATIONS FOR THE YEAR 1866--67.

YEAR.	HOUR.	First Term, 15 Weeks, Begins Sept. 7th.	Second Term, 14 Weeks, Begins Jan 4th, 1867.	Third Term, 10 Weeks, Begins April 12th.
1	9 to 10	Geometry.	Conic Sections. Algebra.	Plane Trig.; Mensuration.
	10 to 11	Greek.	Latin.	Greek.
	2 to 3	Latin.	Greek.	Latin.
2	9 to 10	Latin. Greek.	Latin. Greek.	Latin. Greek.
	10 to 11	Rhetoric.	Diff. and Int. Calculus.	Natural Philosophy.
	2 to 3	Surveying. Ana. Geometry. &c.	Physiology and Natural Theology.	Botany.
3	9 to 10	German.	German.	Zoology.
	10 to 11	Natural Philosophy.	Greek. Latin.	Political Economy.
	2 to 3	Greek. Latin.	Astronomy.	Greek. Latin.
4	9 to 10	Mental Science.	Constitution U. S. Int. Law.	Æsthetics.
	10 to 11	Inorganic Chemistry.	Org. Chemistry. Mineralogy.	Geology.
	2 to 3	Logic, Rhetoric, and Evi. Chris.	Evidences of Christianity. Moral Science.	Butler's Analogy.

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Scientific Course.

This course occupies three years, and comprise the entire College Course, with the exception of Latin and Greek.

Instruction is given by the College Faculty in their several departments.

Candidates for admission are examined in *Geography*, *English Grammar*, *Higher Arithmetic*, and Loomis' Algebra to Sec. XIX.

FIRST YEAR.

FIRST TERM.	SECOND TERM.	THIRD TERM.
Geometry.	Conic Sections.	Plane Trigonometry.
Rhetoric.	Algebra, reviewed.	Surveying.
Eng. Lang & Literature.	Physical Geography.	Mensuration.
	Physio. & Nat. Theo.	Natural Philosophy.

SECOND YEAR.

FIRST TERM.	SECOND TERM.	THIRD TERM.
German Grammar.	German.	Zoology.
Nat. Phliosophy.	Calculus.	Political Economy.
Surveying.	Astronomy.	Botany.
Spherical Trig.		
Analytical Geometry.		

THIRD YEAR.

FIRST TERM.	SECOND TERM.	THIRD TERM.
Mental Science.	Moral Science.	Æsthetics.
Inorganic Chemistry.	Org. Chem.; Min.	Butler's Analogy.
Logic and Rhetoric.	Evid. of Christianity.	Geology.
Evi. of Christianity.	Const. U. S.; Int. Law.	

Instruction in English Composition and Declamation is given throughout the Course.

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FEMALE

Collegiate Department.

This Department embraces a three years' course of such studies as are usually pursued in the higher Female Seminaries.

Candidates for admission to the Junior Class are examined in Geography, Arithmetic, Loomis' Elementary Algebra, English Grammar, Zoology, Physical Geography, History of the United States, Smith's Principia Latina.

Order of Study.

Junior Class.

First Term.

Algebra. [Loomis'.]
Latin. Hanson's Preparatory Latin. [French. Otto's Grammar.]
History of Rome. Four recitations a week.
History of Greece, commenced.
Drawing. Two lessons a week.

Second Term.

Geometry, commenced. [Loomis'.]
Latin. Hanson. [French. Otto's Grammar and Knapp's Reader.]
History of Greece, continued. Four recitations a week.
Drawing. Two lessons a week.
Quackenbos. One recitation a week.

Third Term.

Geometry, completed.
Latin. Virgil. [French. Fleury Histoire de France.]
Botany. Gray's Lessons and Manual.]
Drawing. Two lessons a week.
Quackenbos. One recitation a week.

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Middle Class.

First Term.

Conic Sections and Trigonometry. [Loomis'.]
Physiology. [Hooker.]
Natural Theology. [Paley.]
Latin. Virgil. [French, Racine and Moliere and Translations from English into French.]

Second Term.

Natural Philosophy, commenced. [Loomis'.]
Latin. [Horace.] [French, Herrig and Burguy Histoire de la Literature Francaise.]
Chemistry. [Youmans.]
History of England. [Hume.]

Third Term.

Natural Philosophy, completed.
Organic Chemistry.
History of Literature. [Schlegel.]
Rhetoric. [Quackenbos.]

Senior Class.

First Term.

Meteorology. [Brocklesby.
Geology. [Hitchcock.]
German. [Otto's Grammar.]
Mental Science.

Second Term.

Astronomy. [Loomis.]
Moral Science.
German. [Schiller and Goethe.]

Third Term.

Æsthetics.
Earth and Man. [Guyot.]
Butler's Analogy.
Milton's Paradise Lost.

Young Ladies wishing to enter this Department without having studied Latin, and who desire to give especial attention to Music and Painting, will be allowed to substitute French for Latin the Junior year. In the department of Music, as well as that of Drawing and Painting, it is intended to furnish, by the employment of eminent instructors, facilities not to be surpassed in the cultivation of those arts.

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The students in this Department enjoy the benefit of instruction and lectures from the President and Professors, and have access to the College Library and Cabinets.

A large and commodious edifice has recently been erected for this Department, containing, in addition to public rooms, accommodations for eighty young lady boarders. The rooms occupied by the students are carpeted, and fully and neatly furnished. The price for board, rooms, furniture, fuel and lights, is at the lowest terms per week. Washing extra. All young ladies from abroad are required to board in the Seminary, where they are under the special supervision of the Principal. They are expected to furnish their own towels, napkins and napkin rings, (also a silver fork, if they wish one,) one pair of sheets, pillow-cases, (19x29 inches,) and one blanket. Each of these, and all articles of clothing, should be distinctly marked with the owner's name.

The Academy

Comprises two departments—English and Classical. The former embraces a full Academic course of English studies, and affords special advantages to students who intend to become teachers. The latter is a preparatory department, devoted to the thorough preparation of students for the College and the Young Ladies' Seminary. The course of study for young gentlemen extends through two years; that for young ladies through one year. In order to enter this Department, students must pass an examination in the elementary branches of a good English education.

All the young men in this Department are thoroughly drilled every week in the rudiments of Elocution, and declaim or read original essays before the school once in two weeks. The students to some extent enjoy the benefit of the instructions of the College professors, in branches pertaining to their several departments.

It is very much desired that young ladies from abroad, attending this Department, should board in the Seminary building, and be under the supervision of its Principal.

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Miscellaneous.

RHETORICAL EXERCISES.

Weekly exercises in composition take place in the several classes. Besides these, on Tuesdays and Fridays of each week, all the students are required to attend public exhibitions in the Chapel, of Declamation, of original Essays and Orations, under the direction and criticism of the Professor of Rhetoric.

LIBRARIES AND CABINETS.

The College Library contains more than 3.000 well selected volumes. The two College Societies—the Adelphi and the Gnothautii--possess libraries of nearly 1.000 each, making in all 5.000 volumes. These libraries are accessible to all students, both in the Collegiate and Preparatory Departments.

The Mineralogical Cabinet contains about 500 specimens, the Geological 600. To these cabinets constant additions are being made.

THE COLLEGE GROUNDS.

The grounds, in the midst of which the College edifices stand, embrace about seventeen acres. Directly in front of these grounds, also, and between the main College edifice and the Seminary building, lies the College Park of about nine acres, making in all twenty-six acres. These grounds will be laid out in the modern English method, with trees and shrubs, singly and in groups, with graveled walks, and plats devoted to flowering plants and vines, cultivated by the hands of the students during the hours of relaxation and recreation. Already nearly three thousand young and vigorous trees have been set out, which begin to afford a refreshing shade, to beautify and embellish the Institution. It is the design of the Trustees and the Faculty to render these grounds increasingly attractive from year to year.

RELIGIOUS WORSHIP.

Students of all departments are required to attend public worship twice on the Sabbath. The afternoon service is held in the College Chapel.

Prayers are also attended in the College Chapel twice each day, with reading of the Scriptures and Singing. A prayer meeting also is held on Friday evening, at which the students are invited to attend.

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The society of Religious Inquiry holds its monthly meetings, when reports are read on the condition of christian missions in various parts of the world, and questions of religious interest are discussed.

EXAMINATIONS.

Examinations of all the classes are held at the close of each term. The annual public examination in the Collegiate and in the Female Collegiate Department occupies the week preceding Commencement.

PUBLIC EXHIBITIONS.

1. In place of the usual Junior Exhibition, each of the two Literary Societies holds an exhibition on successive evenings, at the close of the Winter Term.

2. The Rhetorical Prize Exhibition on Tuesday evening preceding Commencement.

3. Anniversary of the Female Collegiate Department on the fourth Wednesday in June.

4. Commencement on the Thursday after the fourth Wednesday in June.

TERMS.

1. From the first Wednesday in September, fifteen weeks.
2. From the first Wednesday in January, fourteen weeks.
3. From the Second Wednesday in April, ten weeks.

EXPENSES.

Tuition in the College, per annum,	$25,00
Room Rent in College,	6,00
Contingent expenses,	5,00

Board, Room and Fuel in Seminary, per annum, at the lowest rates.

Tuition,	$25,00
Contingent expenses.	5,00
Tuition in Academy,	20,00
Contingent expenses,	5,00

Good Board can be obtained in private families, varying with the prices of provisions.

The tuition dues having been reduced to the lowest consistent amount, must be paid invariably in advance. No person will be received until he presents the Treasurer's receipt; nor will any pupil be allowed to leave the Institution, without permission, until the close of the quarter.

Applications for board can be made to the Treasurer of the College. Families willing to receive students are requested to make known the same at the Treasurer's office. No names will be received on his list except

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those who will agree promptly to inform the Faculty of every known violation of the College Laws by students boarding in their houses.

By the purchase of Scholarship, tuition may be reduced 25 per cent. In certain cases of indigent, though promising Students, the tuition may be remitted entirely, on recommendation of the Faculty.

Students who have the Christian Ministry in view, may receive aid if their circumstances require it, to the amount of from eighty to one hundred dollars a year, on application to the President.

Those who desire it can obtain work of various kinds in the city, and at remunerative prices.

ABSENCE FROM COLLEGE.

The portion of the year allotted to vacations is so great as to render it unnecessary for students to visit their friends during the Term, except for urgent and unforeseen reasons. The absence of a student in term time even for a few days, occasions him a much greater injury than is commonly supposed. It is hoped that parents and guardians will concur with the Faculty in their opinion of the inexpediency of granting leave of absence in ordinary cases.

DEGREES.

The Degree of Bachelor of Arts is conferred on those who have completed the regular College Course, and have been approved as candidates for the same.

The Degree of Bachelor of Science is conferred on those who have completed the Scietific Course, and have been approved as candidates for the same.

Graduates of three years' standing are entitled to the Degree of Master of Arts, on application to the President.

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Calendar.

1866.

Sept. 6. Fall Term opens, - - - - - - Thursday.
Dec. 17. Examination begins, - - - - - - Monday.
Dec. 18. Exhibition of the Adelphi Society, - - - Tuesday.
Dec. 19. Exhibition of the Gnothautii Society, - - Wednesday.
Dec. 19. Fall Term Closes, - - - - - - - Wednesday.

VACATION TWO WEEKS.

1867.

Jan. 3. Winter Term opens, - - - - - Thursday.
Feb. 1. Prize Speakers appointed, - - - - Friday.
Feb. 21. College Fast, - - - - - - Thursday.
April 8. Examination begins, - - - - - Monday.
April 10. Winter Term closes, - - - Wednesday.

VACATION ONE WEEK.

April 18. Summer Term opens, - - - - - Thursday.
May 22. Prize pieces handed in, - - - - - Wednesday.
June 17. Examination begins, - - - - - - Monday.
June 23. Baccalaureate Sermon, - - - - - - - Sunday.
June 23. Address before the Society of Religious Inquiry, Sunday evening.
June 24. Entrance Examination, - - - - - - Monday.
June 24. Address before the Literary Societies, - - - Monday.
June 25. Rhetorical Prize Speaking, - - - - Tuesday evening.
June 26. Young Ladies' Commencement, - - - Wednesday.
June 26. Anniversary of the Society of Alumni, Wednesday evening.
June 27. Commencement, - - - - - - - Thursday.

VACATION OF TEN WEEKS.

Sept. 4. Entrance Examination, - - - - Wednesday.

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Regulations for the Rhetorical Prize.

1. Two Students from each of the three lower classes are chosen—three by the Adelphi Society and three by the Gnothautii Society.

2. These appointments must be made before the First Thursday in February.

3. The orations must be handed in for criticism at least five weeks before Commencement.

4. A committee, consisting of three gentlemen, will decide who are the successful competitors. The ground of decision is excellency both of Composition and Declamation. Books of value will be given as prizes, on Commencement day.

PRIZES AWARDED IN 1865.

1. ELEMENTS OF OUR NATIONAL GREATNESS,
LUTHER J. INGERSOLL, - - - Galesburg.

2. WHERE WE ARE AND WHITHER—TENDING,
STEPHEN MELANCTHON MARSH, - - Canton.

COMMITTEE OF AWARD. { W. E. WITHROW, Macomb,
REV. DANIEL CLARK, Galesburg.
REV. HORATIO FOOT, Quincy.

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Society of Alumni.

This Society is composed of graduates from the College. Its design is to promote the cultivation of Science and Letters, especially in their connection with Knox College. It seeks also the promotion of friendly feeling and sympathy among its living members, and the rendering of fit honor to the departed.

OFFICERS FOR 1865--66.

PRESIDENT,

PROF. M. L. COMSTOCK, Galesburg.

VICE PRESIDENT,

REV. E. L. HURD, Augusta.

RECORDING SECRETARY AND NECROLOGIST,

O. H. PITCHER, Springfield, Mo.

TREASURER,

GEORGE CHURCHILL, Galesburg.

ORATOR,

REV. SANFORD RICHARDSON, Angora, Asia Minor.
(Class of 1846.)

POET,

C. W. LEFFINGWELL, Nashotah Mission, Wis.
(Class of 1862.)

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1866.

MINUTES

OF THE

GENERAL ASSOCIATION

OF

ILLINOIS,

AT THEIR

TWENTY-THIRD ANNUAL MEETING,

HELD IN

OTTAWA, MAY, 1866;

WITH

AN APPENDIX.

QUINCY, ILLINOIS:
PUBLISHED BY ORDER OF THE ASSOCIATION.
WHIG AND REPUBLICAN PRINT.

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OFFICERS

OF THE

GENERAL ASSOCIATION OF ILLINOIS.

1866—'67.

Moderator,

Rev. JOEL GRANT, *of Lockport.*

Corresponding Secretary and Treasurer,

Rev. MARTIN KELLOGG WHITTLESEY, *of Ottawa.*

Registrar and Statistical Secretary,

Rev. SAMUEL HOPKINS EMERY, *of Quincy.*

Scribe,

Rev. LORENZO JOHNSON WHITE, *of Amboy.*

Assistant Scribe,

Rev. JOHN WINCHESTER CASS, *of Morrison.*

The next Annual Meeting of the Association will be held in CHAMPAIGN, commencing Wednesday evening, May 22d, 1867, and continuing over the Sabbath.

Rev. Samuel A. Vandyke, Chairman of the Committee of Arrangements for the Meeting.

Preacher of the Associational Sermon, Rev. John P. Gulliver, of Chicago; his alternate, Rev. Lucien Farnham, of Newark.

Essay on the Divine authority of the Christian Sabbath, and the proper manner of its observance, by Rev. Edward Beecher, of Galesburg.

Report on the Result of the National Congregational Council, by Rev. Jonathan Blanchard, of Wheaton.

STATED CLERKS AND STATISTICAL SECRETARIES

OF THE

DISTRICT ASSOCIATIONS.

1. Bureau Association, Rev. ADDISON LYMAN, *Sheffield, Bureau County.*
2. Central Association, Rev. ANDREW JONES DRAKE, *Atlanta, Logan County.*
3. Central East Ass'n, Rev. FREDERIC WM. BEECHER, *Kankakee, Kank. Co.*
4. Central West Ass'n, Rev. HENRY CONANT ABERNETHY, *Oneida, Knox Co.*
5. Chicago Association, Rev. CORNELIUS E. DICKINSON, *Oak Park, Cook Co.*
6. Elgin Association, Rev. FREDERIC OXNARD, *Elgin, Kane County.*
7. Fox River Union, Rev. MARTIN K. WHITTLESEY, *Ottawa, Lasalle County.*
8. Geneseo Association, Rev. MILO N. MILES, *Geneseo, Henry County.*
9. North W. Association, Rev. JOHN WESLEY WHITE, *Morrison, Whiteside Co.*
10. Quincy Association, Rev. ALEXANDER B. CAMPBELL, *Mendon, Adams County.*
11. Rockford Ass'n, Rev. HENRY MARTYN GOODWIN, *Rockford, Winnebago Co.*
12. Southern Association, Rev. HENRY MARTYN TUPPER, *Waverly, Morgan Co.*

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MINUTES

OF THE

GENERAL ASSOCIATION OF ILLINOIS.

The General Association of Illinois convened for its Twenty-third Annual Meeting, in the Plymouth Congregational Church of Ottawa, Wednesday evening, May 23d, 1866.

The opening sermon was preached by the Moderator of the last meeting, Rev. Joseph E. Roy. Text, 2nd Cor. XI: 28—"Besides those things that are without, that which cometh upon me daily—the care of all the churches." Theme—*The Apostle Paul as a model planter and trainer of churches.*

After sermon, the Association was called to order, and adjourned, by vote, till 8 o'clock, A. M., Thursday.

Thursday, 8 A. M.

The Association met at 8 o'clock, and spent one hour in devotional exercises, Rev. Joseph E. Roy, presiding; after which, Rev. L. J. White was chosen Scribe, and Rev. John W. Cass, Assistant Scribe.

The Roll of the Association was made out as follows:

BUREAU ASSOCIATION.

Ministers.—J. D. Baker, Flavel Bascom, W. S. Blanchard, Wm. B. Christopher, Darius Gore, Chas. Hancock, E. P. Ingersoll, A. Lyman, A. H. Post, J. P. Richards, C. Selden, L. J. White, S. G. Wright—13.

Delegates.—Wm. B. Andrus, *Amboy;* S. P. Belden, *Malden;* D. Lathrop, *LaSalle;* J. H. McMillan, *Peru;* John Poole, *Granville;* Elijah Smith, *Princeton;* A. C. Tower, *Mendota;* Asahel Wood, *Dover;* G. R. Woolsey, *Cambridge*—9.

CENTRAL ASSOCIATION.

Ministers.—Bethuel C. Church, W. H. Daniels, A. J. Drake,

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Reuben Evarts, Lemuel Leonard, R. L. McCord, W. B. Orvis, H. S. Thompson—8.

DELEGATES.—A. E. Arnold, *New Rutland;* Geo. Baldwin, *Tremont;* Richard Edwards, *Normal;* F. T. King, *McLean;* J. B. Kirkaldir, *New Rutland;* Harry Parkhurst, *Danvers;* Geo. W. Rouse, *El Paso;* Wm. Strawn, *Odell*—8.

CENTRAL EAST ASSOCIATION.

MINISTERS.—Fred. W. Beecher, Geo. Schlosser—2.

CENTRAL WEST ASSOCIATION.

MINISTERS.—Henry C. Abernethy, Edward Beecher, Lewis Benedict, Cyrus H. Eaton, B. F. Haskins, E. Jenney, H. G. Pendleton, Andrew Leeds Pennoyer, F. T. Perkins, Wm. G. Pierce, A. A. Stevens, L. Taylor, F. Wheeler, A. A. Whitmore—14.

DELEGATES.—Samuel McCornack, *Oneida;* Wm. C. Day, *Farmington;* John A. Gordon, *Roseville;* E. Weston, *Henry*—4.

CHICAGO ASSOCIATION.

MINISTERS.—Samuel C. Bartlett, Richard B. Bull, C. E. Dickinson, F. W. Fisk, J. P. Gulliver, H. L. Hammond, H. D. Kitchell, Jos. E. Roy, W. B. Wright—9.

DELEGATES.—C. F. Gates, *South Congregational Church, Chicago;* O. S. Hough, *Plymouth Church, Chicago;* Parker Merrill, 1*st Congregational Church, Chicago*—3.

ELGIN ASSOCIATION.

MINISTERS.—J. T. Cook, Wm. B. Dodge, W. A. Lloyd, Fred. Oxnard, G. S. F. Savage, J. B. Smith—6.

DELEGATE.—S. N. Campbell, *Elgin*—1.

FOX RIVER UNION.

MINISTERS.—E. H. Baker, J. Blanchard, Wm. L. Bray, Chas. C. Breed, S. R. Dole, Lucien Farnham, Joel Grant, Geo. B. Hubbard, E. N. Lewis, Jas. Loughead, R. F. Markham, D. R. Miller, John L. Richards, A. L. Riggs, U. W. Small, L. Wilcox, M. K. Whittlesey, —17.

DELEGATES.—R. O. Black, 1*st Congregational Church, Ottawa;* Oliver Dewey, *New Eng. Church, Aurora;* D. O. Goodrich, *Morris;* J. Hagar, *Plainfield;* James Morse, *Plymouth Church, Ottawa;* Zadock Strong, *Sandwich;* J. C. Webster, *Wheaton;* H. G. Wilcox, *Lisbon;* Abner S. Whittlesey, *Lockport*—9.

GENESEO ASSOCIATION.

DELEGATE.—M. N. Miles, *Geneseo.*—1.

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NORTH WESTERN ASSOCIATION.

MINISTERS.—J. W. Cass, L. H. Higgins, S. Penfield, J. W. White—4.

QUINCY ASSOCIATION.

MINISTERS.—Wm. Carter, S. Hopkins Emery, Horatio Foote—3.

DELEGATE.—G. H. Sanford, *Griggsville*—1.

ROCKFORD ASSOCIATION.

MINISTERS.—H. M. Daniels, H. M. Goodwin, Martin P. Kinney, —3.

DELEGATES.—A. G. Rainey, *Winnebago;* Thos. D. Robertson, 2*d Church, Rockford*—2.

SOUTHERN ASSOCIATION.

MINISTERS.—Wm. E. Holyoke, Henry M. Tupper—2.

DELEGATE FROM CORRESPONDING BODY.

Julius A. Reed, Delegate from the General Association of Iowa.

CORRESPONDING MEMBERS.

Isaac W. Atherton, Iowa City Presbytery.
Mark Bangs, of the Congregational Church, Lacon.
Harry Brickett, Union Congregational Association of New Hampshire.
H. Bross, Southern Michigan Association.
Wm. E. Caldwell, Barnstable Conference, Massachusetts.
J. M. Chamberlain, of the American Missionary Association.
David B. Coe, Secretary of the American Home Missionary Society, N. Y.
Z. Coleman, Pastor of the Baptist Church, Ottawa.
Alvah Day, Ottawa Presbytery.
J. A. Gray, Pastor of the Methodist Episcopal Church, Ottawa.
W. C. Gray, Treasurer of the Western Tract and Book Society, Cincinnati.
S. J. Humphrey, Dist. Sec. of the Amer. Board of Com. for For. Missions.
A. Lord, State Agent of the American Bible Society.
Wm. De Loss Love, of the American Missionary Association.
M. Post, Kalamazoo Presbytery.
Thomas Powell, General Baptist Association.
Tappan S. Reeve, Schuyler Presbytery, Illinois.
R. F. Shinn, Protestant Methodist Conference, Illinois.
R. C. Swinton, Free Church of Scotland.
S. B. Treat, Secretary of the Amer. Board of Com. for Foreign Missions.
J. W. West, Ripley Presbytery, Ohio.

Rev. Joel Grant was chosen Moderator, who, on taking the chair, made some appropriate remarks, and led the Association in prayer.

By vote, the reading of the Minutes of the last annual meeting was omitted, and they were referred to the Business Committee.

The Moderator appointed the following Committees:

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On Business—Rev's Edward Beecher, G. B. Hubbard, Wm. Carter, Bro's Wm. B. Andrus and O. S. Hough.

On Religious Exercises—Rev's E. N. Lewis, M. K. Whittlesey and Bro. James Morse.

To Audit Accounts—Bro's T. D. Robertson, Oliver Dewey and George W. Rouse.

On Leave of Absence—Rev's Flavel Bascom, Geo. Schlosser and Bro. R. O. Black.

At this point, by request of Rev. F. T. Perkins, the Association joined in prayer with Rev. Edward Beecher for the recovery of A. J. Watkins, a member of the 1st Church of Christ, Galesburg, lying very sick.*

Rev. Flavel Bascom, Treasurer of the fund for the families of deceased and disabled ministers, made a Report, which, on motion, was referred to the Auditing Committee. (See Appendix, A.)

Voted, that the Delegates from Corresponding Bodies and the brethren whose names appear in the Roll as Corresponding members and Pastors of Churches in this city be invited to sit with this Body.

Rev. Wm. E. Holyoke, Secretary and Treasurer of the Congregational Union for the Association, reported the contributions of the churches for that object. Report accepted and referred to the Auditing Committee. (See tabular view of contributions, Appendix.)

Rev. S. C. Bartlett, Secretary and Treasurer of the Western Education Society, reported. Report was accepted and referred to the Auditing Committee. (See tabular view of contributions, Appendix.)

Rev. G. S. F. Savage, Secretary of the Western Agency of the American Tract Society, reported contributions from the churches for that object. Report referred to Auditing Committee. (See tabular view of contributions, Appendix.)

The Business Committee reported, in part. The Report was accepted so far as made.

Reports of Rev's Jos. E. Roy and E. Jenney of contributions to the American Home Missionary Society, and Rev. Wm. Carter, for the American and Foreign Christian Union, were accepted and refer-

* This sickness, a severe attack of Diphtheria—terminated fatally on Thursday morning, May 24th. Such was the respect for the man, who adorned his profession, that the places of business in the city of Galesburg, were closed on the day of his burial, and the great multitude, who thronged the First Church, and crowded around his grave, mourned for him, we are assured, as for a brother. Thus were Christian integrity and consistency honored at life's close, and the memory of such an one is *blessed*. Writes his pastor, deeply feeling the loss of such a helper in the Lord; "Having spent his life in caring for others and laboring in the cause of the Redeemer, he went to his rest exclaiming, "How happy! Beautiful! Heaven! Heaven!"

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red to the Auditing Committee. (See tabular view of contributions, Appendix.)

On motion of Rev. T. F. Perkins, the subject of Statistics was referred to a Committee to report at this meeting, and the Secretaries appointed to represent the various Benevolent Societies were constituted that Committee.

Voted, that the times of meeting and adjournment be as follows: In the morning at 8 o'clock, to spend one hour in devotional exercises, adjourning at 12; in the afternoon at 2 o'clock, adjourning at 5, to meet again at 7½ o'clock in the evening.

The Association voted to hold its next annual meeting, with the Congregational Church of Champaign, Champaign County.

Rev. M. K. Whittlesey, Treasurer, made his Report which was referred to the Auditing Committee. (See Appendix, B.)

After prayer by Rev. G. B. Hubbard, the Association took a recess until 2 o'clock P. M.

THURSDAY, 2 P. M.

The Association was opened with prayer by Rev. H. D. Kitchell.

By appointment of the Moderator, half an hour was spent in devotional exercises; after which, business was resumed. By unanimous vote, Rev. M. K. Whittlesey was re-appointed Corresponding Secretary and Treasurer, and Rev. S. H. Emery, Registrar and Statistical Secretary.

The Moderator appointed the following Committees:

On Associational Preacher—Rev's M. K. Whittlesey, Geo. Schlosser and Bro. O. S. Hough.

On Delegates to Corresponding Bodies—Rev's H. M. Goodwin, Darius Gore and Bro. J. Hagar.

The Theological Seminary—the first item reported by the Business Committee, now became the order of the day, when Rev. H. L. Hammond, Treasurer of the Seminary, read a Report presenting its condition and necessities, and embodying a scheme for its full endowment. After extended remarks by Rev's H. D. Kitchel, David B. Coe, S. B. Treat, J. P. Gulliver, F. W. Fisk and others, Rev. H. D. Kitchel moved a Resolution, endorsing the Report, which was adopted by a rising vote of the Association, and the Body then united in prayer with Rev. S. H. Emery.

On motion of Rev. J. E. Roy, the Report of the Board of Direc-

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tors of the Seminary, with the Resolution adopted by this Body, was ordered to be printed with the Minutes of the Association. (See Appendix, C.)

The Committee on Religious Exercises reported, in part, that Friday evening be devoted by the Association to the cause of Foreign Missions, and Saturday evening to Home Missions. The report was adopted.

After prayer by Rev. Wm Carter, the Association took a recess until 7½ o'clock P. M.

THURSDAY, 7½ P. M.

The Associational Sermon was preached by Rev. H. D. Kitchel, from Psalm, 107: 7—"And He led them forth by the right way, that they might go to a city of habitation." Theme—*The straight way of God's corrective grace.*

FRIDAY, 8 A. M.

One hour was spent in devotional exercises. After which, the Minutes were read, corrected and approved.

The Moderator appointed the following Committees:

On the State of the Country—Rev's Edward Beecher, Jos. E. Roy, and J. C. Webster.

On the Narrative of the State of Religion—Rev's F. Bascom, Wm. B. Christopher, Bro. Wm. Strawn, and ex-officio Rev. S. H. Emery.

Rev. Wm. L. Bray reported contributions of the Churches to the American Board of Commissioners for Foreign Missions. Report was accepted and referred to the Auditing Committee. (See tabular view of contributions, Appendix. Also, find the Report of contributions to the American Missionary Association, prepared by Rev. S. F. Porter, Secretary and Treasurer, appointed by Association—which Report failed to reach the meeting in time to be presented.)

The Committee on Religious Exercises recommended that the Essay of Rev. Flavel Bascom, be made the order of the day immediately after the item—The Congregrational Church at Normal. The Association so ordered.

Voted, that Delegates from Corresponding Bodies be heard immediately after the Agents of Benevolent Societies, this afternoon, and that the addresses of Agents be limited to ten minutes.

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The order of the day was then taken up, and the interests of the Church at Normal were considered. Rev. H. D. Kitchel offered a Preamble and Resolutions, which, after remarks by President Edwards of Normal University, and others, were unanimously adopted. (See Appendix, D.)

Voted, that the Reports of local Associations be heard at 9 o'clock to-morrow morning, and immediately thereafter, the Report of the Committee on Secret Societies.

The Committee on the nomination of Preacher for the next meeting of the Association recommended the appointment of Rev. J. P. Gulliver, as principal and Rev. Lucien Farnham, alternate. The report was adopted, and these brethren were so appointed.

After singing a hymn, the Association listened to the Essay of Rev. Flavel Bascom on Systematic Benevolence.

On motion of Rev. F. W. Fisk, voted, that this Association present its thanks to Rev. Flavel Bascom, for his Essay, and request that he give it to our Churches through the Congregational Quarterly.

On motion of Rev. H. L. Hammond, ordered, that fifty dollars per annum be added to the assessment upon the Churches and collected and paid over to the Registrar for his services in publishing the Minutes of the Association.

Closed with prayer by Rev. Lucien Farnham.

FRIDAY, 2 P. M.

The Association was opened with prayer by Rev. Jas. Loughead.

The Moderator appointed Rev's F. W. Fisk, G. B. Hubbard, and Bro. Abner Whittlesey, a committee to nominate topic and writer of Essay for the next meeting.

The Association took up the subject of Wheaton College, which now became the order of the day. Rev's John C. Webster and Jonathan Blanchard, officers of the College, reported in regard to its condition and needs. After remarks by Rev's E. Beecher, E. Jenney, M. P. Kinney, W. G. Pierce and others, a Resolution commending the Institution to the Churches, introduced by Rev. Ed. Beecher, was adopted. (See Appendix, E.)

W. C. Gray, Agent of the Western Tract and Book Society at Cincinnati, made an address, when, on motion of Rev. J. Blanchard, a Resolution approving of the Society was adopted. (See Appendix, E.)

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A Communication was received from B. F. Morris, with regard to a Congregational House of Worship in Washington, D. C., in response to which Rev. M. K. Whittlesey offered a Resolution commending the undertaking, which was adopted. (See Appendix, E.)

A Resolution was also adopted, commending the Congregrational Union to the Churches. (See Appendix, E.)

The Committee appointed by the Association to consider the subject of Statistics, presented a Report, which was adopted. (See Appendix, F.)

Rev. Wm Carter, Agent of the American and Foreign Christian Union, and Rev. Wm. DeLoss Love, Agent of the American Missionary Association, were heard in behalf of their respective Societies; after which, the Association closed its session with prayer by Rev. M. P. Kinney.

FRIDAY, 7½ P. M.

The Evening Session of the Association was occupied with addresses on Foreign Missions by Rev's S. B. Treat, Secretary of the A. B. C. F. M., S. J. Humphrey, District Secretary at Chicago, and J. P. Gulliver. On motion, Association took a recess until 8 o'clock A. M. Saturday.

SATURDAY, 8 A. M.

The morning hour was given to the relation of revival experiences by pastors of Churches.

After which, business was resumed, and the Minutes of the preceding day were read and approved.

On motion, the order of the day was suspended to hear from Rev. Julius A. Reed, Delegate from the General Association of Iowa. Letters were also read from the Delegates of the General Associations of Missouri, Maine, Michigan and California and of the General Convention of Vermont.

The order of the day was then called, and the Registrars of the various District Associations were heard. These reports were deeply interesting, showing revivals in a large number of the Churches connected with the Association.

The Committee on topic and writer of Essay for the next meeting of the Association reported as follows: Theme—The Divine authority

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of the Christian Sabbath and the proper manner of its observance. Writer, Rev. Edward Beecher. The report was adopted.

On motion of Rev. A. A. Stevens, it was voted, That, in view of God's blessing so often attending the meetings held during the week of prayer, this Association recommend to the Congregational churches of Illinois to observe this custom, now become so general, as uniformly as may be practicable.

Rev. Edward Beecher, Chairman of Committee to whom was referred President Blanchard's Resolution, introduced at the last meeting of the Association, relating to rites and ceremonies and secret societies, read an extended Report and introduced a series of Resolutions.

The Report of the Committee was accepted, and motion made to adopt the Resolutions, pending the discussion of which the Association took a recess, closing with prayer by Rev. S. H. Emery.

SATURDAY, 2 P. M.

The Afternoon Session was opened with prayer by the Moderator.

The Resolutions introduced by Committee on Secret Societies were taken up for consideration. After extended remarks by Rev's W. B. Christopher, Jon. Blanchard, E. P. Ingersoll, Wm G. Pierce and others, the Report and Resolutions were adopted.

The Association voted, that the Western Tract and Book Society be requested to publish the same, and that they also be published in the Minutes, and offered for publication to the Chicago Tribune and Republican, the Boston Recorder and Congregationalist; and that the Committee who presented them be instructed to prepare for publication. (See Appendix, G.)

The Committee on Religious Exercises reported appointments for the Sabbath, which were adopted. (See Appendix, H.)

The subject of Temperance then came before the Association, when after the offering of resolutions and amendments, it was voted to refer the whole subject to a Committee who should report on Monday morning. The Moderator named as such Committee, Rev's G. B. Hubbard, S. H. Emery and Bro. C. F. Gates.

Report of Committee on State of the Country was ordered, and read by the Chairman, Rev. Edward Beecher. It was unanimously adopted, and ordered to be read in connection with the Home Missionary Meeting in the evening. The Association then took a recess, closing with prayer by Rev. E. P. Ingersoll.

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SATURDAY, 7½ P. M.

The Association listened to addresses on Home Missions from Rev's Jos. E. Roy and E. Jenney, Illinois Agents of the American Home Missionary Society, Rev's David B. Coe, Secretary of American Home Missionary Society, and Edward Beecher. Reading of the report of the Committee on the State of the Country followed, after which, Association voted to take a recess until Monday morning at 8 o'clock.

SABBATH, MAY 27.

Members of the Association filled the various pulpits of the City, morning and evening, according to appointment. Communion service at 3 o'clock P. M. in Plymouth Church, preceding which, Rev. F. Bascom read the Narrative of the State of Religion.

MONDAY, 8 A. M.

One hour was spent in devotional exercises conducted by Rev. Harry Brickett.

Voted, that the Essay on Systematic Benevolence be furnished to the Western Pulpit; also, that the Paper on the State of the Country be furnished to the Chicago Tribune, Republican and Times, and printed in the Minutes. (See Appendix, I.)

The Auditing Committee reported the accounts presented to them as *correct.* Report adopted.

It was voted, that Rev's Bascom, Roy and Jenney be re-appointed Committee on Fund for deceased and disabled Ministers.

On motion, ordered, that Rev. J. R. Shipherd be Associational Secretary and Treasurer for the American Missionary Association, and that the Secretaries and Treasurers for the other Societies be re-appointed.

The Committee on the subject of Temperance reported Resolutions, which were adopted. (See Appendix, J.)

On motion, it was voted that Rev. Alfred L. Riggs serve as committee to stimulate the churches on the subject of Temperance, and gather statistics of such work, provided for in the fourth Resolution reported by the Committee.

A Resolution on the use of Tobacco by ministers and church members was adopted. (See Appendix, J.)

Resolutions on the subject of Lotteries, Gift Concerts and Gift En-

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terprises, and in behalf of the cause of Peace, were read, accepted, and for want of time to discuss, laid over to the next meeting. (See Appendix, K.)

It was ordered, that the assessment on the churches for the present year be 2½ cents per member on the total membership reported. Also, that 2000 copies of the Minutes be published by the Registrar, for the use of the churches.

The Committee to nominate Delegates to Foreign Bodies reported, and their Report was adopted. (See Appendix, L.)

Voted, that when there is a failure on the part of any Delegate to a Corresponding Body, that he name his alternate and pass over to him his credentials.

Rev. A. Lyman presented the following amendment to the Rules of Business, which was laid over until the next meeting: The Reports from local Associations and churches on the state of religion, shall be the order of the day on Friday at 9 o'clock A. M. and Reports from Corresponding Bodies at 3 o'clock P. M. of the same day.

Rev. E. Beecher, Chairman of Committee on Manual reported progress, and asked leave to defer a final Report till next year, which was granted.

The Reports of Delegates to Corresponding Bodies were called for; when Rev. M. K. Whittlesey reported his attendance on the Meeting of the General Conference of Maine.

The Narrative of the State of Religion, as read on the Sabbath, was adopted. (See Appendix, M.)

On motion, a Committee was appointed by the Moderator, consisting of Rev's J. Blanchard, J. E. Roy and Bro. C. F. Gates, to report at the next meeting of Association on the Result of the National Congregational Council.

On motion, Rev. F. Bascom was appointed to report to this Association next year, whether it is against the interests of Christ's Kingdom at large, to appoint Ministers to the non-preaching agencies of the Church.

A Committee of Arrangements was appointed for next meeting, of which Rev. Samuel A. Van Dyke of Champaign is Chairman.

Resolutions were adopted, expressing the thanks of the Association to the families of Ottawa for their abundant hospitality, and requesting the pastors of the Congregational Churches to communicate the same. Also, to the officers of the Rock Island Rail Road for reduction of fare, and that Rev. M. K. Whittlesey communicate this action.

The Association adjourned with prayer by Rev. J. Richards, the

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singing of the Doxology, "Praise God from whom all blessings flow," &c., and the Apostolic Benediction by Rev. Edward Beecher.

JOEL GRANT, *Moderator.*

LORENZO JOHNSON WHITE, *Scribe.*

JOHN WINCHESTER CASS, *Assistant Scribe.*

Minutes attested by S. HOPKINS EMERY, *Registrar.*

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APPENDIX

(A.)

REPORT of Treasurer of Fund in aid of the Families of Deceased and Disabled Ministers. (*See Minutes, p.* 6.)

RECEIPTS.

May 28, 1865,	Collected at meeting of General Association, Peoria,				$ 38 42
July 5,	"	Received from	Congregational Church,	Marseilles,	4 05
"	"	"	Plymouth Church,	Ottawa,	13 00
"	"	"	Congregational Church,	New Rutland,	6 25
"	"	"	"	Wataga,	7 25
July 6,	"	"	1st Church,	Galesburg,	13 81
" 9,	"	"	Congregational Church,	Princeton,	18 90
" 13,	"	"	"	Crystal Lake,	8 00
" "	"	"	"	Lamoille,	3 00
" 20,	"	"	"	Odell,	5 25
" "	"	"	"	McLean,	5 50
" 26,	"	"	"	Sheffield,	6 00
" "	"	"	"	Dover,	7 75
" 29,	"	"	"	Lawn Ridge,	8 88
" 30,	"	"	1st "	Chicago,	47 52
Aug, 26,	"	"	"	Henry,	2 00
" 28,	"	"	New England Church,	Chicago,	34 01
Sept. 7,	"	"	1st Church,	Rockford,	7 50
"	"	"	2nd Church,	"	10 00
"	"	"	1st "	Lockport,	8 10
Oct. 7,	"	"	Congregational Church,	Victoria,	2 25
"	"	"	"	Spoon River,	2 25
Nov. 7,	"	"	Plymouth Church,	Chicago,	21 12
Dec. 13,	"	"	1st Church,	Ottawa,	8 00
" 28,	"	"	" "	Moline,	7 50
	Total,				$296 31

DISBURSEMENTS.

Paid to the family of Rev. N. A. Keyes,	$ 75 00
" " " Rev. C. F. Winship,	125 00
Balance in the Treasury,	96 31
Total,	$296 31

F. BASCOM, *Treasurer.*

The above account and accompanying vouchers examined and found correct. May 25th, 1866.

T. D. ROBERTSON, *Chairman Auditing Committee.*

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(B.)

REPORT of the Treasurer. (*See Minutes, p.* 7.)

M. K. WHITTLESEY, in account with the GENERAL ASSOCIATION OF ILLINOIS:

1865.					Dr.
April & Oct.	To assessment	from	North Western Association,	. .	$ 15 37
May 26.	"	"	" Central Association,	. . . . .	12 00
" "	"	"	" Southern Association,	. . . .	26 26
May & June	"	"	" Bureau Association,	. . . . .	42 39
May 26.	"	"	" Central West Association,	. .	50 00
June 8.	"	"	" Central East Association,	. . .	9 03
Oct. 13.	"	"	" Chicago Association,	. . . .	43 65
" "	"	"	" Rockford Association,	. . . .	32 13
" "	"	"	" Fox River Union,	. . . . .	62 81
" "	"	"	" Elgin Association,	. . . . .	20 54
May & Nov.	"	"	" Quincy Association,	. . . .	49 10
Jan. 16. '66,	"	"	" Church in Geneseo,	. . . . .	15 94
Total,				. . . . .	$379 22

1865.		Cr.
May.	By Amount due Treasurer, ...	59 00
Oct.	Paid for Printing Minutes, ...	270 25
Dec.	Expenses of Committee to meeting, preliminary to National Council, ...	132 00
"	By Incidentals, ...	12 00
		$473 25
		379 22
Amount due Treasurer,	. . . . .	$94 03

Examined and found correct. May 25th, 1866.

T. D. ROBERTSON, *Chairman Auditing Committee.*

It is recommended that a sum equivalent to two and a half cents per member, for the membership of the churches, be assessed and paid by the District Associations with as little delay as possible.

M. K. WHITTLESEY, *Treasurer.*

Recommendation adopted, and the apportionment, with arrearages, is as follows:

Bureau, ...			$35 47	Fox River Union, ...			$51 68
Central, ...	$11 73			Geneseo, ...	$11 50		
Arrearage,	1 83		13 56	Arrearage,	5 93		17 43
Central East, ...			9 32	North Western, ...			13 85
Central West, . .	57 18			Quincy, ...	39 65		
Arrearage,	15 76		72 94	Arrearage,	1 39		41 04
Chicago, ...			38 95	Rockford,, ...			29 70
Elgin, ...	32 20			Southern, . . .	33 87		
Arrearage,	20 92		53 12	Arrearage,	13 13		47 00

(C.)

REPORT of the Board of Directors of the Theological Seminary of Chicago.

(*See Minutes, p* 8.)

The Board of Directors of the Chicago Theological Seminary, acting in behalf of the Congregational Churches of the North West, feel pressed by the Providence of God to set forth the crisis into which they have come in the conduct of this Institution. At every step thus far in founding and providing for this enterprise, we have sought earnestly to hear what the Spirit saith unto

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the churches, assured that we should best know the mind of the Lord by the mind He should give to His people. We have rested in confident faith upon clear assurances that in all our plans and labors for the establishment of this Seminary, we did but realize the prayer and purpose of the constituency of churches which we represent. We have only wrought their will, empowered by their liberality, and cheered by many tokens of the Divine acceptance of our work. And we have sought with deep solicitude both not to be found wanting to the opportunities which were singularly opened to us, and at the same time not to outrun the faith and will of God's people in this undertaking. This school of Christian training was begotten and matured in the thought and conscious need of our church. It was born of their prayers and nursed on their gifts. And we have taken it up as the child of the churches, and nursed it for them and the Lord, in all confidence that they desired and would accept its life and growth with all the responsibilities which its life and growth should imply. And by God's favor we have thus far realized their prayers. The craving of thousands of earnest and believing hearts stands here fulfilled this day in this established Seminary of sacred learning—yea, even more than fulfilled; for beyond our uttermost faith our endeavors have been divinely prospered. God has thrust us into a maturity which elsewhere has been the fruit of a century, and the question is only this: Can we accept the answer of our prayers? Do we consent to this blessing of success?

For we challenge all men to this:—that with fair margin for human defect, watching even with tears through all these years of doubt and toil, we have made wise and laudable use to this hour, of all the resources with which we have been entrusted. Our work stands here thus far, before all eyes, and craves nothing but to be understood.

And we have come to the crown and *find it the cross* of success! God's answer outruns our faith. Our only dificulty is with our growth. We had provided for any moderate and probable increase in the number of students. But at once our measure is more than filled by God's giving. And all our humble and scanted preparations are flooded as soon as opened. God is answering His own large purposes in us and not our meagre faith in Him. It is essential that we provide *room* for all that come to us! and we have dared to pledge it; but not a room or a bed remains, even when our graduating class shall leave us. We have already incurred a serious debt, to secure the present scanty accommodations for the students now with us; and what shall we do with the twenty or thirty who have already declared their wish to share in the rare advantages which we have here provided?

Nothing short of the speedy erection of our main building can save us from an embarassment that will peril the essential interests of the Institution. But while this is our first and most pressing necessity, there are other wants that are scarcely less vital to our prosperity. Our growth has bred necessities on every side. Our very being as a school of complete christian training for the ministry involves much more than we have yet attained. We scarcely dare to enter on another year without a Professor of Ecclesiastical History; and an associate or assistant Professor is almost equally required in the Special course of the Seminary. Those who now fill and overflow our several chairs of instruction are burdened beyond measure by their endeavors to supply the lack in their departments of study. The endowments of the several Professorships are all incomplete and *must* be enlarged. Our Library *must* be liberally furnished. Provision *must* be made for students deserving and needing aid. And we have already incurred serious liabilities in order to complete the present inadequate accommodations for our students.

And so we come, driven to the sea—and still we hear God bidding us forward. All our present resources are inadequate to our present necessities, and still God enlarges our field and rolls upon us a growing work. And in this strait we are shut up to our faith in God and in the churches. It cannot be that the Master will fail us in this crisis; nor will the churches repudiate the successes we have won for them in the work they have bidden us undertake. There is surely a way through this sea. But we are at a point where we are driven to turn back and appeal to the churches which we represent, by this urgent statement of the necessities that are now upon us.

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Therefore we *Resolve*,—That God in His providence emphatically calls us to complete the full equipment of this Seminary for the accomplishment of the work He is giving it to do; and that to this end the Board of Directors instruct the Executive Committee immediately to put into the field East and West the most efficient agencies to raise the sum of $200,000. And we feel that the time has fully come for an appeal to all our churches for the complete endowment of this Seminary. Its success is already achieved, and we only ask of our churches to accept the large answer God has given to their prayers. And now if ever, we need in this emergency that our brethren of the East shall give us their liberal aid. And to accomplish this, we recommend:

1. That in what speediest method shall be found wise, a thorough canvass be instituted in Chicago, to erect immediately the buildings needful for the accommodation of the Seminary.

2. That measures be adopted to enlist as far as possible the ministers and churches of our Western States in this work, at their approaching General Associations.

3. That an early appeal be made by our Professors and others who may be associated with them, to the brethren in New York and New England to aid us in this crisis.

And 4. That agencies be put at once into the field and pushed with all practicable rapidity to secure a thorough canvass of all our Western churches.

The above Report of the Board of Directors of the Theological Seminary having been read, the Illinois General Association adopted the following:

Resolved, That the General Association fully endorse the report recently adopted by the Board of Directors of the Chicago Theological Seminary.

Especially we accept in full their assertion of the imperative obligation now upon us to complete the equipment and endowment of this Institution—we accept as the clear bidding of God by the voice of His prospering providences that we fill up the Board of Instructors—erect suitable buildings, and amply enlarge the library; and believing that the Board of Directors have estimated wisely that the sum of $200,000 is demanded for these and other purposes, we pledge our christian faith that we will labor and pray and give, and diligently canvass our churches for the purpose of raising our full share of that amount.

(D.)

ACTION of the Association in behalf of the church at Normal. (*See Minutes, p.* 9.)

WHEREAS, A Congregational Church has lately been organised at Normal, the seat of the State Normal University of Illinois, which by reason of its location, opportunities and prospects, commends itself to the attention of this Association; and

WHEREAS, We believe the success of this church to be of great importance to the interests of the Congregational Body and the cause of true religion throughout the State of Illinois, by reason of its influence upon the members of that great University who are to become teachers in our public schools:

Therefore

Resolved, 1. That in view of the immediate necessity laid upon this church of erecting a house of worship of a size sufficient to accommodate a large number of students in addition to the resident congregation, (a work in which it has labored nobly but to which it is not, at present, equal,) we do heartily endorse the application of the church at Normal to the Congregational Union for a grant of one thousand dollars in addition to the five hundred dollars already granted.

Resolved, 2. That this new church being the religious home of the young people of our denomination attending the University, has strong claims upon the liberality of Congregational churches and families throughout the State.

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(E.)

RESOLUTIONS concerning Wheaton College, the Western Tract and Book Society, a Congregational House of Worship in Washington, and the American Congregational Union. (*See Minutes pp.* 9 & 10.)

On motion of Rev. Edward Beecher,

Resolved, That the Association have heard with much pleasure of the progress and prosperity vouchsafed to Wheaton College, and cordially commend it to the liberality of christians West and East, and we especially recommend it to the Society for promoting Collegiate and Theological Education at the West for its endorsement and aid.

On motion of Rev. Jonathan Blanchard,

Resolved, That the Western Tract and Book Society of Cincinnati, by its bold advocacy of liberty, justice and human rights, as well as by its efforts to elevate all classes of men through the knowledge of our Lord and Saviour Jesus Christ, merits our hearty approbation, and that we commend it to the confidence and aid of our churches and the christian public.

On motion of Rev. M. K. Whittlesey,

Resolved, 1. That we sympathize with the Congregational church at Washington, in its efforts to provide a suitable house of worship, and we commend the enterprise to our churches, that it may find a place in their prayers and benevolent contributions.

Resolved, 2. That we learn with pleasure of the purpose of the Congregational Union to prosecute the work of church building with increased vigor; and we hope that our churches East and West, will be ready to co-operate heartily and to the extent of their ability for the completion of the sum named by the National Council; and to provide annually an amount sufficient for the exigencies of these years.

(F.)

REPORT of the Committee on Statistics. (*See Minutes, p.* 10.)

The Committee recommend,

1st. That hereafter the *whole number* in attendance upon the Sabbath School be reported in the Sabbath School column, instead of the *average* as heretofore.

2nd. That the receipts for the various benevolent objects be reported reaching throughout the current year from May to May.

3rd. They most earnestly recommend that the table of receipts published in the minutes be continued and perfected.

4th. That the time of holding meetings of each local Association be published, with the names of the Registrars.

5th. That the ministry use all the eloquence of which they are masters, to induce their churches to adopt some *system* of practical benevolence, and, if possible, that system long since recommended to the churches by this Association both as to time and the objects *there specified* for which contributions should be made.

WM. E. HOLYOKE, *Chairman.*

(G.)

REPORT of the Committee on Rites, Ceremonies and Secret Societies. (*See Minutes, p.* 11.)

The topics committed to us involve the following points:

1. The moral character of secrecy. Is it an element of an invariable moral character? and, if so, what? and, if not, what are the decisive criteria of its character?

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2. Associations or combinations involving secrecy. Are they of necessity right or wrong? if not, what are the decisive criteria?

3. Religious rites and worship in societies or organizations, open or secret. Are any kind allowable? and, if so, what?

I. Secrecy. Its character.

A presumption against secrecy arises from the known fact that evil-doers of all kinds resort to secrecy. This is for two reasons: (1.) To avoid opposition and retribution, and (2.) to avoid exposure to disgrace. The adulturer seeks secrecy; so do the thief and the counterfeiter; so do conspirators for evil ends.

Secrecy, whenever resorted to for evil ends, is wrong. But may it not be resorted to for good ends? and is it not recognized as often wise and right in the Word of God? We answer in the affirmative. There is a certain degree of of reserve, or secrecy, that should invest every individual. Our whole range of thought and feeling ought not to be promiscuously made known. There is a degree of secrecy necessary in the order, social intercourse and discipline of the family. There is secrecy needed in dealing with faults and sins. Christ adopts this principle in His discipline. He says—Tell him his fault between thee and him alone. If he repents, conceal it. There are confidential communications for important ends, or for council.

Concealment may be used as a defence against enemies, as in the case of the spies of Joshua, or the messengers of David, or when Elijah hid himself by the brook Cherith, by God's order. So God hides the good in His secret place and under His wings.

Secrecy is opposed to ostentation and love of human applause. Hence, alms and prayer are to be in secret. God also resorts to secrecy in an eminent degree. He hides Himself. He dwells in thick darkness. It is His glory to conceal His designs. In part, this is inevitable by reason of His greatness; in part, He resorts to it of set purpose.

It is a special honor and blessing of the good that He discloses His secrets to them.

Secrecy, then, is not of necessity wrong. Its character depends upon the ends for which it is used, and the circumstances and spirit in which it is used. There is a secrecy of wisdom, love, and justice, as well as a secrecy of selfish, malevolent and evil deeds.

II. Secret Societies.

Of these there may be two degrees.

1. Where not only the proceedings of the society are secret, but even the existence of such a society is concealed.

2. Where the existence is avowed, and the signs and proceedings only are secret.

In associations, secrecy may be resorted to in both these ways for evil ends. Men may combine in associated societies to prey on the community, and the existence of such societies be hidden. Counterfeiters, horse-thieves, burglars, may thus associate for wrong, in the deepest secrecy.

So, too, secret associations whose existence is avowed may combine for selfish ends, and in derogation of the common rights of the social system. They may defend their members, to the injury of justice, in our courts. They may interfere with the management of churches and societies. They may bring an influence of intimidation to bear on public men. They may disseminate false principles of religion and morals. They may co-operate for political ends, and to effect revolutions.

And yet it is no less true that, in certain circumstances, secret societies of both kinds may be resorted to for good ends.

Secret societies may be rightly resorted to for common council and united action, in the fear of God and with prayer, in a very dangerous state of the body politic, to resist incumbent evils; and the existence of such societies not be disclosed, if the state of the case would thus give them greater power for good. So, as a defence against known disloyal secret organizations, secret Loyal Leagues were rightfully resorted to as a means of united and concentrated action against organized disloyalty. And if, in resisting moral evils,

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secrecy gives power and advantage in devising measures to resist vice and crime, it is not sinful to resort to it.

All boards of trust generally have secret sessions, and legislative bodies resort to secret sessions rightfully, if the state of affairs demands it.

It will be seen that secrecy is justified and demanded by peculiar circumstances or obvious ends to be gained. The reason of the case, therefore, is against secrecy, and in favor of open action, where no such justification can be made out.

It is the nature of truth and right to be open. All things tend to it. There is nothing covered or concealed that shall not finally be proclaimed.

On the other hand, if secrecy is resorted to without reason; if it is made the basis of false pretences; if it assumes the existence of something that is not, then it is not defensible. If it involves a profession of information to be communicated, and influences for good to be exerted, that do not exist, then it is a species of intellectual swindling which admits of no defence. The sciences and arts, the Bible and nature, are open to all. So is the book of history. What new science, or art, or history, or religion, is there for secret societies to disclose?

III. Religious rites or worship in societies, open or secret—are any allowable? and, if so, what?

In order to answer this question, we need to consider certain fundamental and vital principles of Christianity.

1. All men, as depraved and guilty, need regeneration and pardon through the intervention of Christ.

2. There is access to the true God only through Christ. "I am the way, and the truth, and the life. No man cometh unto the Father but through Me."

3. "Whosoever denieth the Son, the same hath not the Father; but he that acknowledgeth the Son hath the Father also."

All Christian churches are based on these truths, and the center and culmination of their worship is this recognition of Christ in the Sacrament as the Lamb of God, who taketh away the sins of the world. Christ, too, is the centre of the worship of Heaven.

Hence, if Christians associate with others in worship, it can rightly be only on the ground that the worship centres in Christ, and acknowledges Him as Lord, to the glory of the Father.

Hence, if, for the sake of extending an organization, men are admitted of all religions—Pagans, Mahometans, Deists, Jews—and if, for the sake of accomodating them with a common ground of union, Christ is ignored, and the God of nature or of creation is professedly worshipped, and morality inculcated solely on natural grounds, then such worship is not accepted by the real God and Father of the universe, for He looks on it as involving the rejection and dishonor,—nay, the renewed crucifixion—of His Son. As to Christ, He tolerates no neutrality. He who is not for Him is against Him. These principles do not involve the question of secrecy. They hold true of all societies, open or secret.

If, on such anti-Christian grounds, prayers are framed, rites established, and chaplains appointed, ignoring Christ and His intercession, God regards it as a mockery and an insult to Himself and His church. In it is revealed the hatred of Satan to Christ. By it Christ is dethroned and Satan exalted.

These principles do not exclude worship and prayer from societies. In any societies, true worship in the name of Christ will be accepted.

Let us now apply these principles to the societies of Free Masonry, the modern mother of secret societies. Concerning these we hold it to be plain:

That they have neither science nor art to impart as a reward of membership. The time was when there was a society, or societies, of working masons, coming down from the old Roman Empire, and extending through the middle ages. These were societies of great power, and wrought great works. The cathedrals of the middle ages were each erected by such a corporation, and attest their skill and energy.

But these corporations of working masons have passed away, and Masonry is now, even in profession, only theoretical, and in fact so far as this art is

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concerned, is not even this. It does not teach the theory of architecture. The transition took place in 1717, after a period of decline in the lodges of working masons. All pretences to a history back of this, or to any connection with Solomon, or Hiram, are mere false pretences and delusion, for effect. No art is taught, and no science is communicated by the system.

Practical ends, then, alone remain, and, in fact, the founders of the system avowed "brotherly love, relief, and truth" as these ends. The cultivation of social intercourse is also avowed as an end by defenders of the system. But such ends as these furnish no good reasons for secrecy; nor is secrecy favorable to a wise and economical use of the income of such bodies for purposes of benevolence. An open and public acknowledgment of receipts and expenditures is needed as a safeguard against a dishonest and wasteful expenditure of funds.

Nor is this all. The secrecy of the order, taken in connection with the principle of hierarchal concentration, and with the administration of extra judicial oaths of obedience and secrecy, renders it, as a system, liable to great abuses in the perversion of justice, in the overriding of national law, and the claims of patriotism.

But the most serious view of the case lies in the fact that it professes to rest on a religious basis, and to have religious temples, yet is avowedly based on a platform that ignores Christ and Christianity as supreme and essential to true allegiance to the real God of the Universe. Its worship, therefore, taken as a system, is in rivalry to, and in derogation of, Christ and Christianity.

And, as a matter of fact, this and similar systems are by many regarded as a substitute for the Church, or as superior to it. Moreover, devotion to them absorbs time and interest due to the Church, and paralyzes Christians by association with worldly men, and by the malignant power of the spirit of the world.

This system and those that imitate its hierarchal and centralizing organization, also give power to those hierarchal principles and systems against which Congregationalism has ever protested as corrupting and enslaving the Church.

The system also cultivates a love of swelling titles, and of gaudy decorations and display in dress, that are hostile to the genius of our Constitution, and to true republican and Christian dignity and simplicity.

From this system other organizations have borrowed much, and some do not essentially differ from it in practical working.

Other organizations, however, for the ends of temperance reform, have adopted modes of organization, display in dress, and secret signs for the purposes of recognition and defence. The ends and proceedings of these temperance societies are so well known that it is often denied that they are secret societies. Yet they do, avowedly, for purpose of defence, resort to secrecy, and have imitated modes of dress and organization found in Masonry. And members of Masonic lodges declare that they involve, in fact, all the principles of Masonic organizations, and rely on them as ultimately leading to their own order.

While we recognize the true devotion of the members of those societies to the cause of temperance, and acknowledge and commend their active efforts to resist the progress of one of the greatest evils of the age, we yet cannot concede the wisdom or desirableness of a resort to principles and modes of action which tend to create a current toward other secret organizations not aiming at their ends, nor actuated by their spirit of temperance reform.

We would exhort them, therefore, to persevere in good, and yet avoid not only the reality, but even the appearance, of evil.

In conclusion, we would present to the Association the following principles for their adoption:

RESOLUTIONS.

Resolved, 1. That in dealing with secret organizations, this Association recognizes the need of a careful statement of principles and a wise discrimination of things that differ.

2. That there are some legitimate concealments of an organized character—such as the privacies of the family and business firms, the temporary

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concealment of public negotiations at critical stages, the occasional withdrawal of scandals which could only disturb and demoralize communities, and the secrecy of military combinations; nor are we prepared totally to condemn all private plans and arrangements between good and true citizens, in great emergencies to resist the machinations of the wicked.

3. That organizations whose whole object and general method are well understood, and are known to be laudable and moral—such as associations for purely literary or reformatory purposes—are not to be sweepingly condemned by reason of a thin vail of secrecy covering their precise methods of procedure; yet we deem that outer vail of secrecy to be unwise and undesirable, inasmuch as it holds out needless temptations to deeds of darkness, and gives unnecessary countenance to other and unlawful combinations; and, whenever the act of membership involves an *unconditional* oath or promise of submission, adhesion, and concealment, under all circumstances, that compact is a grave moral wrong.

4. That there are certain other wide-spread organizations—such as Free Masonry—which, as we suppose, are in their nature hostile to good citizenship and true religion, because they exact initiatory oaths of blind compliance and concealment, incompatible with the claims of equal justice toward man and a good conscience toward God; because they may easily, and sometimes have actually, become combinations against the due process of law and government; because, while claiming a religious character, they, in their rituals deliberately withhold all recognition of Christ as their only Savior, and of Christianity as the only true religion; because, while they are, in fact, nothing but restricted partnerships or companies for mutual insurance and protection, they ostentatiously parade this characterless engagement as a substitute for brotherly love and true benevolence; because they bring good men into confidential relations to bad men, and because, while, in theory, they supplant the Church of Christ, they do also, in fact, largely tend to withdraw the sympathy and active zeal of professing Christians from their respective churches. Against all connections with such associations we earnestly advise the members of our churches, and exhort them—Be ye not unequally yoked together with unbelievers.

EDWARD BEECHER, *Chairman.*

(H.)

REPORT of Committee on Religious Exercises. Appointments for the Sabbath.
(*See Minutes, p.* 11.)

Plymouth Church, morning, Rev. David B. Coe; evening, Rev. Wm. G. Pierce.

First Congregational Church, morning, Rev. H. M. Goodwin; evening, Rev. W. B. Wright.

Methodist Church, morning, Rev. Edward Beecher; evening, Rev. L. Taylor.

Baptist Church, morning, Rev. Jos. E. Roy; evening, Rev. H. M. Daniels.

At 1½ o'clock P. M., a Union Sabbath School meeting, to be addressed by Rev. Wm. B. Dodge, Rev. Mr. Taylor of Madura Mission, Rev. S. H. Emery and Rev. F. W. Beecher.

At 3 o'clock P. M. the Lord's Supper in Plymouth Church. The Bread to be broken by Rev. Geo. Schlosser; ministration of the Cup by Rev. E. Beecher.

Sabbath evening, in the Presbyterian Church, South Ottawa, a Bible meeting to be addressed by Rev's A. Lord, Jos. E. Roy, and R. B. Bull.

E. N. LEWIS, *Chairman.*

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(E.)

REPORT of the Committee on the State of the Country. (*See Minutes, p.* 12.)

WHEREAS, This Association did resolve, in their last meeting, as follows:

"That in the bare emancipation of the enslaved we have met but half the claim of justice; that the gift of freedom, if it be still burdened with the deep wrong of disfranchisement for color, is radically and grievously incomplete, leaving the victims of our past wrong weak and defenceless at the mercy of prejudice and rapacity; and that, what theoretic justice thus demands, every consideration of honor, gratitude, and prudence also requires, namely; That we invest with the full rights of citizenship those who have proved themselves loyal and true, and faithful among the faithless, in the hour of our national trial."

"That the present crisis presents us the golden hour of our opportunity for this thorough righting of our wrong to the negro race, and for the complete and permanent settlement of our national policy on the basis of wisdom and justice. And if, while this whole question is thrown open to us by the providence of God, and lies waiting and craving our decision, stripped now of those entanglements that are wont to beset it, if now we fail to achieve the enfranchisement, as well as the emancipation, of our oppressed and defrauded brethren, we miss the meaning of God's tuition in all this costly trial, all our reconstructions will be vitiated by a radical injustice, and we only push forward a little into the future one whole unsettled half of the question that has wrought us this dire disturbance."

AND WHEREAS, In National Council, we did resolve as follows, viz:

"That justice, honor, the maintenance of loyal control in the lately revolted States, and the safety of the nation, and gratitude for their eminent military and other services rendered during the war, imperatively require that we deal in a spirit of Christian sympathy and charity, and of a generous humanity, with a race held by this people two hundred years in bondage, and now thrust upon the perils and trials of new liberty; and that we see to it that they be protected and fortified in their new status by intellectual and religious culture, and the rights of the elective franchise, and all the privileges of freemen;" therefore,

Resolved, That, with increased conviction, we re-affirm these solemn declarations.

AND WHEREAS, There are great obstacles in the way of securing these results in the facts following, viz:

1. A division of opinion as to who has the power to enfranchise; the President and others denying it to the nation and reserving it to the States.

2. The failure of the President of the United States to make good his own pledges and to carry out his own principles, on the ground of which we trusted him, and pursuing a course that has given and is giving, power to the spirit of treason, caste, and slavery.

3. An undoubted purpose and combination to restore slavery in reality and fact, if not in form, and to resist all attempts to elevate the emancipated to the rank of intelligent and self-governing freemen.

4. Some trusted leaders and standard bearers are misleading the people, or else paralyzed and fainting by reason of the contradictions in their own conduct.

5. Even the people of some loyal States, when tried, have fallen below the principles of God and of universal humanity, and evinced the malignant and blinding power of the spirit of caste.

6. Even the loyal Congress, though desirous of the highest results, are tempted to fall below them in their aims, by the fear that the people are not up to the principles of the highest honor and justice.

7. The President of the United States is in decided opposition to the loyal Congress, even in their efforts to vindicate the civil rights of the freedmen, and much more in their efforts to enfranchise them, and stigmatizes them as rebels and disloyal, and insists on the restoration of the disloyal States to their former political power, without any deserved punishment of treason, or proper guarantees of the rights of loyalty and of the nation.

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Therefore,

Resolved, 1. That there is a call, as never before, for special prayer—prayer, earnest, united, universal, persevering—for an outpouring of Divine influences, and for a manifestation of God, such as shall illuminate, renovate, and elevate the people of this nation, so that they may understand God's principles of eternal truth and justice, and duly regard them in all their social and political organizations, and become meet to cooperate with Him in the fulfillment of His sublime and glorious plans, as involved in the full establishment of His kingdom upon earth.

Resolved, 2. That if we do not reach these results thus, but remit the emancipated to oppression and wrong by the disloyal States, on any pretext of usage or old State Constitutions, we do but involve ourselves in a needless conflict with God and eternal principles, and expose ourselves to the retributions of a new war, and pecuniary losses, and divisions, and bloodshed.

Resolved, 3. That a special duty rests upon all Christians, and especially upon Christian ministers, to be true guides and leaders of the people in this hour of darkness and perplexity; to utter with the trumpet no uncertain sound, but fully and faithfully declare the principles of God.

Resolved, 4. That the great facts of the rebellion give to the nation, above any usage, the power to preserve national life and unity; and in this is involved the power to enfranchise the freedman and as a measure of Christian equity, of honor, of gratitude, and of national defence; and that there is danger, of the most imminent kind, in putting that power out of their own hands, and resigning it into the hands of the disloyal States.

Resolved, 5. That, whereas we have given a pledge of our support to the President of the United States, it was in view of his avowed purpose to make treason odious, and his declarations that this work of reconstruction should be in the hands of loyal men, white or black, and that disloyal men should take back seats, and that, personally, he was in favor of giving the elective franchise to the freedmen, and that he would be their Moses, to lead them out of bondage into liberty; and that, whereas he has apostatized from himself, we cannot apostatize from the principles on which he stood as well as we, nor co-operate with him as opposing as factious and rebels the Congress of these United States, whom we feel bound to honor and sustain as intent to defend the principles of loyalty, liberty, and human rights, in behalf of which our great war was waged, and whom we will uphold by our influence and prayers in the same degree as they are, as we trust that they will be, faithful to these principles, and to the high trust committed to them by God, the Supreme Ruler and Judge of Nations. EDWARD BEECHER, *Chairman.*

(J.)

REPORT of the Committee on Temperance. (*See Minutes, p.* 12.)

The Committee to whom was referred the subject of Temperance recommend the adoption of the following resolutions:

Resolved, 1. That this Association re-affirms its past testimony on the subject of Temperance.

Resolved, 2. That the recent decision of the Supreme Court of the United States sustaining the Liquor Law of the Commonwealth of Massachusetts, and declaring the right of any other State to regulate, control and restrict the sale of intoxicating drinks, suggests to this Association the work and duty of creating such a public sentiment, as will *demand* and *execute* a strong prohibitory law.

Resolved, 3. That, whilst this Association recognise in the churches of the Lord Jesus Christ with a membership pledged by virtue of their profession to every good word and work, what *should* be the chief reformatory power in the land, they nevertheless rejoice in all other agencies which are fitted to secure the reformation of the inebriate and the final triumph of the principles of the Temperance reform.

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Resolved, 4. That we appoint a Committee of one on Temperance, whose duty it shall be to stimulate our churches to proper efforts in this direction, and gather and report to this Association full statistics of such work.

G. B. HUBBARD, *Chairman.*

SUPPLEMENTARY Resolution on the use of Tobacco.

Resolved, That the use of Tobacco, in all its forms, being necessary neither to health nor life, but, according to the most eminent authority, destructive to both, in the judgment of this Association, should be discountenanced by all who minister at the sacred altar, and who profess to have learned of Christ. As saith the Lord, "Be ye CLEAN, that *bear* the VESSELS of the Lord."

(K.)

RESOLUTIONS on Gift Concerts, Lotteries, and War—presented, accepted, and for want of time to discuss, laid over to next meeting. (*See Minutes, p.* 13.)

Resolved, That Gift Concerts, and all forms of using money or conducting trade, involving the immoral principle of Lotteries are disapproved by this Body, and our people are exhorted to avoid them.

RESOLUTION on War, and the Peace Principle.

Having just passed through a terrible Civil War, from which we saw no way of escape, costing much blood and immense treasure, which has developed the horrors of war, as perhaps never before, even war the most defensible in the history of the world. Therefore

Resolved, That in the recent war of the American Nation, we find an additional argument for the preaching and practicing of the principles of the Gospel of Peace, and we should earnestly labor for the coming of that *day*, when men need learn war no more, and there shall be no further occasion for a resort to arms.

(L.)

REPORT of Committee to Nominate Delegates to Corresponding Bodies.
(*See Minutes, p.* 13.)

To the General Conference of Maine; U. W. Small.
" " Association of New Hampshire; E. P. Ingersoll, H. Brickett.
" " Convention of Vermont; H. D. Kitchell, S. Penfield.
" " Conference of Rhode Island; G. S. F. Savage, F. W. Fisk.
" " Association of Massachusetts; S. C. Bartlett.
" " Association of Connecticut; W. G. Pierce, G. S. F. Savage.
" " Association of New York; A. A. Stevens.
" " Conference of Ohio; L. Taylor.
" " Association of Michigan; F. Bascom.
" " Association of Indiana; S. A. Vandyke.
" " Association of Iowa; H. L. Hammond, G. B. Hubbard.
" " Pres. and Cong. Convention of Wisconsin; M. P. Kinney.
" " Conference of Minnesota; R. B. Bull.
" " Association of Kansas; J. Blanchard.
" " Association of Nebraska; J. E. Roy.
" " Association of Oregon; A. Lyman.
" " Association of California; J. P. Gulliver.
" " Congregational Union of Canada; H. C. Abernethy.
" " Cong. Un'n of Nova Scotia and New Brunswick; W. H. Daniels.
" " Association of Missouri; M. K. Whittlesey, S. H. Emery.

H. M. GOODWIN, *Chairman.*

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(M.)

NARRATIVE of the State of Religion. (*See Minutes, p.* 13.)

The Committee on Narrative of the State of Religion within the bounds of this General Association, would respectfully present the following report:

In this twenty-third annual survey of the State of the Churches, which, through their local Associations, report to this Body, we are cheered and encouraged with many tokens of Divine favor, and with indications of unusual prosperity.

A spirit of earnest and liberal christian enterprise is apparent in every direction. Ten churches, at least, during the year, have completed houses of worship. As many more are now in the midst of such enterprises, or are just preparing to enter upon them. Others have greatly enlarged, or repaired and improved their church edifices during the year. Two have erected valuable parsonages, and not a few, have been relieved from embarassing debts, by the zeal and self-denying liberality of their members. The needed increase of their ministers' salaries, to meet the increased expenses of living, has been promptly provided for, by some of the churches, while others have temporarily made generous donations for the same end.

A new impulse has also been given to the churches, in the work of christian benevolence. They have responded with commendable liberality, to the appeals of the National Council in behalf of the three objects whose claims were especially urgent. A much larger number of the churches, than formerly, is now contributing to the cause of Foreign Missions, through the A. B. C. F. M. thankful, that the cause which hindered their cooperation with that Society in times past, is removed. But it is feared, notwithstanding this increased spirit of liberality, on the part of some, that a majority of our churches are still forgetting their privilege and duty of contributing towards the increase of Christ's Kingdom. Not only should every church, but every member of every church, give earnest heed to the Apostle's injunction; "To do good and to communicate forget not, for with such sacrifices God is well pleased."

In respect to the cause of Temperance, a revival of interest is apparent in some places, and in others a conviction is felt that some earnest and efficient effort is demanded, and must be put forth, combining the influence of all the friends of Temperance in the community.

The cause of Sabbath Schools is every year awakening new interest in the churches. The numbers are increasing who are willing to labor in this work, and adult classes are more numerous than in former years. Many of our churches, especially in the cities, are sustaining large and flourishing Mission schools, which are exerting the happiest influence upon the neglected children, especially of our foreign population, and through them, upon the parents. The tendency of these schools is to reform, civilize and christianize the surrounding population. In some instances they have already proved to be the germs of new churches, and most efficient means of parochial evangelization.

While the State is making liberal provision for the education of all the children, private enterprise is multiplying High Schools and Academies to meet the growing demand. The Colleges, with which we are more or less intimate-connected, have enjoyed more than their former prosperity, the last year.

Illinois College, appears to be widening the sphere of its usefulness, through the growing number of its pupils, and the increasing confidence and favor of the people. The success of its present effort, to increase its endowment, is greatly desirable.

Of the condition of Knox College no mention is made in the report of the local Association, within whose bounds it is situated. But we are happy to learn from other sources of its prosperity, and are encouraged to hope that the liberal and unsectarian designs and benevolent aspirations of its founders, will yet be realized in its future history.

From the College at Wheaton we are gratified to hear of growth and prosperity in all its departments, and we most earnestly hope that the endowment of its several Chairs of instruction, still incomplete, may be accomplished with-

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out further delay, and that adequate funds may be secured, to erect such buildings as are greatly needed to accommodate its growth.

Beloit College is also strengthening its foundations, by increasing its endowment, and is enlarging the sphere of its usefulness by greatly increasing the size of its several classes.

Rockford Female Seminary continues to prosper abundantly. Its accommodations are too strait for it, and many pupils who would gladly enjoy its privileges are excluded for want of room. The Principal has recently raised $15,000 at the East, for the erection of a new building, whose foundations are already laid.

These Institutions have all enjoyed more or less of the special visitations of God's Spirit. The Colleges at Jacksonville, Galesburg and Wheaton, in particular, have been greatly blessed, and many of their pupils have become the disciples of Christ.

Our Theological Seminary has enjoyed a year of great prosperity. A commodious building for its occupancy, was completed, at the commencement of the last year's Lecture term. It was immediately filled to overflowing. After sending forth a class of eight, who have just completed their course of study, there is no room in the building to accommodate the numerous candidates for admission next year. Rooms in the vicinity must be rented, till buildings are erected, for which funds are greatly needed.

The past year has been one of spiritual refreshing to the Seminary, and the labors of the students have been greatly useful, both in the city and surrounding country.

The special presence of the Holy Spirit has been manifested in the churches of this State to a much greater extent, than usual. For various reasons, the expectations of christians were awakened, and they were hoping for large blessings during the year. This probably led them to the observance of the week of prayer, at the beginning of the year, with unwonted unanimity and earnestness. From that week, very many precious revivals in our State, date their commencement. The union of different denominations, and the cordiality and harmony with which they have labored together in carrying forward the revivals of this year, has been a very pleasing and hopeful feature of this work of Divine grace. Social prayer and conference, and personal conversation have been the instrumentalities employed in these revivals to a much greater extent than formerly. Religious meetings for young people conducted by themselves, have been blessed to the conversion of many youths, and the personal efforts of young converts, have won many more to Christ. Special prayer for individuals, has in very many instances received marked answers. Sabbath school teachers have been richly rewarded for their faithfulness, in the conversion of their pupils.

While in many places the expectations of large blessings, awakened by early indications, were not realized, yet, even lessons of faith and patience were learned, preparatory to richer blessings in the future. And every where, the experience of the past winter seems to have prepared the minds of christians to expect greater things than these and to labor and pray with stronger faith in the simple power and promise of Christ. In view of the vast opening and demands for evangelical laborers at home and abroad, we had a right to expect that God would call our youth into his service in great numbers, and for this He will still be inquired of by His people.

Three of our ministers have been called home during the past year. The Rev. Charles E. Blood, of the Central West Association, has closed a life of self denying benevolence and earnest, useful labor for Christ, by a death that was calm and peaceful.

Rev. Wm. McConn, acting pastor of the church at Tonica, was suddenly killed by a rail road accident. He was beloved by his brethren and people, and his loss is deeply felt.

Rev. Loren Robbins, a member of the Bureau Association, for several years without ministerial charge, died at La Salle, esteemed and lamented, for his many gifts and varied culture.

FLAVEL BASCOM, *Chairman.*

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(N.)

STATISTICS OF THE CHURCHES, FOR THE YEAR ENDING MARCH 31, 1866.

1. BUREAU ASSOCIATION.

Meetings—3d Tuesday of April and 2d Tuesday of October. Meeting in October, with Princeton Church, 3 P. M.

CHURCHES.	ORGANIZED.	MINISTERS.	ORDAINED.	Called by this Church.	Installed.	Church Members, Apr. 1, '66				Added, 1865-66.			Removed, 1865—66.				Baptisms.		Sabbath Schools.
						Males.	Females	Total.	Absent.	Profession	Letter.	Total.	Death.	Dism'n.	Excom.	Total.	Adults.	Infants.	
Amboy	1854, June 28	L. J. White..	1857	1862	N.	43	84	127	34	12	15	27	1	10	0	11	4	0	175
Annawan	1853, June	Addison Lyman	1847, May 15	1859	N.	5	14	19	5	0	5	5	0	3	0	3	0	1	Un.
Arispe	1858, March 12	Calvin Selden	1845	1866	N.	6	9	15	4	0	0	0	0	3	0	3	0	0	Un.
Atkinson	(1) '63, Apr. 5,(2)'63, Oct.2.	J. P. Richards	1861, Oct. 31	1864	N.	8	14	22	1	0	5	5	0	3	0	3	0	0	45
Buda	1856, Oct. 17	Charles Hancock	1861, June 5	1865	N.	15	21	36	5	4	4	8	0	3	0	3	3	0	50
Cambridge	1851, Feb. 15	Joseph D. Baker	1842, June 8	1852	1858	27	42	69	9	0	1	1	1	8	0	9	0	2	73
Cornwall	1859, June 3	None				5	5	10	3	0	0	0	0	0	0	0	0	0	Un.
Dover	1838, March'24	S. G. Wright	1840, Oct	1864	1864	45	63	108	7	8	2	10	1	5	4	10	3	5	115
Granville	(1)'51,Feb, 10(2) '53, Nov.26.	Robert C. Swinton	1850, ?	1866	N.	39	43	82	7	1	9	10	0	14	0	14	0	0	83
Kewanee	1855, Aug. 7	J. M. VanWagner	1846, Apr.	1864	64	51	104	155	18	9	21	30	0	17	1	18	2	0	200
Lamoille	1840, May 12	Darius Gore	1844, May 14	1860	N.	30	55	85	10	5	3	8	1	3	0	4	0	5	160
LaSalle	1853, June 13	None				17	54	71	12	10	0	10	2	8	0	10	7	2	80
Lee Centre	1843, July 5	S. Wallace Phelps	1854, June 28	1852	N.	19	36	55	12	0	2	2	0	0	0	0	0	1	100
Malden	1857, March 3	E. P. Ingersoll	(?)	1865	N.	37	48	85	22	5	16	21	0	3	2	5	2	0	100
Mendota	1855, Oct	W. B. Christopher	1848, June	1863	1864	18	29	47	6	2	2	4	2	2	0	4	1	0	50
Milo	1849, Sept. 23	Calvin Selden	See above	1865	N.	8	16	24	9	0	0	0	0	2	2	4	0	0	40
Neponset	1855, Apr. 21	Samuel Ordway	1838, Dec	1864	N.	13	22	35	2	0	3	3	0	3	0	3	0	3	120
*Osceola	1860, March 25	J. M. VanWagner	See above	1864	N.	5	13	18	1	0	0	0	1	2	0	3	0	0	Un.
Peru	(P) '37,Nov. 27 (C)'53, Jan.4	Aurelian H. Post	1862, Nov. 18	1863	N.	23	35	58	10	0	6	6	0	6	0	6	0	3	175
Princeton	1831, March 3	Flavel Bascom	1833, Sept.	1864	1864	76	149	225	13	21	9	30	3	10	1	14	7	7	165
Providence	1841, June 22	None				6	17	23	3	0	3	3	0	2	0	2	0	0	40
Sheffield	1854, July 9	Addison Lyman	See above	1854	N.	21	43	64	4	29	4	33	3	6	0	9	15	0	120
Twin Grove	1859, Sept. 1	Henry Buss	1856, May 13	1865	N.	9	5	14	11	0	0	0	1	0	0	1	0	0	Un.
Wethersfield	1839, Oct. 19	Charles E. Ryder,	1865, Nov. 1	1865	N.	54	76	130	9	41	17	58	1	13	0	14	11	2	80
24 Churches.		18 Min's sup. 21 Chs.				580	997	1577	217	147	127	274	17	126	10	153	55	31	1976

*No report. Figures of last year. †N in this column means, NOT Installed.

Additional Ministerial Members. Charles M. Barnes, (ord. 1859, Sept. 16,) Hinsdale Station, Ill., Physician; W. S. Blanchard, (ord. 1848.) Chicago, Ill.; Henry Durham, (1863, Nov. 3.) Physician, LaSalle, Ill.; Lemuel Pomeroy, (ord. 1840, Feb. 18.) Muscotak, Kan.; William Porter, (ord. 1846, Apr. 12.) Webster Grove, Mo.; David Todd, (ord. 1847, Oct. 25.); Harry Brickett, (ord. 1858, Jan. 28.) Geneseo, Ill.—7.

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2. CENTRAL ASSOCIATION.

Meetings—2d Tuesday in May, and 2d Thursday in October. Meeting in October, with Dwight Church, 7½ P. M.

CHURCHES.	ORGANIZED.	MINISTERS.	ORDAINED.	Called by this Church.	Installed.	Church members, Apr. 1, '66. Males.	Females	Total.	Absent.	Added, 1865-66. Profession	Letter.	Total.	Removed, 1865-66. Death.	Dism'sn.	Excom.	Total.	Baptisms. Adults.	Infants.	Sabbath Schools.
Atlanta	1840, Sept. 19	Andrew J. Drake,	1845, Aug. 6	1863	N.	24	44	68	12	14	2	16	0	3	0	3	5	0	100
Bruce	1855, Oct. 1	None				13	30	43	9	2	0	2	2	1	2	5	0	0	36
Danvers	1862, Jan. 7	Wm. B. Orvis	?	1865	N.	13	15	28	2	6	4	10	0	0	0	0	0	0	40
Dwight	1866, Jan. 12	J. A. Montgomery	1866, June 15	1866	N.	3	8	11	1	0	0	0	0	0	0	0	0	0	50
El Paso	1859, April	Myron S. Reid	?	1866	N.	20	25	45	3	1	8	9	0	1	0	1	1	2	85
Gridley	1862, June 21	Bethuel C. Church	?	1865	N.	5	8	13	1	0	4	4	0	0	0	0	0	0	30
Lincoln	1859, Feb. 14	Robert L. McCord	1861, Sept. 4	1861	N.	21	41	62	11	9	11	20	0	0	0	0	0	1	160
McLean	1858, May	Lemuel Leonard	1839, ?	1854	N.	10	13	23	0	1	3	4	0	3	0	3	0	0	80
Metamora	(P) 1843, (C) 1844	None				17	22	39	3	0	0	0	0	0	0	0	0	0	50
Morton	1851, (?)	H. S. Thompson	1865, May 20	1865	N.	12	20	32	2	0	0	0	1	0	0	1	0	0	†50
Nebraska	1858, May 1	Bethuel C. Church	See above	1865	N.	7	15	22	3	10	1	11	1	1	2	4	4	0	60
*New Rutland	1858, Feb. 28	R. Evarts	?	1865	N.	14	12	26	1	?	?	?	?	?	?	?	?	?	?
Normal	1865, Jan. 12	W. H. Daniels	1860, Sept. 1	1865	1865	40	44	84	0	40	15	55	0	0	0	0	21	0	†250
Odell	1862, Aug. 28	Lemuel Leonard	See above	1854	N.	7	15	22	0	3	3	6	0	7	0	7	0	0	120
Saunamin	1861, Nov. 2	None				7	8	15	4	0	0	0	0	0	0	0	0	0	30
Tremont	1843, (?)	H. S. Thompson	See above	1865	N.	22	36	58	10	2	1	3	0	3	0	3	1	0	60
16 Churches.		10 Min's sup. 13 Chs.				235	356	591	62	88	52	140	4	19	4	27	32	3	1201

*No report. Figures of last year. †*Union* Sabbath Schools.

Additional Ministerial Members.—Arthur E. Arnold, Licentiate, New Rutland, Ill.; George E. Beecher, (ord. ?) El Paso, Ill.; Eli C. Fisk, (ord, 1858, Feb.) Havanna, Ills.; H. H. Hinman, (ord. ?); A. D. Wyckoff, (ord. ?) Seneca, Ills.—5.

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3. CENTRAL EAST ASSOCIATION.

Meetings—2d Monday of May and October. Meeting in October, with Rantoul Church, 7½ P. M.

CHURCHES.	ORGANIZED.	MINISTERS.	ORDAINED.	Called by this Church.	Installed.	Church members, Apr. 1, 1866.				Added, 1865-66.			Removed, 1865-66.				Baptisms.		Sabbath Schools.
						Males.	Females	Total.	Absent.	Profion	Letter.	Total.	Death.	Dism'n.	Excom.	Total.	Adults.	Infants.	
*Brenton	1860, June 23	None				11	10	21	10	0	3	3	0	6	0	6	0	0	30
Champaign	1853, Nov. 1	Samuel A. Vandyke	1857, June	1857	N.	43	80	123	12	3	22	25	3	1	0	4	0	5	119
Clifton	1859, Nov. 6	John Blood	1854,	1865	N.	13	28	41	2	6	11	17	1	1	0	2	2	9	70
†Dix	1864, (?)	None				5	7	12	?	?	?	?	?	?	?	?	?	?	?
Kankakee	1854, Sept. 9	Fred. W. Beecher	1860, Nov. 12	1862	N.	16	36	52	11	6	5	11	3	1	0	4	4	0	50
†Manteno	1862, Aug. 23	None				8	15	23	?	?	?	?	?	?	?	?	?	?	?
Monee	1861, Nov. 21	A. D. Wyckoff	1860, Aug	1865	N.	3	9	12	2	0	0	0	0	2	0	2	0	0	75
Oakalla	1857, Nov. 4	C. L. Watson	1829, Oct.	1863	N.	9	24	33	9	0	5	5	0	3	0	3	0	0	60
Onarga	1858, Dec. 9	Jacob Chapman			N.	13	24	37	3	0	0	0	0	3	0	3	0	0	60
Paxton	1859, Jan. 16	George Schlosser	1832,	1863	N.	28	33	61	3	8	10	18	2	4	1	7	5	1	70
Rantoul	1866, April 10	None				8	16	24	3	1	6	7	1	2	0	3	0	0	35
11 Churches.		7 Min's. sup. 7 Chs.				157	282	439	55	24	62	86	10	23	1	34	11	15	569

*Last year–Stockton. †No report. Figures of last year.

Additional Ministerial Member.—G. M. Conville, (ord. 1865, ?) Oakalla, Ills.—1.

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4. CENTRAL WEST ASSOCIATION.

Meetings—1st Tuesday in May and 2d Tuesday in October. Meeting in October, with Victoria Church, 2 P. M.

CHURCHES.	ORGANIZED.	MINISTERS.	ORDAINED.	Called by this Church.	Installed.	Church members, April 1, 1866.				Added, 1865-66.			Removed, 1865-66.				Bap-t'ms.		Sabbath Schools.
						Males.	Females	Total.	Absent.	Prof'ion	Letter.	Total.	Death.	Dism'n.	Excom.	Total.	Adults.	Infants.	
Abingdon	1858, Nov. 22	James D. Wyckoff...	1859, Oct. (?)...	1866	N.	14	23	37	10	0	0	0	1	3	2	6	0	0	?
Altona	1857, Feb. 21	L. H Parker	1835, (?)	1866	N.	22	34	56	6	0	4	4	1	0	0	1	0	1	Un.
Avon	1855, Nov. 10	A. L. Pennoyer	1838, (?)	(?)	N.	7	17	24	?	2	2	4	0	0	0	0	0	0	50
Brimfield	1847, March 29	J. W. Atherton	1859, Sept. (?).	1865	N.	39	49	88	?	1	5	6	0	3	0	3	0	0	80
Canton	1842, Feb. 14	Henry Mills	(?)	(?)	N.	40	70	110	?	9	0	9	0	0	0	0	0	0	125
Elmwood	1854, June 5	W. G, Pierce	1861, Nov. 20...	1861	1861	86	111	197	24	3	7	10	2	12	1	15	2	6	160
Farmington	1849, Dec. 24	Lathrop Taylor	1843, May 16...	1864	1864	56	93	149	29	11	7	18	1	6	3	10	4	1	100
Galesburg, 1st Church	1837, Feb. 25	Frederic T. Perkins.	1843, Jan. 11...	1860	1860	154	181	335	?	15	9	24	4	11	0	15	2	5	300
Galesburg, 1st Cong'l Church	1855, Nov. 9,	Edward Beecher	1826, Dec. (?)...	1855	1856	94	156	250	28	6	14	20	8	29	0	37	0	1	250
Galva	1835, Sept. 15	Rufus B. Guild	1864, Nov. 3....	1864	1864	43	60	103	?	4	16	20	1	8	0	9	2	2	?
Henry	1850, March, (?)	None.	.....	.....	....	8	22	30	2	5	4	9	2	2	0	4	2	2	44
*Knoxville	1859, June 9	None	.....	.....	.....	17	33	50	?	?	?	?	?	?	?	?	?	?	?
*Lafayette	1847, (?)	None	.....	.....	.....	10	19	29	2	?	?	?	?	?	?	?	?	?	?
Lawn Ridge	1845, March 22	Lewis Benedict	1844, Feb. (?)..	1864	N.	43	63	106	6	14	2	16	2	6	0	8	8	2	150
Oneida	1855, Dec. 22	H. C. Abernethy	1845, Apr. (?)..	1857	1858	44	72	116	8	1	13	14	2	6	0	8	1	0	120
Ontario	1848, Aug. 12	Frederic Wheeler	1862, Feb. 13...	1863	N.	25	36	61	13	3	2	5	0	9	1	10	0	4	85
Peoria	1847, Nov.	A. A. Stevens	1848, March(?)	1856	N.	51	103	154	31	41	20	61	1	3	0	4	19	0	?
Prairie City	1842, Oct. 1	Benj. F. Worrell	1857. Nov. (?)..	1857	N.	14	35	49	3	7	10	17	0	2	0	2	4	0	40
Rosefield	1859. Oct. 29	James D. Wyckoff...	See above	1859	N.	13	32	45	1	0	0	0	0	11	0	11	0	0	50
Roseville	1851, Nov. 15	Cyrus H. Eaton	1850, May, (?)..	1865	N.	28	35	63	4	14	10	24	0	2	0	2	5	0	50
*Salem	(?)	None	.....	.....	.....	?	?	?	?	?	?	?	?	?	?	?	?	?	?
Spoon River	1847, Jan. 22	B. F. Haskins	1851, May, (?)..	1862	N.	13	18	31	2	12	3	15	1	1	0	2	7	8	?
Toulon	1846, Nov. 29	R. C. Dunn	1854, March 19	1855	1856	48	76	124	6	23	13	36	0	0	0	0	9	3	125
Vermont	1860, Dec. 12	A. L. Pennoyer	See above	1866	N.	9	15	24	0	1	0	1	0	0	0	0	1	0	?
Victoria	1849, April 28	B. F. Haskins	See above	1862	N.	13	24	37	0	3	10	13	1	4	0	5	1	0	?
Viola	1858, Sept 23	None	.....	.....	.....	11	27	38	6	0	0	0	0	14	0	14	0	0	90
Wataga	1855, June 10	W. Judson Beecher	(?)	(?)	N.	28	61	89	?	3	12	15	2	8	1	11	1	0	100
27 Churches.		19 Mins. sup. 22 Chs.				930	1465	2395	181	178	163	341	29	140	8	177	68	36	1819

*No report. Figures of last year.

Additional Ministerial Members—Elisha Jenney, (ord. ?) Galesburg, Ills., Illinois Agent of American Home Missionary Society; Lyman Leffingwell, (ord. ?) Ontario, Ills.: Henry G. Pendleton, (ord. ?) Henry, Ills.; G. W. Phinney, (ord. ?) Peoria, Ills.; A. A. Whittemore, (ord. ?) Henry, Ills.—5.

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5. CHICAGO ASSOCIATION.

Meetings—2d Tuesday of May and October. Meeting in October, at Harlem Station, 7½ P. M.

CHURCHES.	ORGANIZED.	MINISTERS.	ORDAINED.	Called by this Church.	Installed.	Church Members, April 1, 1866. Males.	Females	Total.	Absent.	Added, 1865-66. Profession	Letter.	Total.	Removed, 1865-66. Death.	Dism'n.	Excom.	Total.	Baptisms. Adults.	Infants.	Sabbath Schools.
Bloomingdale	1840, Aug. 22	Warren F. Day	1866, May 2	1865	N.	22	37	59	8	10	4	14	0	9	0	9	1	1	125
Blue Island	1860, Jan. 22	Lemuel Foster	1863, Apr. (?)	1863	N.	7	12	19	1	2	1	3	0	1	2	3	0	0	80
Chicago, 1st Church	1851, May 22	Wm. W. Patton	1843, (?)	1857	1857	228	331	559	50	19	29	48	6	39	1	46	7	14	1152
" Plymouth Ch	1852, Dec. 1	Harvey D. Kitchell	1839, (?)	1864	N.	71	120	191	35	3	11	14	0	30	0	30	1	5	150
" South Ch	1853, Nov. 20	Wm. B. Wright	1862, Dec. (?)	1862	N.	35	74	109	7	20	25	45	2	11	1	14	7	4	160
" New England Ch	1855, June 15	John P. Gulliver	1846, Oct. (?)	1865	1866	81	125	206	30	0	17	17	1	12	0	13	0	8	?
" Salem Ch	1857, April 30	Stephen S. Smith	1831, Oct. (?)	1863	N.	18	24	42	10	0	5	5	0	0	0	0	0	1	105
" Union Park Ch	1860, (?)	Prof. in the Semin'y		1860		54	76	130	10	6	47	53	1	6	0	7	2	4	260
Crete	1853, (?)	Benj. M. Amsden	1849, (?)	1864	N.	15	27	42	3	2	4	6	1	2	0	3	2	4	60
Danby	1862, April 15	James Tompkins	Student	1865	N.	12	30	42	1	15	5	20	0	2	0	2	11	0	130
Elk Grove	1836, (?)	David H. Kingsley	1832, (?)	1855	1855	18	26	44	2	0	1	1	0	7	0	7	0	1	20
Evanston	1859, Dec. (?)	None				1	0	1	0	0	0	0	0	0	0	0	0	0	0
Jefferson	1861, April 18	E. C. Barnaul	Licentiate	1865	N.	10	22	32	9	3	2	5	0	5	0	5	1	0	100
Lisle	1860, March (?)	Wm. A. Atkinson	Student	1866	N.	8	17	25	(?)	1	0	1	0	0	0	0	0	1	65
Lyonsville	1843, May 14	C. M. Sanders	Student	1866	N.	22	32	54	13	2	0	2	0	5	0	5	0	3	90
Waukegan	1843, (?)	Richard B. Bull	1855, March 8	1864	N.	13	40	53	0	3	3	6	2	6	0	8	2	1	80
Woodstock	1865, Oct. 24	J. J. A. T. Dixon	1856, Sept. 3	1865	N.	14	15	29	0	2	7	9	1	0	0	1	0	0	50
17 Churches.		15 Mins. sup.16 Chs.*				629	1008	1637	179	88	161	249	14	135	4	153	34	47	2627

Additional Church—organized too late to be included in the above statement—Chicago Tabernacle Church, organized May 27th, 1866—100 members, 32 males and 68 females. Pastor, Rev. J. W. Healey. Sabbath School, 1,000.

*Professors in Theological Seminary supply one of these.

Additional Ministerial Members.—Samuel C. Bartlett, Chicago, Professor, Theological Seminary; Daniel Chapman, Huntley, Ills; Henry W. Cobb, Chicago, agent for Freedmen's Commission; Cornelius E. Dickinson, Oak Park, Ills., Pastor of Oak Ridge Church; Edmund F. Dickinson, Chicago; Franklin W. Fisk, Chicago, Professor, Theological Seminary; J. A. Hallock, Palatine, Ills.; Henry L. Hammond, Chicago, Treasurer of Theological Seminary; Joseph Haven, Chicago, Professor, Theological Seminary; Elbridge G. Howe, Waukegan, Ills.; Washington A. Nichols, Lake Forest, Ills.; Jeremiah Porter, Chicago; A. L. Rankin, Memphis, Tenn., Agent of American Tract Society; Joseph E. Roy, Chicago, Illinois Agent, American Home Missionary Society; Jacob R. Shipherd, Chicago, District Secretary of American Missionary Association—16, including the pastor of Tabernacle Church, Chicago.

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C. ELGIN ASSOCIATION.

Meetings—Time of Spring meeting may be changed. Fall meeting, with the Union Church, 1st Tuesday of October, 7 P. M.

CHURCHES.	ORGANIZED.	MINISTERS.	ORDAINED.	Called by this Church.	Installed.	Church members, April 1, 1866.				Added, 1865-66.			Removed, 1865-66.			Baptisms.		Sabbath Schools.
						Males.	Females	Total.	Absent.	Prof'on	Letter.	Total.	Death's	Dism'n.	Excom. Total.	Adults.	Infants.	
*Algonquin,	1850, Feb. 9	None				8	9	17	?	?	?	?	?	?	?	?	?	?
Batavia	1835, Aug. 8	None				36	65	101	?	11	4	15	0	12	0 12	0	0	160
*Burlington	1850, March 1.	None				5	5	10	?	?	?	?	?	?	? ?	?	?	?
Carpenterville	1864, April 26	Isaac B. Smith	1860, Sept	1865	N.	6	8	14	7	0	0	0	0	3	0 3	0	0	60
Crystal Lake	1842, Jan. 10	T. H. Harwood	1863, Jan	1865	N.	27	49	76	8	5	4	9	1	1	0 2	2	1	50
De Kalb	1854, Dec	None				9	27	36	2	0	0	0	1	3	0 4	0	0	25
Dement	1856, Sept. 21	Henry Buss	1856, May	1859	N.	12	17	29	5	0	4	4	0	0	0 0	0	0	50
Dundee	1841, May 8	Isaac B. Smith	See above	1865	N.	34	62	96	3	7	5	12	1	10	0 11	4	4	70
Elgin	1836, May	Fred. Oxnard	1861, May	1862	N.	55	97	152	?	18	8	26	0	21	0 21	6	0	140
Fremont	1838, Sept. 7	Calvin C. Adams	1850, Sept	1856	N.	50	75	125	10	16	0	16	2	2	0 4	2	4	100
Garden Prairie	1853, May	Charles S. Harrison	1858, Dec	1865	N.	14	14	28	3	6	4	10	1	3	0 4	0	0	50
*Geneva	1849, Dec	A. G. Beebee	(?)	1865	N.	33	53	91	?	?	?	?	?	?	? ?	?	?	75
Huntley	1852, Sept	Daniel Chapman	1842, Feb	1865	N.	25	26	51	22	0	1	1	1	1	0 2	0	1	60
*Kaneville	1857, Sept. 22	None				7	9	16	?	?	?	?	?	?	? ?	?	?	?
*Lodi	1851, Oct. 10	None				6	14	20	?	?	?	?	?	?	? ?	?	?	?
Malta	1858, Nov	None				8	9	17	4	0	0	0	0	0	0 0	0	0	0
*Marengo	1858, April 17	None				10	25	35	?	?	?	?	?	?	? ?	?	?	?
Milburn	1841, Sept	Harmon Bross	1863, Sept	1863	N.	39	63	102	2	12	2	14	2	2	0 4	3	3	208
*Munro	1843, Feb. 4	None				6	10	16	?	?	?	?	?	?	? ?	?	?	?
*Riley	1860, Jan. 28	None				14	18	32	?	?	?	?	?	?	? ?	?	?	?
Ringwood	(1) 1848, (2)1859	H. B. Underwood	1866, (?)	1865	N.	13	18	31	5	5	3	8	0	0	0 0	3	0	40
St. Charles	1837. Mar. 4	Thomas Lightbody	1846, (?)	1865	N.	45	88	133	27	2	4	6	2	7	2 11	6	0	175
Sycamore	1840, Apr.	Joseph T. Cook	1853, (?)	1865	N.	48	98	146	33	11	9	20	1	1	0 2	0	2	120
*Turner	1853, May 17	None				1	7	8	?	?	?	?	?	?	? ?	?	?	?
Udina	1848, June	Roswell R. Snow	1845, Feb	1862	N.	21	27	48	9	0	0	0	2	1	0 3	0	0	40
Union	1864, Apr	Charles S. Harrison	See above	1864	N.	16	33	49	?	17	10	27	1	2	0 3	16	1	125
Wayne	1844, Dec. 1	S. H. Kellogg	1857, Nov	1863	N.	15	28	43	5	10	1	11	0	1	0 1	8	0	80
27 Churches.		14 Mins. sup. 16 Chs.				569	953	1522	145	120	59	179	15	70	2 87	44	16	1628

*No report. Figures of last year. Of several of the churches, the Stated Clerk remarks: "No church building, practically dead"—but the Registrar is not authorized to drop them. *Additional Ministerial Members.*—R. C. Bristol, (ord. ?); N. C. Clark, (ord. 1833, ?) Elgin, Ills.; William B. Dodge, (ord. 1845, ?) Milburn, Ill.; F. L. Fuller, (ord. 1843, Sept.) De Kalb, Ill.; N. A. Millard, (ord. 1861, ?) Sheyboygan, Wis.; A. C. Page, (ord. ?) Elgin, Ill.; S. F. Porter, (ord. ?) Wheaton, Ill., Agent of Am'n Miss'y Ass'on; G. C. Partridge, (ord. 1840,) Batavia, Ill.; G. S. F. Savage, (ord. '47, Sept.) Chicago, Ag't of Am'n. Tr't. So'ty.; G. W. Wainwright, (ord. '62, May)—10.

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7. FOX RIVER UNION.

Meetings—2d Tuesday in April and October. Meeting in October, with Marseilles Church, 7½ P. M.

CHURCHES.	ORGANIZED.	MINISTERS.	ORDAINED.	Called by this Church.	Installed.	Church members, April 1, 1866.				Added, 1865-66.			Removed, 1865-66.				Baptisms.		Sabbath Schools.
						Males.	Females	Total.	Absent.	Profession	Letter.	Total.	Death.	Dism'n.	Excom.	Total.	Adults.	Infants.	
Aurora, First Church	(P) '38, (C) '48	William L. Bray	1861, Aug. 8...	1861	1861	65	145	210	24	4	9	13	4	37	0	41	0	5	285
Aurora, New Eng. Church	1858, July 1	Edward Ebbs	1843, Aug.	1866	1866	22	60	82	6	1	19	20	1	12	0	13	1	0	50
Big Grove	1834, Nov. 24	None	.....	.....	.....	2	4	6	0	0	0	0	0	0	0	0	0	0	0
Big Rock	1854, Oct. 17	John L. Richards	1844, May 27	1861	N.	4	7	11	0	0	0	0	0	0	0	0	0	0	20
Big Rock, Welsh	1852, Oct. 24	John L. Richards	See above	1861	N.	15	18	33	1	0	0	0	1	0	0	1	0	1	35
*Big Woods	1842, April 13	None	.....	.....	.....	4	5	9	0	0	0	0	?	?	?	?	?	0	0
Bristol	1836, April 1	John L. Granger	Licentiate	1865	N.	22	31	53	8	2	0	2	2	7	0	9	0	0	79
Deer Park	1857, April 15	None	.....	.....	.....	27	31	58	6	0	0	0	2	0	0	2	0	0	0
East Pawpaw	(P) '54, (C) March 3 '62	Charles C. Breed	1860, Nov. 18..	1864	N.	7	11	18	4	0	1	1	0	12	0	12	0	0	80
*Eden	(?)	J. W. West	1857, Jan. 6....	1865	N.	?	?	?	0	0	0	0	?	?	?	?	?	0	?
*Homer	1860, Jan. 18	None	.....	.....	.....	28	36	64	6	0	0	0	?	?	?	?	?	0	0
Jericho	(P) '38, (C) '39	Lucien Farnham	1830, Aug.	1862	N.	6	7	13	4	0	0	0	0	0	0	0	0	0	25
Lisbon	(I) '38, (C) '51	Uriel W. Small	1859, Sept. 22..	1864	N.	68	130	198	36	2	7	9	0	11	0	11	1	0	?
Lockport	1838, Oct. 31	Alfred L. Riggs	1863, Nov. 4....	1862	N.	15	53	68	14	0	5	5	0	6	4	10	0	6	116
Marseilles	1860, Sept. 23	Ephraim H. Baker	1864, Jan. 26...	1863	N.	7	18	25	0	0	7	7	1	9	0	10	0	4	65
Morris	1848, July 2	Wm. A. Lloyd	1862, Nov. 18..	1865	N.	44	76	120	7	5	3	8	2	4	0	6	2	0	165
*Naperville	1833, July 3	None	.....	.....	.....	20	48	68	12	0	0	0	?	?	?	?	?		0
*Nettle Creek	1850, July	None	.....	.....	.....	3	7	10	0	0	0	0	?	?	?	?	?	0	0
Newark	1843, April 8	Reuben F. Markham	1846, Sept. 20..	1865	N.	34	57	91	20	7	4	11	1	5	0	6	4	0	120
Oswego	1846, May 16	None	.....	.....	.....	24	45	69	13	0	1	1	1	6	0	7	0	0	103
Ottawa, First Church	1839, Aug. 23	M. K. Whittlesey	1849, Jan. 10...	1848	1849	54	121	175	33	2	7	9	3	4	0	7	0	0	210
Ottawa, Plymouth Church	1858, Oct. 27	Edwin N. Lewis	1862, Oct. 15...	1864	N.	46	103	149	0	16	12	28	2	4	2	8	2	4	140
Plainfie d	(1) '34, (2) '43	Daniel Clark	.....(?).....	1866	N.	28	73	101	10	1	0	1	1	2	5	8	1	4	72
Sandwich	1853, April 11	None	.....	.....	.....	43	52	95	5	7	5	12	0	15	3	18	2	1	75
Tonica	1357, Jan. 7	J. W. West	See above	1865	N.	46	64	110	6	28	12	40	2	2	0	4	20	7	100
*Vermillion	1834, July 27	None	.....	.....	.....	2	8	10	0	0	0	0	?	?	?	?	?		?
Vienna	1858, July 18	Sylvester R. Dole	1864, Nov. 16..	1864	N.	12	13	25	3	2	0	2	1	0	0	1	1	0	45
Wauponsie	1864, May 8	James Loughead	1842, Sept,	1864	N.	10	16	26	2	6	2	8	1	2	0	3	2	6	80
Wheaton	1860. Feb. 2	S. F. Millikan	1860, Oct. 24...	1864	N.	62	95	157	0	23	20	43	2	7	0	9	7	1	175
29 Churches.		18 Mins. sup. 20 Chs.				720	1334	2054	220	106	114	220	27	145	14	186	43	39	2040

*No report. Figures of last year.

For list of Additional Ministerial Members, see items from Stated Clerks of District Associations, p. 42.

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8. GENESEO ASSOCIATION.

A meeting soon to be called to revive and re-organize the Association, now nearly extinct.

CHURCHES.	ORGANIZED.	MINISTERS.	ORDAINED.	Called by this Church.	Installed.	Church members' April 1, 1866. Males.	Females	Total.	Absent.	Added, 1865-66. Profession	Letter.	Total.	Removed, 1865-66. Death.	Dism'n.	Excom.	Total.	Baptisms. Adults.	Infants.	Sabbath Schools.
Geneseo	1836, Nov. 19	Harry Bricket	1858, Jan. 28	1865	N.	110	168	278	22	12	9	21	2	20	0	22	12	4	250
*Hampton	1852, (?)	Almer Harper	(?)	1866	N.	1	5	6	0	?	?	?	?	?	?	?	?	?	?
*Moline	1844, Jan. 5	Josiah A. Mack	1860, Apr. 29	1865	N.	44	79	123	23	?	?	?	?	?	?	?	?	?	?
*Port Byron	1849, (?)	Almer Harper	See above	1861	N.	19	33	52	?	?	?	?	?	?	?	?	?	?	?
4 Churches.		3 Min's. sup. 4 Chs.				174	285	459	45	12	9	21	2	20	0	22	12	4	250

*No report. Figures of last year. Port Byron Church meets with Davenport Association, Iowa, and reports there.

Additional Ministerial Member.—A. B. Hitchcock, (ord. 1841, July 6)—1.

9. NORTH WESTERN ASSOCIATION.

Meetings—2d Tuesday in April, and 1st Tuesday in October. Meeting in October, with Lyndon Church, 7½ P. M.

Albany	1842, Feb. 13	None				13	14	27	0	0	0	0	0	0	0	0	0	0	100
Como	1851, April 12	None				14	38	52	8	4	3	7	2	13	0	15	1	2	85
Dunleith	1859, Feb. 8	E. W. Garney	(?)	1866	N.	4	12	16	0	7	1	8	0	0	2	2	7	0	50
Eagle Point	1843, May 20	None				7	19	26	0	0	0	0	0	0	0	0	0	1	20
Elkhorn Grove	1854, Feb. 25	None				9	12	21	0	0	0	0	1	3	0	4	0	0	50
Galena	1860, Aug. 2	None				16	40	56	25	2	1	3	3	10	0	13	0	2	160
Gap Grove	1839, June 7	None				12	13	25	0	1	1	2	1	2	0	3	0	0	50
Lanark	1859, Dec. 29	L. H. Higgins	(?)	?	N.	18	26	44	0	3	0	3	0	9	0	9	0	0	65
Lyndon	1836, June 7	W. D. Webb	1848, July 4	1863	N.	27	68	95	8	5	2	7	1	10	9	20	2	1	175
Morrison	1858, June 26	J. W. White	1858, Dec. 22	1858	N.	20	47	67	5	0	8	8	1	0	0	1	0	4	100
Nora	1865, Oct. 2	Samuel Penfield	1849, July 10	1865	N.	18	28	46	10	1	7	8	0	5	0	5	0	0	130
Sterling	1857, June 21	M. Post	(?)	1866	N.	30	52	82	23	4	12	16	0	9	0	9	0	2	96
12 Churches.		6 Min's. sup. 6 Chs.				188	369	557	79	27	35	62	9	61	11	81	10	12	1031

Additional Ministerial Members.—John W. Cass, (ord. 1863, May 11,) Morrison, Ills., Agent for Chicago Theological Seminary; Samuel Day, agent for Chicago Theological Seminary; Azariah Hyde, Polo, Ills., pastor of Independent Presbyterian Church; R. M. Pearson, (ord. 1844, Jan. 31,) Polo, Ills.; Milo N. Miles, Geneseo, Ills.—5.

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10. QUINCY ASSOCIATION.

Meetings—Thursday preceding the first full moon in April and October. Meeting with Barry Church, in October, 7 P. M.

CHURCHES.	ORGANIZED.	MINISTERS.	ORDAINED.	Called by this Church.	Installed.	Church Members, Apr. 1, '66				Added, 1865–66.			Removed, 1865—66.				Baptisms.		Sabbath Schools.
						Males.	Females	Total.	Absent.	Prof'ion	Letter.	Total.	Death.	Dism'n.	Excom.	Total.	Adults.	Infants.	
Barry	1846, Feb. 7	None				8	18	26	4	0	2	2	0	0	0	0	0	0	?
Beverly	1859, Dec. 27	None				10	16	26	1	0	2	2	0	6	4	10	0	0	60
Chili	1856, May 24	J. D. Parker	1865, Aug	1865	N.	18	26	44	6	6	1	7	0	0	0	0	1	3	30
Dallas City	1859, Jan. 17	None				21	30	51	15	1	5	6	0	5	0	5	1	4	100
Fall Creek	1860, Dec. 3	Charles E. Conrad	1858, June 9	1860	N.	9	15	24	2	4	0	4	1	2	0	3	0	5	45
Griggsville	(1) 1834, (2) 1837	None				61	80	141	?	5	4	9	2	12	1	15	0	0	150
Hamilton	1859, May 19	None				7	21	28	5	0	1	1	1	4	0	5	0	0	90
La Harpe	(1) 1836, (2) 1848	Samuel R. Thrall	1842, Apr. 13	1865	N.	22	40	62	8	19	13	32	0	0	0	0	1	0	?
*Macomb	1858. Oct. 2	None				9	18	27	?	0	0	0	0	0	0	0	0	0	0
Mendon	1833, Feb	A. B. Campbell	1851, Apr. 7	1855	N.	45	65	110	7	0	1	1	1	14	0	15	0	0	100
*Montebello	1849, Apr. 19	None				17	35	52	11	?	?	?	?	?	?	?	?	?	?
Newtown	1852, Jan	Geo. W. Williams	1860, Apr. 8	1865	N.	14	26	40	6	4	8	12	0	0	0	0	3	1	70
Payson	1836, May 8	Cephas A. Leach	1855	1856	N.	31	55	86	6	14	1	15	1	5	0	6	9	0	90
Pittsfield	(P) 1837, (C) 1841	William Carter	1834, Oct	1838	N.	73	117	190	45	1	0	1	5	9	1	15	0	0	190
Plymouth	1836, Jan. 5	J. D. Parker	See above	1865	1865	33	44	77	16	0	0	0	1	15	0	16	0	4	60
Quincy, 1st	(P) 1830, (C) 1833	S. H. Emery	1837, Nov. 23	1855	1855	86	130	216	35	8	14	22	5	13	0	18	3	10	200
Quincy, Centre	1847. Aug. 1	Horatio Foote	1825,	1847	N.	45	75	120	27	0	0	0	3	3	0	6	0	0	100
Quincy, German	1853, July 26	Charles E. Conrad	See above	1858	N.	12	13	25	3	5	0	5	2	9	0	11	0	4	70
Rockport & Summer Hill	(1) 1834, (2) 1837, (3) 1844	Samuel Dilley	1849, Oct. 7	1865	N.	15	38	53	6	15	0	15	3	2	0	5	0	0	70
Wythe	1851, Dec. 6	None				17	13	30	0	0	0	0	2	3	0	5	0	0	50
20 Churches.		10 Min's sup. 12 Chs.				553	875	1428	204	82	52	134	27	102	6	135	18	31	1475

*No report. Figures of last year.

Additional Ministerial Members.—N. P. Coltrin, (ord. 1850, Oct. 13.); Zerah K. Hawley, (ord. 1838, March.) Memphis, Tenn.; William W. Whipple, (ord. 1846, Nov. 8.) Clayton, Ills., pastor of Presbyterian Church—3.

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11. ROCKFORD ASSOCIATION.

Meetings—Tuesday preceding the first full moon in April and October. Meeting with Owen Church, in October, 7 P. M.

CHURCHES.	ORGANIZED.	MINISTERS.	ORDAINED.	Called by this Church.	Installed.	Church members, Apr. 1, '66.				Added, 1865-66.			Removed, 1865-66.				Baptisms.		Sabbath Schools.
						Males.	Females	Total.	Absent.	Profion	Letter.	Total.	Death.	Dism'sn.	Excom.	Total.	Adults.	Infants.	
Burritt	1856, April 2	None				6	9	15	3	2	0	2	1	0	1	2	0	0	50
Byron	1837, May 24	James P. Stoddard	1861, Aug. 30	1861	N.	34	46	80	6	12	0	12	0	6	1	7	8	2	136
*Durand	(1) '48, (2) '58	None				6	11	17	2	?	?	?	?	?	?	?	?	?	?
Harvard	1853, April 1	Calvin R. Fitts	Licentiate	1865	N.	10	14	24	3	3	7	10	0	2	0	2	0	0	150
Owen	1857, Feb. 25	J. D. Stephens	1837, Oct.	1864	N.	10	12	22	7	5	6	11	0	1	0	1	0	0	75
Pecatonica	1854, Feb. 18	E. P. Doda	1864, July 21	1864	N.	26	42	68	20	0	1	1	0	0	0	0	0	1	120
Poplar Grove	1863, March 18	S. W. Champlin	1838, June 8	1863	N.	15	27	42	2	14	1	15	1	1	0	2	5	0	75
Rockford, 1st Ch.	1837, May 5	H. M. Goodwin	1851, Feb. 19	1853	N.	86	168	254	40	4	8	12	2	13	0	15	2	5	175
" 2d Ch.	1849, Nov. 14	Martin P. Kinney	1844, Feb.	1864	1864	83	190	273	47	10	18	28	3	6	1	10	5	7	300
Rockton	1838, March 23	Francis Lawson	1847, Oct. 31.	1863	N.	22	36	58	29	5	9	14	0	5	0	5	3	4	70
Roscoe	1843, Nov. 7	None				12	34	46	5	3	2	5	0	2	0	2	2	2	50
*Seward	1841, March 27	Samuel P. Barker	1861, June 21	1865	N.	30	38	68	13	?	?	?	?	?	?	?	?	?	100
Shirland	1846, April	James Hodges	1838, Oct.	1856	N.	22	34	56	?	9	2	11	1	0	0	1	4	0	75
Stillman Valley	1856, May 5	Samuel P. Barker	See above	1865	N.	16	35	51	6	5	2	7	0	5	0	5	5	0	45
Winnebago	1846, July 11	Henry M. Daniels	1861, June	1861	1861	53	71	124	25	2	0	2	1	6	0	7	0	2	150
15 Churches.		11 Min's sup. 12 Chs.				431	767	1198	188	74	56	130	9	47	3	59	34	23	1571

*No report. Figures of last year.

Additional Ministerial Members.—Hope Brown, (ord. 1830, June 29.) Rockford, Ills., agent of Female Seminary; Hiram Decker; Joseph Emerson, Andover, Mass., District Secretary of American and Foreign Christian Union; George S. Johnson, Rockford, Ills.; John Morrill, Pecatonica, Ills.; Lansing Porter, Auburn, N. Y.; Jeremiah E. Walton, (ord. 1857.) Portland, Maine—7.

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12. SOUTHERN ASSOCIATION.

Meetings—Thursday preceding the first full moon of April and October. Meeting with Hillsboro Church, in October, 7½ P. M.

CHURCHES.	ORGANIZED.	MINISTERS.	ORDAINED.	Called by this Church.	Installed.	Church members, Apr. 1, 1866.				Added, 1865–66.			Removed, 1865–66.				Baptisms.		Sabbath Schools.
						Males.	Females	Total.	Absent.	Profion	Letter.	Total.	Death.	Dism'n.	Excom.	Total.	Adults.	Infants.	
Beardstown	(P)'45, Nov.22. (C)'5 , Feb.2	W. A. Chamberlin...	1861, Sept. 19.	1864	1866	59	113	172	20	24	8	32	6	10	0	16	6	12	400
Bunker Hill	1838, March 25	W. E. Holyoke	1851, Dec. 18...	1866	N.	28	43	71	?	3	1	4	2	14	0	16	0	1	127
Chandlerville	(P)'36, Oct.16, (C)'47, Oct.13	J. R. Kennedy	1857, May 20...	1866	N.	26	38	64	14	3	0	3	1	5	0	6	3	3	72
Chesterfield	1848, Feb. 6	Henry D. Platt	1851, April	1858	N.	24	34	58	5	12	0	12	0	7	0	7	7	1	40
Collins	1859, May 22..	Jas. S. Davis..	1855, July	1865	N.	6	7	13	4	0	0	0	1	0	0	1	0	0	†50
Concord	(P)'44, Feb. 2. (C)'48, Nov. 9	E. B. Tuthill	1861, Feb, 14...	1865	N	45	46	91	2	6	2	8	0	2	0	2	3	0	105
Hillsboro, (Central)	1859, Nov. 22	Geo. L. Roberts	1864, June 16.	1864	N.	25	33	58	?	3	1	4	0	0	0	0	0	2	80
Hoyleton	1858, Apr. 10	Jas. S. Davis	See above	1861	N.	30	36	66	15	11	5	16	1	4	0	5	6	2	50
Jacksonville	1833, Dec. 15	Jas. G. Roberts	1858, Dec. 2	1864	N.	62	120	182	?	26	20	46	1	3	0	4	20	2	140
New Berlin	1859, Oct. 1	None				9	7	16	7	0	0	0	0	0	0	0	0	0	†80
Rosemond	1856, Sept 7	None				32	34	66	22	0	3	3	2	2	0	4	0	0	60
Sandoval	1859, Apr. 20	Jas. S. Davis	See above	1865	N.	6	14	20	3	6	0	6	0	1	0	1	2	0	†50
Waverly	1836, June 15	Henry M. Tupper. ...	1859, Oct. 12...	1859	1859	63	72	135	22	2	5	7	2	13	0	15	1	4	205
Woodburn	(1)'38, Mar. 25 (2)'42, Sep. 13	Gideon C. Clark	1847, Sept. 29..	1864	N.	23	48	71	10	6	1	7	0	12	0	12	0	2	40
*14 Churches.		10 Min's. sup. 12 Chs.				438	645	1083	124	102	46	148	16	73	0	89	48	29	1499

*There is also a Presbyterian church at Upper Alton, connected with the Association, but its statistics, being sent to Presbytery, are not included in this table. It was organized in 1837,—present number of members, 46, additions last year, 9 - Rev. W. R. Adams, pastor. †*Union* Sabbath Schools.

Additional Ministerial Members.—Frederic A. Armstrong, (ord. 1850, Jan. 29.) St. Louis, Mo.; Theron Baldwin, (ord. 1829, Aug. 26.) New York City, Secretary of Western College Society; Charles B. Barton, (ord. 1841, June 22.) Woodburn, Ills.; Joseph A. Bent, (ord. 1854, Nov. 1.) Hoyleton, Ills.; O. C. Dickerson, (ord. 1856, Mar. 16.) Boonsboro, Iowa; Wm. C. Merritt, (ord. 1846, May.) Rosemond, Ill.; Rufus Patch, (ord. 1859, Apr. 17.) Ontario, Indiana; Wm. Perkins, (ord. 1846.) Ottawa, Ills., editor; Julian M. Sturtevant, (1829, Aug. 26.) Jacksonville Ills., President of Illinois College; James Weller, (ord. 1851, Feb. 5.) Bunker Hill, Ills.—10.

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SUMMARY OF THE STATISTICAL TABLES.

NAME OF ASSOCIATION.	PLACE AND TIME OF ORGANIZATION.	MINISTERS. MEMBERS: Of some Body beyond the State, or other denomination.	Of some other District Association in this State.	Of this Associ'n.: In charge of Churches within its bounds.	Of this Associ'n.: Without charge, or in other fields of labor.	Total.	CHURCHES. Supplied in full.	Supplied in part.	Unsupplied.	Total.	Removed.	Added.	Increase or Decrease.	CHURCH MEMBERS. Males.	Females.	Total.	Non-resident.	ADMISSIONS. By Profession.	By Letter.	Total.	REMOVALS. By Death.	By Dismission.	By Excommunication.	Total.	Increase or Decrease.	BAPTISMS. Adults.	Infants.	Members of Sabbath Schools.
1. Bureau	Princeton, 1857, July 7...	1	2	15	7	25	15	6	3	24	0	0	0	580	997	1577	217	147	127	274	17	126	10	153	+121	55	31	1976
2. Central	Farmington, 1844, Oct....	0	0	10	5	15	7	6	3	16	0	1	+1	236	356	591	62	88	52	140	4	19	4	27	+113	32	3	1201
3. Central East	Kankakee, 1861, May 16.	1	1	6	1	8	7	0	4	11	0	1	+1	157	28	439	55	24	62	86	10	23	1	34	+ 52	11	15	569
4. Central West	Farmington, 1859, Oct. 25	3	0	16	5	24	16	6	5	27	0	0	0	930	1465	2395	181	178	163	341	29	140	8	177	+164	68	26	1819
5. Chicago	Chicago, 1853, May	2	0	14	15	31	16	0	1	17	0	1	+1	629	1008	1637	179	88	161	249	14	135	4	153	+ 96	34	47	2627
6. Elgin	Elgin, 1852, Aug. 3	0	0	14	10	24	12	4	11	27	1	1	0	569	953	1522	145	120	59	179	15	70	2	87	+ 92	44	16	1628
7. Fox River Union	Big Grove, 1835, June 26.	3	1	14	16	34	16	4	9	29	0	2	+2	720	1334	2054	220	106	114	220	27	145	14	186	+ 34	43	39	2040
8. Geneseo	Geneseo, 1851, April 26...	1	2	0	1	4	2	2	0	4	0	0	0	174	285	459	45	12	9	21	2	20	0	22	- 1	12	4	250
9. North Western	Polo, 1861, May 15.	3	0	3	5	11	6	0	6	12	0	0	0	188	369	557	79	27	35	62	9	61	11	81	- 19	10	12	1081
10. Quincy	Quincy, 1834, Nov. 29.	0	0	10	3	13	8	4	8	20	1	0	-1	553	875	1428	204	82	52	134	27	102	6	135	- 1	18	31	1475
11. Rockford	Rockford, 1848, Feb. 16...	2	1	8	7	18	10	2	3	15	0	0	0	431	767	1198	188	74	56	130	9	47	3	59	+ 71	34	23	1571
12. Southern	Jacksonville, 1851, Oct. 23	2	0	8	10	20	9	3	2	14	2	0	-2	438	645	1083	124	102	46	148	16	73	0	89	+ 59	48	29	1499
		17	*7	118	85	227	124	37	55	216	4	6	+2	5604	9336	14940	1699	1048	936	1984	179	961	63	1203	+781	409	286	17736

Unassociated Congregational Churches have been reported as follows: Lacon, organized 1865, October 1st, with 43 members. Increase, 54=97. Oak Ridge, (Harlem) organized 1863, February 17. Trinity Congregational Church, (Albion, Edwards Co.) organized 1840, February 6, connected with an Indiana Association. Also, Marshall and Wabash county Churches, (See Cong'l Quarterly, July 1866, p. 240.)

*This number, as usual, must be deducted from the sum total of ministers, as, members of one Association and laboring within the bounds of another, they are reckoned twice.

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ITEMS from the Stated Clerks of the District Associations.

The Stated Clerk of Bureau Association writes;

"There have been interesting revivals of religion in Amboy, Buda, Cambridge, Dover, Kewanee, Neponset, Princeton, Sheffield and Wethersfield, besides refreshings in some other churches. There have not been so many precious revivals in the churches of this Association during its existence—now nearly nine years—as during the past Winter and Spring. These revival seasons have been greatly characterized by stillness, solemnity and a delightful union among christian hearts and accompanied with manifestations of a desire for sanctification. Charles E. Ryder has been ordained and occupies the field vacated by L. Pomroy, removed to Kansas. Loren Robbins has died during the year. A house of worship has been erected at Amboy, at an expense of some $12,000.00. Means have been raised for erecting another at Annawan."

The Stated Clerk of Central Association writes:

"There have been three new churches formed within our bounds the past year, viz., Normal, Lacon and Dwight. Revivals at Atlanta, Lacon, Normal and Danvers. Church built at Lacon, at an expense of $4,500.00. Normal expects to build this Summer. We are greatly encouraged with the prospect for the churches on our field. The Lord has greatly blessed us."

The Stated Clerk of Central East Association writes:

"While no very extensive and powerful revivals have been reported, yet, many of the churches have enjoyed the refreshings of the Spirit. Among the churches blessed by God with increase are the following;—Champaign, Clifton, Kankakee and Paxton. The church at Champaign is erecting a church edifice, soon to be dedicated, while the church at Paxton has built and are now occupying one of considerable size, furnished with all the necessary appendages of bell, &c. The church at Clifton has, during the last year, erected a parsonage, and an increased interest prevails."

The Stated Clerk of Central West Association writes:

"Unusual interest and activity are reported on the subject of church building and repairs. One house has been completed at Prairie City. Several have been improved and repaired, and two are about being built. The church at Canton, having been long embarassed with a heavy debt, has been relieved of this, and raised about $5,000.00 to complete its house of worship. Our beloved brother C. E. Blood, has died—dear to all the churches, and eminently fitted, through the Grace of God, for the coming of his Lord. The reports from the churches were never of so general interest, nearly all of them reporting revivals. Churches, of whom we had heard little encouraging for years, are puting on strength.

In view of all, how appropriate the adoption by us of Paul's expression of encouragement on approaching Rome; "We thanked God and took courage.'"

The Stated Clerk of Chicago Association writes:

"The New England and Plymouth churches of Chicago are erecting costly stone church edifices, and the churches of Lisle and Woodstock are also building places of worship. The Union Park church of Chicago have enlarged their house during the year, and are rapidly increasing in strength. Revivals are reported in that church, as also, in the South church, and in the Mission School connected with the First church, which School has created a demand for a new church just organized called the Tabernacle, and which has secured the services of J. W. Healey, as pastor.

The South church has cleared off a debt of $1,300.00. Almost every church in the Association reports a good state of feeling, and in nearly all,

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more or less conversions. A precious revival in Danby, where a student from the Theological Seminary has labored, has doubled the membership of the church. A new church has been organized at Woodstock."

The Stated Clerk of Elgin Association writes:

"Meetings of one or two weeks or more have been held in five of the churches, which have improved their spiritual condition, and brought many to Christ. Several of our churches are very weak and seem ready to die—no church edifice, no preaching, no reports."

The Stated Clerk of Fox River Union writes:

"29 churches; 3 nearly extinct; 20 supplied in whole or in part; 17 houses of worship, one parsonage; 30 ministers; 4 licentiates. Scarcely any church without indications of the Divine presence. Sabbath schools prosecuted with zeal and success. Increase of contributions reported. As the result of a systematic method, the contributions at Sandwich were trebled. Some churches have increased the salaries of their pastors. Aurora, First church, and Lockport, have extinguished old and embarassing debts. New England church, Aurora, has refitted its house. At Tonica, Plainfield and Wheaton, there have been revivals of considerable power; in other places, unusual religious interest.

Fourteen, or more than one half of the active churches, have made changes in their ministers or are without a ministry. This fact is without a precedent in the history of the Union. The churches at Tonica and Eden, have been bereaved of a beloved minister, William McConn. On his way to attend the funeral of his mother in Ohio, he was instantly killed by a railway accident. In his ministry of more than six years among us, he endeared himself as a modest, unobtrusive man, a faithful, earnest and successful minister. Although the year has been one of progress and blessing, yet foreshadowings of good transcended the actual results."

The Union having increased its churches, so as to allow no space on the page assigned it among the tables for the Additional Ministerial Members, they are here given:

E. J. Alden, (ord. '58, July 20.); William Beardsley, (ord. '29.) Wheaton, Ills.; Jonathan Blanchard, (ord. 1838, Oct. 31.) Wheaton, Ills., President of College; Robert Brown, (ord. 1862, Dec.) in service of American Missionary Association; Alexander W. Chapman, (ord. 1850, May 2.) Minooka, Ills.; Sylvanus S. Cone, (ord. 1858, Oct 27.) Waynesville, Ills.; Henry A. Dickinson, (ord. 1863, Oct. 16.); Charles P. Felch; Joel Grant, Chicago, Ills.; George B. Hubbard, (ord. 1848, Apr. 16.) Aurora, Ills.; George P. Kimball, (ord. 1857, May 21.) Wheaton, Ills.; Theophilo Lorriaux, Quievy, France; Timothy Lyman, in service of American Missionary Association; Josiah A. Mack, (ord. 1860, Apr. 29.) Moline, Ills.; Israel Mattison, (ord. 1833, June.) Sandwich, Ills.; Daniel R. Miller, (ord. 1838, Oct. 10.) Lisbon, Ills.; Luman Wilcox, Earl, Ills.—16.

Geneseo Association has a precarious existence. Its last reported Stated Clerk, Bro. Miles, is a member of the North Western Association. The residence of its only surviving member, Bro. Hitchcock, is not reported to us. The three ministers laboring within its bounds, belong elsewhere. One of them, Bro. Harper of Port Byron, writes:

"Our church here belongs to the Davenport Association, Iowa. You will find statistics in the Minutes of Iowa. I do not belong to Geneseo, but to Davenport Association, Iowa. Hampton belongs to Geneseo as far as there is any Association. Bro's. Hitchcock and Miles, I think, are all the ministers of that body. (And not even the last named, it seems, belongs to it.) Our union with Davenport is only temporary. We desired to be reported somewhere—to have some Associational home, and as the Geneseo was practically dead, we left the State, but hope to return from our alien life soon. Bro's. Brickett, of Geneseo, Mack, of Moline, and the rest of us, purpose earnestly to do something. When the deed is done, I will report to you."

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The Stated Clerk of North Western Association writes:

"Revivals have been enjoyed in Morrison, Polo and Nora—and conversions have taken place in all the churches. The church at Morrison have completed a neat and substantial house of worship."

The Stated Clerk of Quincy Association writes:

"Several of the oldest and largest churches have become vacant during the year. The church in Pittsfield have been favored with an uninterrupted ministry for 27 years—the longest pastorate probably in the State. The church in Payson have completed and paid for a house of worship at a cost of $6,000.00.

The churches at La Harpe and Summer Hill have been favored with revivals of religion. Several other churches have received more than the usual number on profession. Our churches were thoroughly loyal during the war, and now since peace has come to the land, while they harbor no feelings of revenge toward their enemies, they still feel that justice demands that "treason should be made odious," and that those who have assailed with wicked hands the nation's life should bring forth fruits meet for repentance before reinstatement in their former privileges."

The Stated Clerk of Rockford Association writes:

"Revivals have been enjoyed by the churches of Byron and Poplar Grove. Nearly all of our churches have been spiritually quickened and numerically increased. The church of Poplar Grove has nearly doubled in numbers the past year—has grown from weakness to strength. The church at Howard, a feeble and struggling church, is now supplied by a licentiate from Chicago Theological Seminary and prospects are encouraging."

The Stated Clerk of Southern Association writes;

"Beardstown, Chesterfield, Hillsboro, Hoyleton, Jacksonville and Sandoval have enjoyed revivals of religion. The church in Hillsboro have entered their new house of worship. Beardstown and Waverly have enlarged and improved theirs. The formation of Missouri Conference has taken from us our largest and strongest church, in St. Louis, with their pastor one of our oldest and most valuable members, and at that time the oldest settled pastor with in the bounds of this Association, and also two or three ministerial members resident in St. Louis."

(P.)

PLAN of systematic giving to the objects of Benevolence recommended to the Congregational Churches of Illinois, by the General Association.

1. January and February—American Congregational Union; Rev. W. E. Holyoke, Bunker Hill, Secretary and Treasurer.
2. March and April—American Board of Commissioners for Foreign Missions; Rev. Wm. L. Bray, Aurora, Secretary and Treasurer.
3. May—American and Foreign Christian Union; Rev. Wm. Carter, Pittsfield, Secretary and Treasurer.
4. June—American Missionary Association; Rev. J. R. Shipherd, Chicago, Secretary and Treasurer.
5. July and August—Western Education Society; Rev. Prof. S. C. Bartlett, Chicago, Secretary and Treasurer.
6. September and October—Western Tract Agency; Rev. G. S. F. Savage, Chicago, Secretary and Treasurer.
7. November and December—American Home Missionary Society; Rev. Joseph E. Roy, Chicago, Secretary and Treasurer, assisted by Rev. E. Jenney, of Galesburg.

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The duty of the Secretary and Treasurer will be to have the general supervision of the cause allotted to him—to issue to all the Churches of the State a Circular, which shall call attention to the time for collection, and state such facts and incentives as will be adapted to promote the spirit of giving—to use whatever other means he may think wise in securing a regular contribution from every Church during the period assigned to each cause, and also to receive the funds sent in, remit the same to the proper Treasuries, and present a report of the whole to this Association, each year.

The following resolutions were adopted in 1861, on the recommendation of the committee reporting plan:

1. The General Association recommends to all the Congregational Churches of the State the adoption of the above plan, and urges upon them the faithful carrying out of its provisions.

2. The Association recommends to all the Ministers of the Churches the instruction of their people upon the christian duty, and the blessings of giving from principle and by system—a hearty effort for the introduction of this plan, and an earnest presentation of each cause in its time, either by a sermon or by a statement of facts and of claims.

TABULAR VIEW OF CONTRIBUTIONS

During the Associational year, 1865–66, by the Associated Congregational Churches of Illinois to the seven objects of Benevolence, designated in the plan of systematic giving, agreed upon and recommended by the General Association. Published by order of Association.

CHURCHES.	A. B. C. F. M.	American Missionary Association.	American Home Missionary Society.	American Congregational Union.	Western Tract Agency.	American and Foreign Christian Union.	Western Education Society.	No. of Objects.	Total Amount Given.
Abingdon	$ 5 15	$.....	$ 17 10	$.....	$ ...	$....	$2 00	3	$ 24 25
Albany	.....	5 22	.....	.....	.....	.....	... .	1	5 22
Algonquin	.....	.....	.....	.....	.....	.....	.....	0	0
Altona	20 00	.....	.....	10 00	.....	.....	.....	2	30 00
Amboy	.....	.....	5 00	13 50	5 00	.....	.....	3	23 50
Annawan	.....	.....	.....	.....	.....	.....	.....	0	0
Ari-pe	.....	10 00	.....	10 00	.....	.....	.....	2	20 00
Atkinson	.....	.....	17 00	12 65	15 55	.....	.....	3	45 20
Atlanta	9 00	40 00	.....	25 60	.....	.....	.....	3	74 60
Aurora, 1st Church	130 00	104 00	92 60	195 16	26 15	37 02	44 00	7	628 93
Aurora, New Eng. Church	76 10	3 00	.....	.....	.....	.....	.....	2	79 10
Avon	20 50	.....	16 95	15 45	.....	.....	11 50	4	64 40
Barry	.....	610 80	.....	.....	.....	5 00	.....	2	615 80
Batavia	210 30	58 40	.....	37 23	90 40	19 85	.....	5	416 18
Beardstown	90 25	62 05	100 00	25 00	.....	.....	20 00	5	297 90
Beverly	.....	.....	2 75	.....	.....	.....	.....	1	2 75
Big Grove	.....	.....	.....	.....	.....	.....	.....	0	 0
Big Rock	.....	.....	10 00	.....	.....	.....	.....	1	10 00
Big Rock, Welsh	.....	.....	.....	.....	.....	.....	.....	0	0
Big Woods	.....	.....	.....	.....	.....	.....	.....	0	0
Bloomingdale	.....	5 00	.....	12 00	.....	.....	.....	2	17 00
Blue Island	4 50	206 56	.....	10 00	15 00	.....	.....	4	236 06
Brenton	.....	.....	4 70	.....	.....	.....	.....	1	4 70
Brimfield	.....	.....	9 00	.....	10 00	.....	.....	2	19 00
Bristol	.....	7 25	13 30	.....	5 00	.....	.....	3	25 55
Bruce	.....	.....	.....	.....	.....	.....	.....	0	0
Buda	17 50	.....	37 00	20 00	.....	.....	5 00	4	79 50
Bunker Hill	85 00	.....	50 00	10 00	.....	.....	.....	3	95 00
Burlington	.....	.....	.....	.....	.....	.....	.....	0	0
Burritt	.....	.....	5 38	.....	.....	.....	.....	1	5 38
Byron	.....	5 00	10 00	.....	.....	.....	.....	2	15 00
Cambridge	.....	.....	21 50	.....	.....	.....	.....	1	21 50
Canton	.....	2 00	53 00	.....	21 85	.....	.....	3	76 85

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Contributions—(Continued.)

CHURCHES.	A. B. C. F. M.	American Missionary Association.	American Home Missionary Society.	American Congregational Union.	Western Tract Agency.	American and Foreign Christian Union.	Western Education Society.	No. of Objects.	Total Amount Given.
Carpenteville	$.....	$.....	$.....	$	$15 26	$.....	$.....	1	$ 15 26
Champaign	.....	10 00	.....	10 00	61 85	.....	.....	3	71 85
Chandlerville	.....	2 50	40 00	.....	.....	.....	.....	2	42 50
Chesterfield	20 25	31 00	49 50	32 00	.....	.....	.....	4	132 75
Chicago, 1st Church	606 98	89 70	150 00	.....	112 66	50 87	104 06	6	1113 75
Chicago, Plymouth Church	.....	35 88	55 00	15 00	5 23	.....	23 15	5	269 26
Chicago, South Church	101 36	.....	.....	.....	.....	.....	.....	1	101 36
Chicago, New Eng. Church	536 56	115 00	353 52	411 85	105 00	50 00	200 00	7	1771 93
Chicago, Salem Church	101 90	.....	61 00	.....	20 37	.....	.....	3	173 27
Chicago, Union Park Ch	335 00	.....	135 60	107 85	.....	43 71	150 15	5	772 31
Chili	.....	.....	.....	.....	.....	.....	.....	0	0
Clifton	18 00	.....	.....	5 00	.....	.....	.....	2	23 00
Collins	.....	.....	.....	.....	.....	.....	.....	0	0
Como	31 00	8 00	14 68	20 50	.....	.....	14 28	5	88 46
Concord	60 00	54 65	48 65	9 50	.....	.....	.....	4	181 80
Cornwall	.....	.....	.....	.....	.....	.....	.....	0	0
Crete	.....	33 50	54 25	8 88	.....	.....	.....	3	96 63
Crystal Lake	100 00	9 00	15 25	10 00	18 25	.....	14 00	6	166 50
Dallas City	62 50	15 25	17 50	40 50	16 00	.....	20 00	6	171 75
Danby	.....	.....	5 50	.....	.....	.....	.....	1	5 50
Danvers	.....	.....	.....	.....	.....	.....	.....	0	0
Deer Park	.....	1 00	17 30	.....	.....	.....	.....	2	18 30
DeKalb	.....	24 75	20 00	.....	.....	.....	.....	2	44 75
Dement	.....	4 45	5 00	10 00	.....	.....	.....	3	19 45
Dix	.....	.....	.....	15 50	.....	.....	.....	1	15 50
Dover	40 10	60 00	41 00	.....	.....	50 00	10 65	5	2 1 75
Dundee	.....	7 25	51 03	.....	21 97	.....	35 00	4	115 25
Dunleith	.....	.....	20 21	9 00	.....	.....	.....	2	29 21
Durand	.....	.....	.....	.....	.....	.....	3 10	1	3 10
Dwight	.....	.....	.....	.....	.....	.....	.....	0	0
Eagle Point	.....	.....	.....	.....	.....	.....	.....	0	0
East Pawpaw	.....	.....	.....	.....	.....	.....	.....	0	 0
Eden	.....	.....	.....	.....	.....	.....	.....	0	0
Elgin	.....	.....	.....	47 30	73 48	.....	.....	2	120 78
Elk Grove	.....	.....	.....	.....	.....	.....	.....	0	 0
Elkhorn Grove	.....	.....	23 00	.....	.....	.....	.....	1	23 00
Elmwood	39 10	.....	72 80	100 00	.....	.....	.....	3	211 90
El Paso	5 75	.....	15 00	.....	.....	.....	.....	2	20 75
Evanston	.....	.....	.....	.....	.....	.....	.....	0	0
Fall Creek, German	.....	.....	7 50	.....	.....	.....	.....	1	7 50
Farmington	34 25	43 00	73 85	100 00	25 00	.....	27 00	6	303 10
Fremont	.....	.....	.....	24 11	.....	.....	.....	1	24 11
Galena	.....	.....	.....	.....	.....	.....	.....	0	0
Galesburg, 1st Church	313 00	334 73	157 50	.....	.....	40 00	4 00	5	899 23
Galesburg, 1st Cong. Ch	37 85	362 40	365 50	272 40	5 00	5 00	40 00	7	1083 15
Galva	13 00	20 25	9 00	23 80	6 00	.....	.....	5	72 05
Gap Grove	.....	.....	.....	.....	.....	.....	.....	0	0
Garden Prairie	.....	.....	.....	.....	.....	.....	.....	0	0
Geneseo	62 00	44 90	65 00	56 75	108 70	.....	.....	5	337 35
Geneva	.....	21 00	21 00	15 00	67 58	.....	.....	4	124 58
Granville	.....	20 00	18 50	.....	.....	.....	.....	2	38 50
Gridley	.....	.....	.....	.....	.....	.....	.....	0	0
Griggsville	75 00	.....	75 00	54 00	.....	34 75	.....	4	238 75
Hamilton	.....	5 50	.....	.....	.....	.....	.....	1	5 50
Hampton	.....	.....	.....	.....	.....	.....	.....	0	0
Harvard	.....	25	3 35	.....	.....	.....	3 00	3	6 60
Henry	3 00	6 00	5 50	8 00	.....	.....	.....	4	22 50
Hillsboro	.....	.....	35 25	.....	.....	.....	.....	1	35 25
Homer	.....	.....	.....	.....	.....	.....	.....	0	0
Hoyleton	.....	31 30	5 00	30 00	.....	.....	.....	3	66 30
Huntley	.....	2 50	8 04	.....	.....	.....	.....	2	10 54
Jacksonville	100 00	38 75	.....	.....	.....	.....	.....	2	133 75
Jefferson	.....	.....	22 50	.....	3 10	.....	.....	2	25 60
Jericho	.....	3 00	.....	.....	.....	.....	.....	1	3 00
Kaneville	.....	.....	.....	.....	.....	.....	.....	0	0
Kankakee	15 00	.....	7 75	.....	48 22	.....	.....	3	70 97
Kewanee	.....	25	50 00	.....	.....	.....	.....	2	50 25
Knoxville	.....	5 50	.....	.....	.....	.....	.....	1	5 50
Lafayette	.....	.....	.....	.....	.....	.....	.....	0	0

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Contributions—(Continued.)

CHURCHES.	A. B. C. F. M.	American Missionary Association.	American Home Missionary Society.	American Congregational Union.	Western Tract Agency.	American and Foreign Christian Union.	Western Education Society.	No. of Objects.	Total Amount Given.
La Harpe	$	$ 10 00	$ 19 00	$....	$....	$....	$....	2	$ 29 00
Lamoille	20 00	24 20	30 00	15 00	.....	.....	8 00	5	97 20
Lanark	50	.....	5 00	.....	.....	.....	3 00	3	8 50
LaSalle	.....	8 00	18 00	10 25	.....	.....	.....	3	36 25
Lawn Ridge	13 00	35 00	14 00	12 75	13 00	.....	.....	5	87 75
Lee Centre	.....	.....	.....	25 00	.....	.....	.....	1	25 00
Lincoln	50 00	.....	29 50	20 00	.....	.....	.....	3	99 50
Lisbon	.....	10 00	45 73	113 76	53 78	37 53	.....	5	260 85
Lisle	.....	.....	3 00	.....	.....	.....	.....	1	3 00
Lockport	21 47	8 15	18 40	25 55	18 09	8 40	27 00	7	127 66
Lodi	.....	.....	.....	.....	.....	.....	.....	0	0
Lyndon	.....	146 25	15 10	12 00	13 00	.....	4 00	5	191 01
Lyonsville	4 10	.....	.....	.....	21 63	.....	.....	2	25 73
Macomb	.....	.....	.....	.....	.....	.....	.....	0	0
Malden	51 69	62 94	50	51 61	7 75	.....	.....	5	174 49
Malta	.....	14 75	3 50	.....	.....	.....	.....	2	18 25
Manteno	.....	.....	.....	.....	.....	.....	.....	0	0
Marengo	.....	.....	.....	.....	.....	.....	.....	0	0
Marseilles	4 49	2 00	7 20	3 15	2 25	.....	.....	5	19 09
McLean	10 00	.....	16 10	17 25	.....	.....	.....	3	43 35
Mendon	.....	218 00	.....	53 00	.....	.....	.....	2	271 00
Mendota	.....	14 90	.....	.....	.....	.....	.....	1	14 90
Metamora	.....	189 00	10 00	10 00	.....	.....	.....	3	209 00
Milburn	31 00	.....	16 90	10 15	.....	.....	4 00	4	62 05
Milo	.....	.....	.....	.....	.....	.....	.....	0	0
Moline	.....	80 00	30 52	13 35	.....	.....	.....	3	123 87
Monee	.....	.....	.....	.....	.....	.....	.....	0	0
Montebello	.....	.....	.....	.....	.....	.....	.....	0	0
Morris	.....	36 45	.....	.....	72 84	.....	.....	2	109 29
Morrison	.....	25 11	28 00	31 20	63 46	.....	.....	4	147 77
Morton	.....	1 00	.....	.....	.....	.....	.....	1	1 00
Munro	.....	.....	.....	.....	.....	.....	.....	0	0
Naperville	.....	.....	.....	.....	.....	.....	.....	0	0
Nebraska	.....	.....	7 00	.....	.....	.....	.....	1	7 00
Neponset	.....	6 00	12 00	9 50	.....	.....	.....	3	27 50
Nettle Creek	.....	.....	.....	.....	.....	.....	.....	0	0
Newark	.....	13 50	12 05	.....	.....	.....	.....	2	25 55
New Berlin	.....	.....	.....	.....	.....	.....	.....	0	0
New Rutland	10 00	.....	.....	9 00	.....	.....	.....	2	19 00
Newtown	.....	.....	6 15	.....	.....	.....	.....	1	6 15
Nora	.....	.....	15 00	10 00	.....	.....	.....	2	25 00
Normal	.....	.....	.....	29 00	70 00	.....	.....	2	99 00
Oakalla	.....	.....	18 00	.....	.....	.....	.....	1	18 00
Odell	60 00	.....	6 90	.....	.....	.....	.....	2	66 90
Onarga	.....	.....	.....	.....	.....	1 00	.....	1	1 00
Oneida	25 00	.....	15 00	.....	.....	.....	.....	2	40 00
Ontario	60 60	17 40	13 00	13 50	.....	.....	10 00	5	114 50
Osceola	.....	.....	.....	.....	.....	.....	.....	0	0
Oswego	.....	2 00	.....	.....	.....	.....	.....	1	2 00
Ottawa, 1st Church	65 65	.....	47 60	107 00	52 78	.....	.....	4	273 03
Ottawa, Plymouth Church	37 31	63 90	47 63	105 00	93 70	.....	30 43	6	377 97
Owen	.....	.....	9 62	.....	.....	.....	.....	1	9 62
Paxton	.....	.....	20 00	16 50	.....	.....	.....	2	36 50
Payson	222 75	144 60	223 35	79 00	.....	.....	12 00	5	681 70
Pecatonica	.....	.....	33 07	.....	.....	.....	.....	1	33 07
Peoria	22 50	37 00	145 20	140 00	28 00	.....	30 00	6	402 70
Peru	69 18	46 84	55 00	.....	30 00	.....	.....	4	201 02
Pittsfield	126 70	31 50	60 00	40 30	.....	37 15	32 00	6	327 65
Plainfield	.....	13 50	.....	13 00	.....	.....	.....	2	26 50
Plymouth	10 95	77 00	.....	12 00	.....	.....	6 00	4	105 95
Poplar Grove	.....	.....	11 53	.....	.....	.....	.....	1	11 53
Port Byron	18 20	3 70	26 95	7 00	.....	.....	.....	4	55 85
Prairie City	.....	.....	6 00	.....	.....	.....	.....	1	6 00
Princeton	50 00	242 17	63 00	105 00	89 43	16 00	18 00	7	583 60
Providence	.....	20 00	.....	10 00	.....	.....	.....	2	30 00
Quincy, 1st Church	163 10	449 00	69 88	78 50	85 55	22 00	25 00	7	893 03
Quincy, Center Church	10 00	.....	.....	.....	.....	.....	.....	1	10 00
Quincy, (German Cong.,)	15 00	10 00	7 50	.....	.....	.....	10 00	4	42 50

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Contributions—(Continued.)

CHURCHES.	A. B. C. F. M.	American Missionary Association.	American Home Missionary Society.	American Congregational Union.	Western Tract Agency.	American and Foreign Christian Union.	Western Education Society.	No. of Objects.	Total Amount Given.
Rantoul	$.....	$.....	$.....	$.....	$.....	$.....	$.....	0	$.....0
Riley	.....	.....	.....	.....	.....	.....	.....	0	0
Ringw'd & McHenry	.....	5 00	14 18	.....	.....	.....	.....	2	19 18
Rockford, First Ch.	50 00	93 62	67 70	70 80	102 45	12 38	18 50	7	415 45
Rockford, Second Ch.	452 15	346 64	198 07	185 57	193 95	128 44	.....	6	1510 82
Rockp't & Sum'r Hill	14 2[illegible]	.....	43 10	6 85	9 50	11 50	.....	5	85 15
Rockton	16 49	.....	50 00	.....	16 35	.....	.....	3	82 84
Roscoe	.....	10 00	11 50	.....	.....	.....	.....	2	21 50
Rosefield	.....	.....	.....	17 75	.....	.....	.....	1	17 75
Rosemond	17 00	.....	.....	.....	.....	.....	.....	1	17 00
Roseville	10 55	32 80	14 55	6 60	9 00	3 00	5 00	7	81 50
Salem	.....	.....	.....	.....	.....	.....	.....	0	0
Sandoval	.....	.....	.....	.....	.....	.....	.....	0	0
Sandwich	100 00	14 70	30 00	20 30	.....	.....	.....	4	165 00
Saunamin	.....	.....	8 50	.....	.....	.....	.....	1	8 50
Seward	.....	.....	.....	.....	.....	.....	.....	0	0
Sheffield	19 00	.....	25 00	.....	.....	.....	5 32	3	49 32
Shirland	7 00	21 66	24 00	.....	11 40	.....	.....	4	64 06
Spoon River	.....	.....	6 00	4 20	.....	3 00	.....	3	13 20
St. Charles	.....	28 13	.....	.....	43 41	.....	6 90	3	78 44
Sterling	.....	50	15 49	.....	.....	.....	.....	2	15 99
Stillman Valley	.....	.....	.....	.....	.....	.....	.....	0	0
Sycamore	.....	.....	.....	.....	.....	.....	.....	0	0
Tonica	20 00	.....	14 45	.....	.....	.....	.....	2	34 45
Toulon	.....	10 0	15 00	20 00	.....	.....	.....	3	45 00
Tremont	.....	53 50	.....	.....	.....	.....	.....	1	53 50
Turner	.....	.....	.....	.....	.....	.....	.....	0	0
Twin Grove	.....	.....	4 75	11 00	.....	.....	.....	2	15 75
Udina	.....	.....	30 00	.....	.....	.....	.....	1	30 00
Union	.....	.....	.....	.....	.....	.....	.....	0	0
Vermillion	.....	.....	2 00	.....	.....	.....	.....	1	2 00
Vermont	.....	8 15	.....	12 65	.....	.....	.....	2	20 80
Victoria	.....	.....	7 00	10 00	.....	5 13	.....	3	22 13
Vienna	.....	.....	12 75	5 00	3 20	.....	.....	3	20 95
Viola	.....	.....	30 00	.....	.....	.....	.....	1	30 00
Wataga	30 55	9 00	10 00	31 76	.....	.....	13 00	5	94 31
Waukegan	.....	.....	8 00	.....	26 10	.....	.....	2	33 10
Wauponsie	.....	.....	27 00	.....	.....	.....	.....	1	27 00
Waverly	102 90	62 55	100 00	25 00	.....	.....	.....	4	290 75
Wayne	.....	.....	15 50	6 50	3 50	.....	.....	3	25 50
Wethersfield	.....	15 60	40 93	.....	.....	.....	.....	2	56 53
Wheaton	30 89	65 32	22 44	33 00	.....	.....	.....	4	152 15
Winnebago	.....	30 07	.....	.....	.....	.....	10 35	2	41 02
Woodburn	176 00	18 50	104 80	1 00	.....	.....	.....	4	300 30
Woodstock	.....	.....	.....	15 25	.....	.....	.....	1	15 25
Wythe	.....	.....	.....	.....	.....	.....	.....	0	0
*Miscellaneous	907 25	.....	.....	.....	.....	.....	.....	1	907 25
Totals	6466 05	†5502 14	‡4845 96	§3659 78	‖2032 34	¶621 28	1 1009 99	2	[3]24137 54

*I have no means of determining what the Secretary and Treasurer means by "miscellaneous," but give it as reported. Sums contributed by Sabbath Schools are credited to the churches, with which they are connected. Unassociated Congregational churches have contributed to the American Board as follows: Albion, $44.00; Oak Ridge, Harlem, $14.66; Marshall $6.00; total, $64.66—which, being added to the sum total given above, makes an aggregate of $6,530.71, contributed by 77 churches—"an encouraging increase," remarks Bro. Bray, "over preceding years. Last year, 86 churches contributed $5,531 66 but still a large majority of the churches give *nothing—why is this?* Legacies as last year, are not reported."

†Add to this total, from Unassociated Congregational churches, as follows: Albion, $0.25; Brighton, $100.00; Greenwood, $14.00; Polo. $30.00—total, $144.25. which, being added, makes an aggregate of $5,646.39, contributed by 100 churches—a still larger number having given nothing. There is room for improvement therefore, although the receipts af this year exceed the returns of last by $1,760.79.—Bro. Porter remarks: "This report is mainly drawn from 12 consecutive numbers of the American Missionary, the last of which is, May, 1866." The report has been overlooked, revised and approved by Bro. Shipherd, Western Secretary of the American Missionary Association.

‡Add to this, from Unassociated churches, as follows: Bristol Station, $3.00; Earl, $39.50; Oak Ridge, (Harlem) $34.50; Marshall, $35.00; Polo, $76.00; Richmond, $10.40—amounting to

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$198 40—and you have a sum total of $5.044 33. Bro. Roy calls this the amount for 1865—whether the Associational year from May to May, I am not able to say.—He gives the sum total for 1864, $4 5 8.33, and for 1833, $2,514.10—showing a gratifying increase.

‖Add to this, the following from Unassociated churches: Albion, $7.50; Havana, (Rev. E. C. Fisk,) $2.72; Pawpaw, $5.5 ; Polo, (Rev. R. M. Pierson) $5.00; Springfield, (J. B. D. Salter,) $5.0 —amounting to $25.72, making a sum total of $3 685.59. Individual donations in this as in the other columns, are credited to the churches of which they are supposed to be members. The Secretary and Treasurer would have facilitated the preparation of the table by arranging the contributing churches alphabetically. Increase of contributions over last year, $2,615.90. The Registrar is inclined to think there are *omissions* in this column, as possibly in some others, for which he desires not to be held accountable. He strictly follows *copy*. Did not the *First* Congregational church, Chicago, contribute a large sum toward the Church Building Fund? He remembers seeing it so reported. He calls attention to the 31 Resolution reported by Committee on Statistics: "They most earnestly recommend that the table of receipts published in the minutes be continued and *perfected*." To this end, the Secretaries and Treasurers assigned to the several objects must take all possible pains to credit every contributing church with its full amount.

‖Additional sums, as follows: Oak Ridge, (Harlem) $10.06; Richmond, $6.50; amounting to $16.56, giving an aggregate of $2,018 90.—Bro. Savage remarks: "Fifty three churches have contributed this year, the sum of $2 018.90, being an average of $38.05 to each church contributing. Last year 77 churches contributed $2,910.26, being an average of $37.66 to each church contributing. A few churches have contributed to the Tract cause through other agencies, but the amount has not been reported to me.

The above has been paid over to the Treasurer of the American Tract Society, Boston."

¶Additional—Chicago, (D. A. Dean,) $50.00; Dixon, $1.00; Rockford, (Mrs. Jacobs,) $5.00—amounting to $56 00, and making a sum total of $677.28.—Bro. Carter remarks: "Contributed by Presbyterian churches in Illinois, both Old and New School, to the American and Foreign Christian Union for the year ending April 1st, 186 , $464.58; by Methodist and other churches, $156.90; by the Congregational Churches, $677.28; giving a total of $1,298.76; total from April 1863 to April 1864, when no agent was in the field, $934.21; total increase by 2 years agency, $334.55."

1 Additional—Elk River, $3.30—which may mean Elk Grove—giving a sum total of $1,013.29.

2 According to this table, which does not claim to be infallible, but is made up with the best light we have, 46 churches have contributed to the seven objects above designated They may have contributed in other directions. The 8 churches, which have remembered *all* the above named objects, very likely have not forgotten other objects of benevolence. They are as follows: Aurora, 1st Church, Chicago, New England Church, Galesburg, 1st Congregational Church, Lockport, Princeton, Quincy, 1st Church, Rockford, 1st Church, Roseville.—That their contributions have *not* been shut up to these seven objects, the report from the New England Church, Chicago, is proof. This table credits them with $1,771.63—but their annual report received, gives "charitable church contributions, $5,048.21"—beside their usual church expenses, and "paid on new church building, $25.267.18.—Geneseo is credited in this table, $336.45, but the clerk of church gives the sum total to all objects, $568.10.—The same is true probably of most churches, which have given anything.

3 The ten churches which have given the largest amount to either all, or a part of the seven objects named, are as follows, and in the order named: Chicago, New England Church, Rockford, 2d Church, Chicago, 1st Church, Galesburg, 1st Congregational Church, Galesburg, 1st Church, Quincy, 1st Church, Chicago, Union Park, Payson, Aurora, 1st Church, and Barry—the sum from the last named place, the contribution chiefly of one man, Reuben Shipman, who has acquired a most excellent habit of giving—living himself in the simplest manner, and practicing self-denial for the sake of the Kingdom of Christ. Were such men multiplied, as they might be, the Treasury of the Lord would have no lack.

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(Q.)

PLACES OF MEETING, OFFICERS AND PREACHERS OF THE GENERAL ASSOCIATION OF ILLINOIS.

YEAR	PLACE.	MODERATOR.	SCRIBE.	ASSISTANT SCRIBE.	REGISTRAR.	CORRESPON'G SEC'Y.	PREACHER.	TEXT.
1844	Farmington ...	William Carter.....	J. T. Holmes.	None.....	Milo N. Miles.....	J. T. Holmes.....	L. H. Parker.....	No record.....
1845	Princeton... ...	Asa Donaldson.....	R. M. Pearson.....	"	"	"	Horatio Foote.....	Matt. vii: 29.....
1846	Farmington ...	Joseph T. Holmes.	Milo N. Miles.....	"	"	R. M. Pearson.....	J. T. Holmes.....	Matt. v: 14.....
1847	Galesburg... ...	Horatio Foote.....	Wm C. Merritt....	"	"	"	Wm. Carter.....	Matt. xvi: 3.....
1848	Jacksonville...	Lucius H. Parker..	R. M. Pearson.....	"	"	"	J. Blanchard.....	Col. i: 18.....
1849	Ottawa.....	Nath'l C. Clark....	Lansing Porter....	"	"	"	*	.....
1850	Rockford.....	Reuel M. Pearson..	S. G. Wright.....	"	"	M. K. Whittlesey....	Levi Spencer.....	No record.....
1851	Galesburg.....	Wm. Kirby.....	G. S. F. Savage....	"	Flavel Bascom.....	"	†Wm. Carter.....	Acts v: 42.....
1852	Peoria.....	J. Blanchard.....	M. K. Whittlesey..	R. C. Bristol.....	"	"	Horatio Foote.....	1 Cor. ii: 4.....
1853	Quincy.....	M. K. Whittlesey..	Jas. A. Hawley....	None.....	"	"	Flavel Bascom.....	Luke iv: 18 .....
1854	Chicago	A. B. Hitchcock...	G. S. F. Savage....	W. E. Holyoke.....	"	"	Edwin Johnson.....	Mark iv: 26, 27.....
1855	Jacksonville...	J. C. Holbrook.....	Wm. E. Holyoke..	R. C. Bristol.....	"	"	N. H. Eggleston.....	Matt. xiii: 16, 17....
1856	Ottawa.....	J. M. Sturtevant...	Lewis Benedict....	M. N. Miles.....	"	"	‡	.....
1857	Elgin.....	Edward Beecher...	G. S. F. Savage....	J. E. Roy.....	"	"	Edward Beecher	Isaiah ii: 17, 22.....
1858	P inceton	Flavel Bascom.....	Wm. Wiswell.....	Isaac B. Smith.....	"	"	S. Hopkins Emery...	John v: 25.....
1859	Bloomington...	G. S. F. Savage....	J. E. Roy.....	Joseph A. Bent.....	Reg. & Stat. Sec'ty.	Cor. Sec. & Treas'r...	Wm. W. Patton.....	Acts i: 8.....
1860	Aurora.....	Joseph Haven... ..	James H. Dill.....	W. E. Holyoke.....	S. Hopkins Emery...	M. K. Whittlesey.....	H. M. Goodwin.....	John i: 4 & Heb. ii. 17
1861	Galesburg.....	S. Hopkins Emery.	M. K. Whittlesey..	C. F. Martin.....	"	"	J. M. Sturtevant.....	Isaiah xxvi: 9.....
1862	Rockford.....	Wm. W. Patton...	Edwin B. Turner...	S. F. Daniels.....	"	"	Franklin W. Fisk.....	Mark xii: 37: 1st cl's
1863	Geneseo.....	Samuel C. Bartlett	S. Hopkins Emery	H. C. Abernethy....	"	"	Geo. B. Hubbard.....	Heb. xi: 16, 1st cl's.
1864	Quincy.....	Wm. C. Scofield.....	H. C. Abernethy...	Chas. H. Pratt.....	"	"	Wm. C. Scofield.....	1 Cor xv: 25.....
1865	Peoria.....	Joseph E. Roy	R. C. Dunn.....	A. L. Riggs.....	"	"	F. T. Perkins.....	Isaiah xliii: 21.....
1866	Ottawa.....	Joel Grant.....	L. J. White.....	John W. Cass.....	"	"	H. D. Kitchel.....	Psalm cvii: 7.....

*Rollin Mears and R. M. Pearson, primary and alternate, failed. J. A. Hawley, from Connecticut, preached.

†M. K. Whittlesey and R. Mears, primary and alternate, failed. W. Carter preached, having been appointed by Association in 1849, on a special subject.

‡Rollin Mears, primary, deceased. H. M. Goodwin, alternate, failed. C. A. Aiken, from Mass., preached.

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(R.)

CHAIRMEN OF COMMITTEES OF THE GENERAL ASSOCIATION OF ILLINOIS.

YEAR	On Business.	On Religious Exercises.	On Narrative.	On Nomination of Delegates to Corresponding Bodies.	On State of Country.	On Accounts.	On Essays.
1844	John Cross	Milo N. Miles					
1845	Horatio Foote	Asa Donaldson					
1846	Lucius H. Parker	Milo N. Miles					
1847	Jonathan Blanchard	H. H. Kellogg	Milo N. Miles				
1848	" "	J. M. Sturtevant	Darius Gore				
1849	Lucius H. Parker	M. K. Whittlesey	R. M. Pearson	The Moderator			
1850	N. Catlin Clark	M. N. Miles	L. Spencer	" "			
1851	L. Spencer	Flavel Bascom	Samuel G. Wright	Wm. Carter			
1852	William Carter	L. H. Parker	J. M. Sturtevant	J. A. Hawley			
1853	" "	A. G. Pease	F. Bascom	Rollin Mears			
1854	N. C. Clark	N. H. Eggleston	S. G. Wright	J. M. Sturtevant			
1855	G. S. F. Savage	E. Johnson	R. Mears	Hope Brown			
1856	William Carter	M. K. Whittlesey	G. S. F. Savage	A. Lyman			
1857	J. Blanchard	Wm. E. Holyoke	E. Johnson	M. K. Whittlesey			
1858	Edward Beecher	S. D. Cochran	W. A. Nichols	Geo. B. Hubbard			
1859	Horatio Foote	Lathrop Taylor	S. Hopkins Emery	Samuel G. Wright			
1860	Samuel C. Bartlett	R. B. Bull	H. M. Goodwin	S. H. Emery			
1861	Flavel Bascom	Edward Beecher	Nath. P. Coltrin	Jeremiah Porter	W. W. Patton		
1862	" "	H. M. Goodwin	Charles F. Martin	George Schlosser	H. L. Hammond	Wm. E. Holyoke	Wm. E. Holyoke
1863	Wm. C. Scofield	Joseph T. Cook	Joseph A. Johnson	Charles F. Martin	E. Beecher	Frederic T. Perkins	Lucien Farnham
1864	Franklin W. Fisk	S. Hopkins Emery	Chas. A. Harvey	Wm. W. Whipple	H. M. Goodwin	Reuel M. Pearson	E. B. Turner
1865	W. J. Phelps	A. A. Stevens	E. G. Smith	S. G. Wright	H. D. Kitchel	James H. Smith	U. W. Small
1866	Edward Beecher	E. N. Lewis	Flavel Bascom	H. M. Goodwin	Edward Beecher	T. D. Robertson	F. W. Fisk

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(S.)

1. CONSTITUTION.

ARTICLE 1. This Association shall be called, *The General Congregational Association of Illinois.*

2. Any minister belonging to any local Association in this State, of the sound and evangelical character of which the General Association shall be satisfied, shall be entitled to a seat in this Body; also, one Delegate from each church in such local Association.

3. The presiding officer shall be a Moderator, chosen annually by ballot.

4. There shall be a Corresponding Secretary chosen annually by ballot, who shall conduct the correspondence of the Association, and shall serve as Treasurer.

5. There shall be a Registrar, chosen as above, to keep a true record of the doings of this Body; who shall also act as Statistical Secretary, and be one of the Committee to prepare the Narrative of the State of Religion.

6. The object of this Association shall be to promote intercourse and harmony among the churches, and to secure a more perfect co-operation in every good work.

7. The local Associations shall retain their respective rights and privileges, and no ecclesiastical authority shall ever be assumed by, or delegated to, the General Association.

8. This Association shall meet annually, on the fourth Thursday of May, at half-past seven o'clock P. M.; or, on such day as shall be fixed from time to time.

9. The annual meeting shall be opened with a sermon from the last Moderator. The Lord's Supper shall be administered on the following Sabbath.

10. At each meeting, a preacher and his alternate shall be appointed, by ballot, for the next.

11. The Association shall establish its own standing rules and regulations, subject to alteration at future meetings.

12. This Constitution may be altered at any annual meeting, by a two-thirds vote; provided, such alteration shall have been proposed at a previous meeting.

2. ARTICLES OF FAITH.

ARTICLE 1. We believe in one God—the Creator, Preserver and Ruler of the Universe, existing in an incomprehensible Trinity—the Father, Son and Holy Ghost; each possessing all Divine perfections.

ART. 2. We believe that the Scriptures of the Old and New Testaments were given by Inspiration of the Holy Ghost, and are the only infallible rule of faith and practice.

ART. 3. We believe that God created and governs all things for His own glory, according to His eternal purpose; and in perfect consistency with His hatred of sin, the freedom and accountability of man, and the use and efficiency of means.

ART. 4. We believe in the fall of our first parents, and the consequent entire depravity and lost condition of the human race.

ART. 5. We believe that the Lord Jesus Christ, who is very God, assumed our nature, and, by His sufferings and death on the cross, made expiation for the sins of the world, so "that whosoever believeth in Him, should not perish, but have eternal life."

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ART. 6. We believe in the necessity of a radical change of heart, that is, "*except a man be born again, he cannot see the Kingdom of God.*"

ART. 7. We believe that the influences of the Spirit are indispensable to make the truth effectual in the conversion of sinners, and in the sanctification of believers; and that this influence is perfectly consistent with the free agency of man.

ART. 8. We believe that all, who are truly regenerated, "are kept by the power of God, through faith unto salvation."

ART. 9. We believe that all, who will finally be saved, were "chosen of God, in Christ, before the foundation of the world."

ART. 10. We believe that the moral law, contained in the ten commandments, is binding on all men as the rule of life, and that obedience to it is the only proper evidence of a change of heart.

ART. 11. We believe that the ordinances of Baptism and the Lord's Supper, together with the Christian Sabbath, are of perpetual obligation; that the Lord's Supper is for believers, and Baptism for believers and their households.

ART. 12. We believe that a credible evidence of a change of heart, is an indispensable ground of admission to the privileges of the visible Church.

ART. 13. We believe that a Church is a company of Christians, associated together for communion in the Gospel Ordinances, and the promotion of holiness—invested by Christ with power to choose their own officers, admit members, and exercise government and discipline according to the Gospel.

ART. 14. We believe in the future resurrection of the body, and final judgment, when all mankind will be judged according to their works, the wicked consigned to endless punishment, and the righteous received to life eternal.

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3. GENERAL PRINCIPLES OF CHURCH POLITY.

1. The New Testament contains, in express precept, or in the practice of the apostles and primitive churches, all the principles of church organization and government.
2. There is but one spiritual order of persons in Christ's church.
3. The officers of a particular church are ministers, (called also, bishops, elders and pastors,) and deacons.
4. Each particular church is vested by Christ with the right to choose its own officers, receive, discipline, exclude and restore members, and to regulate all its internal affairs.
5. Each church is so independent of all other ecclesiastical bodies, that they can exercise over it no judicial or legislative authority.
6. The acts of all councils and associations touching doctrine, church order and government, are advisory—not authoritative.
7. Associations are a rational means of that unity in principle and affection among Christians, prayed for by Christ.
8. Churches must withdraw fellowship from ministers or churches that are unsound in doctrine, or disorderly in conduct.
9. We believe that the holding of our fellow-men as property is an immorality in practice; and that the defense of it is a heresy in doctrine, either of which ought to be regarded as a disqualification for church fellowship.
10. We believe that credible evidence of conversion to Christ is a prerequisite to membership in His church.

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4. RULES OF BUSINESS.

RULE 1. After the opening sermon, the Moderator of the last meeting, or in his absence, the Pastor of the church with which the Association meets, shall call the Association to order, when a Scribe and Assistant Scribe shall be chosen.

2. The roll of members shall be made out by the Scribe, who shall call upon each member to hand in his name, location, and ecclesiastical connection, on a slip of paper.

3. The Scribe shall call for, receive and count the ballots for Moderator, and declare the person chosen.

4. The Moderator shall open the Association with prayer, after which the minutes of the last meeting shall be read.

5. A Committee shall be appointed to prepare business, through whom all business shall come, except by vote of the Association. Not more than one member of the Committee shall be in membership with any one local Association.

6. No member shall withdraw until the close of the session, without leave of absence obtained of the Association.

7. After the devotional exercises each morning, the minutes of the preceding day shall be read and the roll called.

8. Every member, when he wishes to speak, shall address the Moderator, who shall announce the speaker's name.

9. No member shall speak more than twice to the merits of any question in debate, except by special permission of the Body.

10. Every motion, except for adjournment, shall be reduced to writing, if the Moderator or any two members desire it.

11. When a motion is under debate, no motion shall be made except for amendment or division, or to lay on the table, or for the previous question, or to postpone, or for an adjournment. The previous question is, shall the main question now be put?

12. While the Moderator is putting any question, or addressing the Body, no one shall walk out of, or across the house; nor in such case, or when a member is speaking, shall entertain private discourse, or read any printed book or paper, nor when any member is speaking, shall pass between him and the chair.

13. In case of an equal division of votes, the Moderator shall have a casting vote.

14. The Moderator shall continue in office until the next annual meeting of the Association; and, in case of necessity, shall have power to alter the appointed place of annual meeting, of which he shall give public notice in such papers as have the most general circulation among the members.

15. It is recommended that the reports of the Churches be condensed, so as not to exceed five minutes each in their presentation, and that the reports of the Registrars be in writing, and not to exceed five minutes.

16. These rules shall be read at the opening of every annual meeting, and shall be in force during the pleasure of the Association, any rules to the contrary previously made notwithstanding.

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ALPHABETICAL CATALOGUE OF MINISTERS

REPORTED TO THE

GENERAL ASSOCIATION OF ILLINOIS,

WITH POST-OFFICE ADDRESS.

N. B.—The figures refer to the Association where the name of the Minister may be found. *Prefixed to a name, indicates one not a member of any District Association in this State. In some instances there are two figures, when a Minister is a member of one Association, but preaches within the bounds of another.

Abernethy, Henry C., *Oneida*, Knox county..... 4
Adams, Calvin C., *Deane Corners*, Lake county..... 6
*Amsden, Benjamin Monroe, *Crete*, Will county..... 5
Armstrong, Frederic Alexander, *Pittsfield*, Pike county.....12
Arnold, Arthur E., *New Rutland*, La Salle county..... 2
*Atherton, Isaac W., *Brimfield*, Peoria county..... 4
Atkinson, William A., *Lisle*, DuPage county..... 5

Baker, Ephraim Hudson, *Marseilles*, LaSalle county..... 7
Baker, Joseph D., *Cambridge*, Henry county..... 1
Baldwin, Theron, *New York City*.....12
*Barker, Samuel P., *Hale*, Ogle county.....11
Barnaul, E. C., *Jefferson*, Cook county..... 5
Barnes, Charles M., *Hinsdale*, DuPage county..... 1
Bartlett, Samuel Colcord, *Chicago*, Cook county..... 5
Barton, Charles B., *Woodburn*, Macoupin county.....12
Bascom, Flavel, *Princeton*, Bureau county..... 1
Beardsley, William, *Wheaton*, DuPage county..... 7
Beebee, A. G., *Geneva*, Kane county..... 6
Beecher, Edward, *Galesburg*, Knox county..... 4
Beecher, Frederic William, *Kankakee*, Kankakee county..... 3
Beecher, George E., *El Paso*, Woodford county..... 2
*Beecher, W. Judson, *Galesburg*, Knox county..... 4
Benedict, Lewis, *Lawn Ridge*, Marshall county..... 4
Bent, Joseph Avery, *Hoyleton*, Washington county.....12
Blanchard, Jonathan, *Wheaton*, DuPage county..... 7
Blanchard, W. S., *Chicago*, Cook county..... 1
Blood, John, *Clifton*, Iroquois county..... 3
Bray, William L., *Aurora*, Kane county..... 7
Breed, Charles Cleveland, *East Pawpaw*, Lee county..... 7
Brickett, Harry, *Geneseo*, Henry county.....1 & 8
Bross, Harmon, *Millburn*, Lake county..... 6
Brown, Hope, *Rockford*, Winnebago county.....11
Bull, Richard B., *Waukegan*, Lake county..... 5
Buss, Henry J., *Dement Station*, Ogle county.....1 & 6

Campbell, Alexander B., *Mendon*, Adams county.....10
Carter, William, *Pittsfield*, Pike county.....10
Cass, John W., *Morrison*, Whiteside county..... 9
Chamberlin, William Aspley, *Beardstown*, Cass county.....12
Champlin, Stephen W., *Poplar Grove*, Boone county.....11
Chapman, Alexander W., *Minooka*, Grundy county..... 7
Chapman, Daniel, *Huntley*, McHenry county.....5 & 6
Christopher, William B., *Mendota*, LaSalle county..... 1
Church, Bethuel C., *Pontiac*, Livingston county..... 2
*Clark, Daniel, *Plainfield*, Will county..... 7
*Clark, Gideon C., *Woodburn*, Macoupin county.....12

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Clark, Nathaniel Catlin, *Elgin*, Kane county..... 6
Cobb, Henry W., *Chicago*, Cook county..... 5
Coltrin, Nathaniel P., *Centralia*, Marion county.....10
Cone, Sylvanus S., *Waynesville*, De Witt county..... 7
Conrad, Charles Edward, *Quincy*, Adams county.....10
Conville, Gordon Morris, *Oakalla*, Iroquois county..... 3
Cook, Joseph T., *Sycamore*, De Kalb county..... 6

Dada, Edward Payson, *Pecatonica*, Winnebago county.....11
Daniels, Henry M., *Winnebago*, Winnebago county.....11
Daniels, W. H., *Normal*, McLean county..... 2
Davis, James Scott, *Hoyleton*, Washington county.....12
Day, Warren F., *Bloomingdale*, DuPage county..... 5
Dickerson, O. C., *Boonsboro*, Iowa.....12
Dickinson, Cornelius E., *Oak Park*, Cook county..... 5
Dickinson, Edmund F., *Chicago*, Cook county..... 5
Dilley, Samuel, *Summer Hill*, Pike county.....10
Dixon, James Jedidiah Alexander Tillson, *Wookstock*, McHenry county..... 5
Dodge, William B., *Millburn*, Lake county..... 6
Dole, Sylvester R., *Seneca*, LaSalle county..... 7
Drake, Andrew Jones, *Atlanta*, Logan county..... 2
Dunn, Richard C., *Toulon*, Stark county..... 4
Durham, Henry, *LaSalle*, LaSalle county..... 1

Eaton, Cyrus H., *Roseville*, Warren county..... 4
Ebbs, Edward, *Aurora*, Kane county..... 7
Emerson, Joseph, *Andover*, Massachusetts.....11
Emery, Samuel Hopkins, *Quincy*, Adams county.....10
Evarts, Reuben, *New Rutland*, LaSalle county..... 2

Farnham, Lucien, *Newark*, Kendall county..... 7
Fisk, Eli C., *Havana*, Mason county,..... 2
Fisk, Franklin W., *Chicago*, Cook county..... 5
Fitts, Calvin R., *Harvard*, McHenry county.....11
Foote, Horatio, *Quincy*, Adams county.....10
Foster, Lemuel, *Blue Island*, Cook county..... 5
Fuller, Francis L., *DeKalb*, DeKalb county..... 6

*Garney, E. W., *Dunleith*, Jo Daviess county..... 9
Goodwin, Henry M., *Rockford*, Winnebago county.....11
Gore, Darius, *Lamoille*, Bureau county..... 1
Granger, John L., *Bristol*, Kendall county..... 7
Grant, Joel, *Chicago*, Cook county..... 7
Guild, Rufus Barnard, *Galva*, Henry county..... 4
Gulliver, John P., *Chicago*, Cook county..... 5

Hallock, J. A., *Palatine*, Cook county..... 5
Hammond, Henry L., *Chicago*, Cook county..... 5
Hancock, Charles, *Buda*, Bureau county..... 1
*Harper, Almer, *Port Byron*, Rock Island county..... 8
Harrison, Charles S., *Union*, McHenry county..... 6
Harwood, James H., *Crystal Lake*, McHenry county..... 6
Haskins, Benjamin F., *Victoria*, Knox county..... 4
Haven, Joseph, *Chicago*, Cook county..... 5
Hawley, Zerah K., *Memphis*, Tennessee.....10
Healey, J. W., *Chicago*, Cook county..... 5
*Higgins, S. H., *Lanark*, Carroll county..... 9
Hodges, James, *Shirland*, Winnebago county..... 11
Holyoke, William E., *Bunker Hill*, Macoupin county.....12
Howe, Elbridge G., *Waukegan*, Lake county..... 5
Hubbard, George B., *Aurora*, Kane county..... 7
Hyde, Azariah, *Polo*, Ogle county..... 9

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Ingersoll, E. P., *Malden*, Bureau county..... 1

Jenney, Elisha, *Galesburg*, Knox county..... 4
Johnson, George S., *Rockford*, Winnebago county.....11

Kellogg, Sylvanus Holbrook, *Wayne*, DuPage county..... 6
*Kennedy, Joseph Reid, *Chandlerville*, Cass county.....12
Kimball, George P., *Wheaton*, DuPage county..... 7
*Kingsley, David H., *Elk Grove*, Cook county..... 5
Kinney, Martin P., *Rockford*, Winnebago county.....11
Kitchel, Harvey D., *Middlebury*, Vermont..... 5

Lawson, Francis, *Rockton*, Winnebago county.....11
Leffingwell, Lyman, *Ontario*, Knox county..... 4
Leonard, Lemuel, *McLean*, McLean county..... 2
Lewis, Edwin N., *Ottawa*, LaSalle county..... 7
Lightbody, Thomas, *St. Charles*, Kane county..... 6
Lloyd, William A., *Morris*, Grundy county..... 7
Lorriaux, Theophile, *Quievy*, France..... 7
Loughead, James, *Morris*, Grundy county..... 7
Lyman, Addison, *Sheffield*, Bureau county..... 1

Mack, Josiah A., *Moline*, Rock Island county.....7 & 8
Markham, Reuben F., *Newark*, Kendall county..... 7
Mattison, Israel, *Sandwich*, DeKalb county..... 7
McCord, Robert Leeper, *Lincoln*, Logan county..... 2
Merritt, William C., *Dallas City*, Hancock county.....12
Miles, Milo N., *Geneseo*, Henry county..... 9
Miller, Daniel R., *Lisbon*, Kendall county..... 7
Millerd, Norman Alling, *Sheboygan*, Wisconsin..... 6
*Millikan, Silas F., *Wheaton*, DuPage county..... 7
*Mills, Henry, *Canton*, Fulton county..... 4
Montgomery, John A., *Dwight*, Livingston county..... 2
Morrill, John, *Pecatonica*, Winnebago county.....11

Nichols, Washington A., *Chicago*, Cook county..... 5

Ordway, Samuel, *Neponset*, Bureau county..... 1
Orvis, William B., *Atlanta*, Logan county..... 2
Oxnard, Frederic, *Elgin*, Kane county..... 6

Page, Alvah C., *Elgin*, Kane county..... 6
Parker, Lucius H., *Galesburg*, Knox county..... 4
Partridge, George C., *Batavia*, Kane county..... 6
Patch, Rufus, *Ontario*, Indiana.....12
Patton, William W., *Chicago*, Cook county..... 5
Pearson, Reuel M., *Polo*, Ogle county..... 9
Pendleton, Henry G., *Henry*, Marshall county..... 4
Penfield, Samuel, *Nora*, Jo Daviess county..... 9
Pennoyer, Andrew Leeds, *Vermont*, Fulton county..... 4
Perkins, Frederic T., *Galesburg*, Knox county..... 4
Perkins, William, *Ottawa*, LaSalle county.....12
Phelps, S. Wallace, *Lee Center*, Lee county..... 1
Phinney, G. W., *Peoria*, Peoria county..... 4
Pierce, William G., *Elmwood*, Peoria county..... 4
Platt, Henry D., *Chesterfield*, Macoupin county.....12
Pomeroy, Lemuel, *Muscotah*, Kansas..... 1
Porter, Jeremiah, *Chicago*, Cook county..... 5
Porter, Lansing, *Auburn*, New York.....11
Porter, Samuel F., *Wheaton*, DuPage county..... 6
Porter, William, *Webster Groves*, Missouri..... 1
Post, Aurelian H., *Peru*, LaSalle county..... 1
*Post, Martin, *Sterling*, Whiteside county..... 9

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Rankin, Adam L., *Memphis*, Tennessee..... 5
Reed, Myron W., *El Paso*, Woodford county..... 2
Richards, John Lewellyn, *Big Rock*, Kane county..... 7
Richards, J. P., *Atkinson*, Henry county..... 1
Riggs, Alfred Longley, *Lockport*, Will county..... 7
Roberts, George Lewis, *Hillsboro*. Montgomery county.....12
Roberts, James Grey, *Jacksonville*, Morgan county.....12
Roy, Joseph E., *Chicago*, Cook county..... 5
Ryder, Charles E., *Wethersfield*, Henry county..... 1

Sanders, Clarendon M., *Lyonsville*, Cook county..... 5
Savage, George S. F., *Chicago*, Cook county..... 6
Schlosser, George, *Paxton*, Ford county..... 3
Selden, Calvin, *Arispe*, Bureau county..... 1
Shipherd, Jacob R., *Chicago*, Cook county..... 5
Small, Uriel W., *Lisbon*, Kendall county..... 7
Smith, Isaac B., *Dundee*, Kane county..... 6
Smith, Stephen S., *Chicago*, Cook county..... 5
Snow, Roswell R., *Udina*, Kane county..... 6
*Stephens, Jeremiah D., *Rockford*, Winnebago county.....11
Stevens, Asahel A., *Peoria*, Peoria county..... 4
Stoddard, James P., *Byron*, Ogle county.....11
Sturtevant, Julian Munson, *Jacksonville*, Morgan county.....12
*Swinton, Robert C., *Granville*, Putnam county..... 1

Taylor, Lathrop, *Farmington*, Fulton county..... 4
Thompson, Howard S., *Tremont*, Tazewell county..... 2
Thrall, Samuel R., *La Harpe*, Hancock county.....10
Tompkins, James, *Danby*, DuPage county..... 5
Tupper, Henry Martyn, *Waverly*, Morgan county.....12
Tuthill, Edward Brewster, *Jacksonville*, Morgan county 12

Underwood, Henry B., *Ringwood*, McHenry county..... 6

Van Dyke, Samuel A., *Champaign*, Champaign county..... 3
Van Wagner, James M., *Kewanee*, Henry county..... 1

Walton, Jeremiah E., *Portland*, Maine.....11
Watson, Cyrus L., *Oakalla*, Iroquois county..... 3
Webb, Wilson D., *Lyndon*, Whiteside county..... 9
Weller, James, *Bunker Hill*, Macoupin county.....12
*West, J. W., *Tonica*, LaSalle county..... 7
Wheeler, Frederic, *Ontario*, Knox county..... 4
Whipple, William W., *Clayton*, Brown county.....10
White, John W., *Morrison*, Whiteside county..... 9
White, Lorenzo Johnson, *Amboy*, Lee county..... 1
Whitmore, A. A., *Henry*, Marshall county..... 4
Whittlesey, Martin Kellogg, *Ottawa*, LaSalle county..... 7
Wilcox, Luman, *Earl*, LaSalle county..... 7
Williams, George Washington, *Adams*, Adams county,.....10
Worrell, Benjamin F., *Prairie City*, McDonough county..... 4
Wright, Samuel Guild, *Dover*, Bureau county..... 1
Wright, William B., *Chicago*, Cook county..... 5
Wyckoff, Alfonzo D., *Monee*, Will county.....2 & 3
Wyckoff, James Dunham, *Elmwood*, Peoria county..... 4

Ministers reported to the General Association *without* Post-office address.

Alden, E. Judson,..... 7
Chapman, Jacob,..... 3
Dickinson, Henry A.... 7
Hitchcock, Allen B.... 8
Parker, J. D..... 10
Bristol, Richard C..... 6
Day, Samuel,..... 9
Felch, Charles P..... 7
Leach, Cephas A.....10
Todd, David,..... 1
Brown, Robert,..... 7
Decker, Hiram,.....11
Hinman, H. H..... 2
Lyman, Timothy,.... 7
Wainwright, G. W... 6

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NOTE BY THE STATISTICAL SECRETARY.

THE long-expected Map, showing the location of the Associated Congregational Churches of Illinois, is at length realized in this year's publication of the Minutes. This will account, in part, for the delay in their publication. But it is hoped the pleasure afforded by this new feature of our work, will atone for any inconvenience experienced by the delay. Mr. JOHN ABNER GORDON, a member of the Congregational Church of Roseville, Warren County, is entitled to the credit of preparing the Map for the Engraver, and my friend, JOSEPH R. WILLS, who undertook the work three years ago, in Quincy, now in the employ of the Western Engraving Company of Chicago, has faithfully executed it. Its cost has been more than was at first contemplated, but not burdensome, when divided among the Churches.

At the suggestion of a ministerial brother, a hint is given on the cover, that the Minutes are not designed to be used as waste paper, but to be preserved, circulated and read. Some Ministers have adopted such a mode of circulation as makes a few copies answer for a whole Church. The Minutes properly used, may be a means of Grace to our membership.

May the Statistical Secretary be permitted to entreat the Stated Clerks of the District Associations, to perfect and finish their tables, before they come into his hands. It is a rare luxury to that officer, who, till the present year, has expended the best part of several weeks of unpaid labor in his work, to see every column *filled* with something, if only a cypher, and the totals right, with every item asked for, faithfully and fully given. "M. Post" is certainly not a minister's name in full, and it was only by receiving a letter, the other day, from Sterling, we learned the name was "Martin." "Rev. Prof. Beecher" would not look well in a catalogue of names in full. If ministers find strange liberties taken with their names, such as giving fictitious initials, astonishing themselves if no others, it is to be attributed to strange copy. For example, Harwood's name is given by the same Stated Clerk, as James *H.* and James *T.* Which is right? Cone, as Sylvester *C.* and Sylvester *R.*; Garney as E. *G.* and E. *W.*; Reed, Myron *S.* and Myron *W.* It is not probable the Publishing Committee has always guessed right. Do not the Statistical Tables require greater care in their preparation? In quite half the tables of columns coming from the Secretaries and Treasurers for the seven benevolent objects, there were discovered mistakes of a single figure, which were very perplexing—the result of hasty calculation, of course.

The Post Office address of 105 only—less than one-half of our ministers—remains unchanged since 1864, or for two years, and of these, 40, or nearly one-half, do not act as pastors of churches. With such want of permanency, the present post office address fails to tell the truth for the whole year. The address of our Moderator has been changed from Lockport, as given on page 2, to Chicago, as given on page 55.

The variable, uncertain reports which come from the churches, are thus graphically described by the Stated Clerk, who faithfully serves the Southern Association: "Bunker Hill reported last year membership of 105—this year, loss of 12 and yet only 71 members—Where are the rest? Collins 21 last year, loss of 1 during the year, and now, only 13 members. In the case of Chesterfield, 54 and 5 are made to equal 58. In Hillsboro', 52 and 4 equal 58. In Hoyleton, 58 and 11 equal 66. In Sandoval, 14 and 5 equal 20. In Woodburn, 72 with a loss of 5, equals 71." And after writing to Rosemond 5 letters, the indefatigable statistical brother is doomed to learn that "by some mysterious process, a loss of one during the year reduces the membership from 76 to 66." No wonder our Br. Tupper pronounces these—"curiosities of arithmetical calculation."

We have always supposed that the Minutes of past years were right, and that the New England Church in Chicago was older, by a few months, than the South Church—but this year, in giving their age, (and who should know it better than themselves) lo! the South Church was organised 1853, Nov. 20—a new date, and the New England Church, 1855, June 15, also, a new date. Salem Church of the same city has also changed its month, and Union Park has altogether withheld the month. These are among the further "curiosities" of statistical experience.

How can Harry Brickett be a member of the Bureau Association, Ills., and of the Union Congregational Association, N. H., at one and the same time? Bureau Association says, S. Wallace Phelps, within whose bounds he labors, belongs to the Rockford Association—Rockford says no such thing. Fox River Union says, Wm. A. Lloyd belongs to Elgin—Elgin does not respond. Rockford says, S. W. Champlin belongs to Elgin—Elgin is again silent. Thus the Statistical Secretary, before he was aware of it, was led into a mistake of 3 in the Summary, p. 40, and instead of 7 being reckoned twice, it is 4, the number to be deducted from the sum total of ministers. Some names seem determined to be wrong. Whether Dada is *Edward*, or *Edgar* Payson, is still doubttul. The authorities disagree. Bro. Whittlesey, in correcting proof sent him, says, "E. C Barn*aul*, p. 33, should be Barn*ard*." The former is right according to copy, which is carefully followed. The same brother misses stars in the tables to designate those outside of our connection. They will be found in the Catalogue. Following the suggestion of this br., rather than copy from Central West, Whitt*e*more on p. 32 is made Whitmore in the Catalogue. "*Their*," on p. 23, preceding "only Savior," should be "*the*"—the former word, however, as Prof. Bartlett suggests, "causing neither heresy nor nonsense"—which is more than can be affirmed of all blunders of the type. Dr. Beecher suggested, that the names of Prof. Bartlett and Pres. Blanchard be entered with his own, at the conclusion of the Report on Secret Societies, p. 23, but too late to do it. The name of the Chairman only is in any case given with the Report. Erase "*that*" before "Whereas" near the middle of the 5th Resolution on the State of the Country, p.25, and substitute "*in*" for the first "*as*," in the 2d line following. "*Incumbent*" should be "*impending*" near the bottom of the 20th page. Insert "*there*" before "*lessons*," on p. 28, 19 lines from the bottom.

Br. Savage suggested, too late to make the correction, a different heading to the Tract column in table of Contributions, such as "Tract Cause," or, "American Tract Society, Boston."

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ALPHABETICAL CATALOGUE

OF

ASSOCIATED CONGREGATIONAL CHURCHES

IN THE STATE OF ILLINOIS,

With the number of the Association in which each is to be found in the Statistical Tables.

☞ *Their location in Association and County may be found by referring to Map on the opposite page.*

Abingdon....4
Albany....9
Algonquin....6
Altona....4
Amboy....1
Anawan....1
Arispe....1
Atkinson....1
Atlanta....2
Aurora, 1st Church...7
Aurora, New Eng Ch..7
Avon....4

Barry....10
Batavia....6
Beardstown....12
Beverly....10
Big Grove....7
Big Rock....7
Big Rock, Welsh....7
Big Woods....7
Bloomingdale....5
Blue Island....5
Brenton, P.O. Onarga 3
Brimfield....4
Bristol....7
Bruce....2
Buda....1
Bunker Hill....12
Burlington....6
Burritt....11
Byron....11

Cambridge....1
Canton....4
Carpenterville....6
Champaign....3
Chandlerville....12
Chesterfield....12
Chicago, 1st Church...5
Chicago, Plym. Ch....5
Chicago, South....5
Chicago, New Eng....5
Chicago, Salem....5
Chicago, Union Park..5
Chili....10
Clifton....3
Collins....12
Como....9
Concord....12
Cornwall....1
Crete....5
Crystal Lake....6

Dallas City....10
Danby....5
Danvers....2
Deer Park....7
De Kalb....6
Dement....

Dix, P. O. Paxton....3
Dover....1
Dundee....6
Dunleith....9
Durand....11
Dwight....2

Eagle Point....9
East Pawpaw....1
Eden....7
Elgin....6
Elk Grove....5
Elk Horn Grove....9
Elmwood....4
El Paso....2
Evanston....5

Fall Creek, Ger....10
Farmington....4
Fremont....6

Galena....9
Galesburg, 1st Ch....4
Galesburg, 1st C. Ch...4
Galva....4
Gap Grove....9
Garden Prairie....6
Geneseo....8
Geneva....6
Granville....1
Gridley....2
Griggsville....10

Hamilton....10
Hampton....8
Harvard....11
Henry....4
Hillsboro....12
Homer....7
Hoyleton....12
Huntley....6

Jacksonville....12
Jefferson....5
Jericho....7

Kaneville....6
Kankakee....3
Kewanee....1
Knoxville....4

Lafayette....4
La Harpe....10
Lamoille....1
Lanark....9
La Salle....1
Lawn Ridge....4
Lee Centre....1
Lincoln....2
Lisbon....7
Lisle....5
Lockport....7
* Loda, P. O. Oakalla, 3
Lodi....6
Lyndon....9
Lyonsville....5

Macomb....10
Malden....1
Malta....6
Manteno....3
Marengo....6
Marseilles....7
McLean....2
Mendon....10
Mendota....1
Meiamora....2
Milburn....6
Milo....1
Moline....8
Monee....3
Montebello....10
Morris....7
Morrison....9
Morton....2
Munro....6

Naperville....7
Nebraska....2
Neponset....1
Nettle Creek....7
Newark....7
New Berlin....12
New Rutland....2
Newtown....10
Nora....9
Normal....2

Odell....2
Onarga....3
Oneida....4
Ontario....4
Osceola....1
Oswego....7
Ottawa, 1st Church....7
Ottawa, Ply. Church...7
Owen....11

Paxton....3
Payson....10
Pecatonica....11
Peoria....4
Peru....1
Pittsfield....10
Plainfield....7
Plymouth....10
Poplar Grove....11
Port Byron....8
Prairie City....4
Princeton....1
Providence....1

Quincy, 1st Church...10
Quincy, Centre Ch....10
Quincy, German Ch..10

Rantoul....3
Riley....6
Ringwood and McHenry....6
Rockford, 1st Ch....11
Rockford, 2nd Ch....11
Rockport and Summer Hill....10
Rockton....11
Roscoe....11
Rosefield....4
Rosemond....12
Roseville....4

Salem....4
Sandoval....12
Sandwich....7
Saunamin....2
Seward....11
Sheffield....1
Shirland....11
Spoon River....4
St. Charles....6
Sterling....9
Stillman Valley, P. O. Hale....11
Sycamore....6

Tonica....7
Toulon....4
Tremont....2
Turner....6
Twin Grove....1

Udina....6
Union....6

Vermillion....7
Vermont....4
Victoria....4
Vienna....7
Viola....4

Wataga....4
Waukegan....5
Wauponsie....7
Waverly....12
Wayne....6
Wethersfield....1
Wheaton....7
Winnebago....11
Woodburn....12
Woodstock....5
Wythe....10

* In Statistical Table, on p. 31, this church is called *Oakalla*.

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NAME & LOCATION OF
CHICAGO CHURCHES.

RST Cor Washington & Green Sts
YMOUTH Cor Wabash Ave. & Eldridge Court
EW ENGLAND Washington Park
OUTH Cor 26th & Calumet Aves
ALEM Lake Ave. & City Limits
NION PARK Union Park
ABERNACLE Cor West Indiana & Morgan Sts

MAP OF ILLINOIS,

SHOWING THE LOCATION OF

ASSOCIATED CONGREGATIONAL

CHURCHES.

Published by the General Association.

1866.

Drawn by John A. Gordon, Roseville Ills

Western Engraving Co. Chicago.

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MINUTES

OF THE

GENERAL ASSOCIATION

OF

MICHIGAN,

AT THEIR

MEETING IN THE CITY OF JACKSON,

MAY 17TH, 1866.

WITH AN APPENDIX.

DETROIT:
ADVERTISER AND TRIBUNE COMPANY.
1866.

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Officers of the General Association.

MODERATOR,

REV. HENRY BATES, of Grass Lake.

SECRETARY,

REV. PHILO R. HURD, of Romeo.

SCRIBE,

REV. WOLCOTT B. WILLIAMS, of Charlotte.

Our System of Benevolences.

1. THE TRACT CAUSE.—May and June—Rev. J. S. HOYT, Secretary and Treasurer, Port Huron.

2. THE CONGREGATIONAL UNION.—July and August—Rev. H. H. MORGAN, Secretary and Treasurer, Olivet.

3. HOME MISSIONS.—September and October—Rev. HERBERT A. READ, Secretary and Treasurer, Marshall.

4. THE CAUSE OF THE FREEDMEN.—November—Rev. WOLCOTT B. WILLIAMS, Secretary and Treasurer, Charlotte.

5. AMERICAN AND FOREIGN CHRISTIAN UNION.—December—Rev. HENRY BATES, Secretary and Treasurer, Grass Lake.

6. FOREIGN MISSIONS.—January and February—Rev. GEO. H. COFFEY, Secretary, and Dea. A. B. GIBSON, Treasurer, Jackson.

7. EDUCATION OF YOUNG MEN FOR THE MINISTRY.—March and April—Rev. A. E. BALDWIN, Secretary and Treasurer, Ann Arbor.

The next meeting will be held in the City of Kalamazoo, on the third *Wednesday* in May, 1867, commencing at 7.30 P. M.

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MINUTES.

FIRST DAY — EVENING SESSION.

The General Association of Michigan held its Twenty-Fifth Annual Meeting in the Congregational Church in the City of Jackson, commencing on Thursday, May 17th, at 7.30 P. M., and was opened with a sermon by Rev. Sereno W. Streeter, the Moderator of the last meeting, from Luke, xxi., 29–31: "And he spake unto them a parable: Behold the fig-tree, and all the trees; when they now shoot forth, ye see and know of your own selves that summer is now nigh at hand. So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand."

After the sermon, the Association was called to order by the Moderator, and the roll of members made out as follows:

I. EASTERN CONFERENCE.

Ministers. — Robert G. Baird, Adin H. Fletcher, James S. Hoyt, Fayette Hurd, Philo R. Hurd, William Platt, Oren C. Thompson, David Wirt.

Delegates. — Charles H. Barrett, Dea. Samuel Coppernoll, Dea. Jacob A. Crawford, Zephaniah B. Knight, Seth Lathrop, Dea. Perley Morse, Dea. Charles I. Walker.

II. JACKSON CONFERENCE.

Ministers. — Abram E. Baldwin, Henry Bates, Edmund W. Borden, Samuel D. Breed, George H. Coffey, Samuel Phillips, Edwin W. Shaw, Guy C. Strong, James F. Taylor.

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DELEGATES. — David Bingham, Dea. Josiah Childs, James E. Field, Dea. Amasa B. Gibson, Thomas White, Charles H. Wines, Charles M. Wood, Dea. Darius S. Wood.

III. MARSHALL ASSOCIATION.

MINISTERS. — John R. Bonney, Oramel Hosford, Joseph D. Millard, Herbert A. Read, Samuel Sessions, Orange H. Spoor, John R. Stevenson, Sereno W. Streeter, Wolcott B. Williams, Helmas H. Van Auken.

DELEGATES. — Charles Austin, William H. Coleman, Alonzo Collins, Dea. Albert G. Dewey, Dea. Samuel F. Drury, Dea. Silas Kelsey, Dea. Isaac Sawins, Dea. Alonzo S. Sprague.

IV. GRAND RIVER ASSOCIATION.

MINISTERS. — James W. Kidder, James A. McKay, J. Morgan Smith, Levi F. Waldo.

DELEGATES. — Dea. Samuel Judd, Solomon Summy.

V. GENESEE ASSOCIATION.

MINISTERS. — J. Mills Ashley, Edwin T. Branch, William P. Esler, Charles C. McIntyre, John Patchin, Alonzo Sanderson.

DELEGATES. — Orlando Forsyth, Dea. Elisha Galpin, Isaac T. Hollister, Robert C. Kedzie, Dea. Henry Post.

VI. SOUTHERN MICHIGAN ASSOCIATION.

MINISTERS. — Joshua W. Allen, John F. Boughton, James L. Crane, Hiram Elmer, Silas S. Hyde, Adam S. Kedzie, Asa Mahan, D. D.

DELEGATES. — Charles Baldwin, Dea. Timothy Bancroft, Andrew K. Bushnell, Philo C. Mills, Jarius Robbins, John Robbins, Simeon P. Root, Lyman Spaulding, Dea. Orlando S. Stevens, Dea. Gideon S. Wells.

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VII. KALAMAZOO ASSOCIATION.

MINISTERS. — Joseph Anderson, Elizur Andrus, William M. Campbell, Francis F. Ford, N. Dimmic Glidden, Thomas Jones, Henry H. Morgan, John Scotford.

DELEGATES. — Oscar B. Dunning, Zenas L. Griswold, Dea. Miles Palmer, Dea. Martin Wilson.

VIII. GRAND TRAVERSE ASSOCIATION.

(Not represented.)

IX. MUSKEGON VALLEY ASSOCIATION.

MINISTERS. — Amos Dresser, Hazael Lucas, Alanson St. Clair.

DELEGATE. — William P. Odell.

Organization.

Rev. Henry Bates was chosen Moderator, Rev. Wolcott B. Williams, Scribe, and Rev. Orange H. Spoor, Assistant Scribe.

Prayer was offered by the Moderator.

The Business Committee.

Revs. John Patchin, Adin H. Fletcher, and Abram E. Baldwin, and Deas. Henry Post and Josiah Childs, were appointed a Business Committee.

The Association adjourned until 8 o'clock to-morrow morning, to spend the first hour in devotional exercises, in connection with the daily morning prayer meeting of the Church in this place.

Adjourned, with prayer by Rev. Sereno W. Streeter.

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SECOND DAY — MORNING SESSION.

FRIDAY MORNING, May 18.

The Association met according to adjournment, and spent the first hour in devotional exercises, conducted by Rev. G. H. Coffey, the Pastor of the Church.

The Standing Rules were read by the Secretary.

Report of the Business Committee.

The Business Committee reported a Docket, which was accepted, and placed in the hands of the Moderator.

Standing Committees.

The Moderator announced the following Standing Committees:

To prepare an Address to the Churches for next year — Revs. P. R. Hurd, A. S. Kedzie and J. W. Allen.

To prepare a General Narrative of the State of Religion in the Churches — Revs. J. S. Hoyt, Hiram Elmer, and J. F. Taylor.

To audit the Reports of Treasurers — Dea. C. I. Walker, Dea. Jacob A. Crawford, and Rev. L. F. Waldo.

To assess the Tax upon the Local Associations — Bros. Z. B. Knight and R. C. Kedzie, and Rev. J. Morgan Smith.

To nominate Delegates to Foreign Bodies — Revs. William Platt and S. S. Hyde, and Bro. C. H. Wines.

To publish the Minutes of the General Association — Revs. P. R. Hurd, S. M. Freeland, and Wm. Platt.

To arrange the Religious Exercises of the Association — Revs. G. H. Coffey, and E. T. Branch, and Dea. Timothy Bancroft.

To nominate Secretaries and Treasurers of the Benevolent Causes — Revs. S. W. Streeter, and H. H. Morgan, and Dea. Martin Wilson.

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Delegates from Corresponding Bodies.

The following persons were present and took their seats as delegates from Corresponding Bodies; and, on being introduced, presented the fraternal salutations of their respective bodies:

Rev. C. Kidder, from the General Association of New York.
Rev. H. L. Hammond, from the General Association of Illinois.
Rev. W. Salter, D. D., from the General Association of Illinois.
Rev. G. W. Clarke, from the Congregational Union of Canada.
Rev. E. L. Davies, from the Synod of Michigan.
Rev. L. R. Fisk, from the Michigan Conference of the Methodist Episcopal Church.

Honorary Members.

The following Ministers, being present, were invited to sit with the Association as Honorary Members:

Rev. S. E. Wishart, of the Synod of Michigan.
Rev. D. B. Coe, D. D., Secretary of the American Home Missionary Society.
Rev. S. J. Humphrey, District Secretary of the A. B. C. F. M.
Rev. G. S. F. Savage, Secretary of the American Tract Society at Chicago.
Rev. S. Richardson, of the Mission in Western Turkey.
Rev. E. P. Smith, District Secretary of the American Missionary Association at Cincinnati.
Rev. D. D. Frost, of the General Association of Massachusetts.
Rev. M. W. Fairfield, District Secretary of the American Tract Society at Chicago.
Rev. S. B. Treat, D. D., Secretary of the A. B. C. F. M.
Rev. Thomas Wright, Secretary of the Sunday School Union for Michigan.
Rev. J. Hinton, Agent of the American Bible Society.
Rev. Isaac Kelso, of the New England Conference of the Methodist Episcopal Church.
Rev. Calvin Clark, of the Synod of Michigan.

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Report of Delegates to Foreign Bodies.

The Delegates appointed to visit Foreign Bodies made their Reports, which were accepted.

Response by Letter.

Letters were read from Rev. Samuel L. Gould, Delegate from the General Conference of Maine, and from Rev. Alfred Connet, of the General Association of Indiana, conveying the fraternal salutations of their respective bodies.

Letter from Missouri.

A letter was read from Rev. E. B. Turner, Secretary of the General Conference of Missouri, informing us of the recent organization of that body, and asking for a fraternal correspondence.

Voted, That the General Conference of Missouri be added to our list of Corresponding Bodies.

Narrative of the State of Religion.

It was made the order of the day for 2 o'clock this P. M.

Change of the Constitution.

Article VIII. of the Constitution was amended so as to read "Wednesday," instead of Thursday, as the day appointed for our Annual Meeting.

Invitation to Visit the Prison.

Such an invitation being received from the Warden, it was

Voted, That the invitation be accepted, and that 4 o'clock this afternoon be designated for that purpose.

The Association adjourned, with prayer by Rev. J. Anderson, to meet at 2.30 P. M.

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SECOND DAY — AFTERNOON SESSION.

FRIDAY AFTERNOON.

The Association met according to adjournment, and was opened with prayer by Rev. A. E. Baldwin.

Compensation to the Secretary.

On motion, it was

Resolved, That the sum of fifty dollars be assessed upon the several Local Associations, and paid to the Secretary of this General Association in compensation for his personal services in preparing the Minutes for publication.

Narrative of the State of Religion.

Narratives of the state of Religion in the several Local Associations were read, and referred to the Committee on the General Narrative.

Committee on the State of the Country.

Revs. Elizur Andrus, Alanson St. Clair, and W. P. Esler, were appointed a Committee to present resolutions on the State of the Country.

Report of the Committee on Religious Exercises.

The Committee on Religious Exercises made the following report, which was accepted and adopted:

IN THE CONGREGATIONAL CHURCH.—*Sunday Morning:*—Addresses in behalf of Foreign Missions, by Revs. S. J. Humphrey, S. Richardson, and S. B. Treat, D. D.

Sunday Afternoon: — The reading of the General Narrative of

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the State of Religion, to be followed by the administration of the Lord's Supper. The officiating Ministers to be Rev. W. Salter, D. D. and Rev. D. B. Coe, D. D.

Sunday Evening: — Addresses on Home Missions, by Rev. D. B. Coe, D. D., and others

In the Baptist Church. — Preaching by Rev. A. E. Baldwin, in the morning, and Rev. John Patchin, in the evening.

In the Methodist Church. — Rev. J. S. Hoyt, in the morning, and Rev. C. C. McIntyre, in the evening.

In the Chapel, East Side. — Sunday Afternoon, Rev. J. M. Ashley.

In the Prison Chapel. — Rev. E. P. Smith,

In the Colored Church. — Rev. Amos Dresser.

The Social.

On motion, it was ordered, that the adjournment this evening shall be at 8½ o'clock, for the purpose of attending a Social Gathering, to be held in the Chapel.

Reports on the Benevolent Causes.

It was made the order of the day for to-morrow at 9 o'clock, to hear the Reports of the Secrertaries and Treasurers of the various benevolent causes adopted by this General Association, to be followed immediately by the hearing of their respective agents and representatives.

At 4 o'clock the Association adjourned, with prayer, for the purpose of visiting the Prison.

SECOND DAY — EVENING SESSION.

Friday Evening.

The Association met according to adjournment, and was opened with prayer by Rev. A. S. Kedzie.

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The Chicago Theological Seminary.

Very encouraging statements were made by Revs. H. L. Hammond and G. S. F. Savage, concerning the condition and prospects of the Chicago Theological Seminary. Its present and pressing needs were also set forth.

Whereupon the following preamble and resolution were unanimously adopted:

Whereas, The providence of God seems to be calling upon us to enlarge the means of usefulness in our Theological Seminary at Chicago; therefore,

Resolved, That the Churches of this State can and ought to undertake at once the endowment of the Professorship of Ecclesiastical History in that Institution *as their share of the work;* and that, both collectively and individually, we pledge ourselves to the Agent who may be employed for this purpose our earnest sympathy and co-operation.

After prayer by Rev. Hiram Elmer, the Association adjourned until 8 o'clock to-morrow morning.

THIRD DAY—MORNING SESSION.

SATURDAY MORNING, May 19th.

The Association met according to adjournment, and spent an hour in devotional exercises, conducted by Rev. G. H. Coffey, the Pastor of the Church.

The minutes of the preceding sessions were read and approved.

Reports of Secretaries and Treasurers.

The Secretaries and Treasurers of the several Benevolent Causes, and the Treasurer of this General Associa-

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tion, presented their reports, which were accepted and referred to the Auditing Committee.

In view of the fact, that God has inclined and enabled the Churches to contribute so liberally the past year, the Association rose, and sung the Doxology.

Olivet College.

Statements were made by Prof. O. Hosford, in relation to the condition and wants of Olivet College. These Statements elicited an interesting discussion, at the close of which the following preamble and resolution were unanimously adopted.

Whereas, God in his providence has graciously been pleased to enlarge the usefulness of the College at Olivet, rendering an increase of accommodation for students an imparative necessity; therefore,

Resolved, That we most cordially commend to the favorable regard of the benevolent in our Churches the effort now being made for that purpose by its friends and guardians.

Report of the Auditing Committee.

The Auditing Committee reported, that they had examined the accounts of the Treasurers, and found them correct. The report was accepted and adopted.

After prayer, by Rev. Thomas Jones, the Association adjourned to 1.30 P. M.

THIRD DAY—AFTERNOON SESSION.

SATURDAY AFTERNOON.

The Association met according to adjournment, and was opened with prayer by Rev. Amos Dresser.

Hearing of Agents.

The Secretaries and Agents of Benevolent Societies present, were heard in behalf of their respective causes.

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The Tax.

On motion, it was voted, that a tax of two hundred and fifty dollars be assessed upon the Local Associations to defray the expenses of this General Association for the coming year.

The Committee of Assessment made the following Report, which was accepted and adopted:

Eastern Conference, ...	$49 25
Jackson Conference, ...	35 25
Marshall Association, ...	33 75
Grand River Association, ...	29 25
Genessee Association, ...	17 00
Southern Michigan Association, . .	35 75
Kalamazoo Association, ...	42 50
Grand Traverse Association, . .	5 75
Muskegon Valley Association, . .	1 50
	$250 00

The place of next Meeting.

The next meeting was appointed to be held with the Church in Kalamazoo.

Secretaries and Treasurers of Benevolent Causes.

The Committee appointed to nominate the Secretaries and Treasurers of the various Benevolent Causes, adopted by this General Association, reported a recommendation that no changes be made, except to substitute the name of Rev. H. H. Morgan, as Secretary and Treasurer of the Congregational Union, for that of Rev. F. P. Woodbury, removed from the State.

The report was accepted and adopted.

The Address to the Churches.

The Address to the Churches was read by Rev. William Platt, and ordered to be published with the Minutes.

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A Religious Paper.

After some discussion in relation to the establishment of a Religious Paper in this State, it was

Resolved, That this General Association stand ready to co-operate with the other General Associations of the North-west in sustaining a Religious Denominational Paper, whenever the time shall appear to have arrived for such a movement.

Delegates to Corresponding Bodies.

The Committee to nominate Delegates to Corresponding Bodies, made the following Report, which was accepted and adopted, as follows:

General Conference of Maine—Rev. P. R. Hurd.
General Association of Massachusetts—Rev. Fayette Hurd.
General Association of New Hampshire—Rev. Chas. C. McIntyre.
General Convention of Vermont—Rev. G. C. Strong.
Congregational Conference of Rhode Island—Rev. S. S. Hyde.
General Association of Connecticut—Rev. J. S. Hoyt.
General Association of New York.—Rev. G. H. Coffey.
General Conference of Ohio—Rev. Wm. Platt.
General Association of Indiana—Rev. S. W. Streeter.
General Association of Illinois—Rev. Henry Bates.
General Convention of Wisconsin—Rev. O. Hosford.
General Association of Iowa—Rev. Elizur Andrus.
General Conference of Minnesota—Rev. H. H. Morgan.
General Association of Kansas—Rev. A. E. Baldwin.
General Association of Nebraska—Rev. H. Elmer.
General Association of Calafornia—Rev. J. S. Hoyt.
General Association of Oregon—Rev. John Patchin.
General Conference of Missouri—Rev. A. St. Clair.
Congregational Union, Canada—Rev. A. Sanderson.
Synod of Michigan—Rev. A. H. Fletcher.
Michigan Conference of the M. E. Church—Rev. J. F. Boughton.
Detroit Conference of the M. E. Church—Rev. A. Mahan.
Michigan Baptist Convention—Rev. J. W. Allen.
Free Will Baptist Yearly Meeting—Rev. W. B Williams.
Michigan Wesleyan Methodist Conference—Rev. A. Mahan.

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Our Quarter Centennial.

In view of the fact that our next annual meeting will be the twenty-fifth anniversary of the Organization of this General Association, it was

Voted, That the Moderator be requested to prepare an Historical Discourse, tracing the rise and progress of Congregationalism in the State, to be delivered on that occasion.

After prayer by Rev. S. S. Hyde, the Association adjourned until 7½ o'clock this evening.

THIRD DAY—EVENING SESSION.

SATURDAY EVENING.

The Association met according to adjournment, and was opened with prayer by Rev. C. C. McIntyre.

Report of the Committee on the State of the Country.

The Committee to prepare Resolutions on the State of the Country, made their report, which was accepted, and after a lengthy and animated discussion, was laid on the table.

After prayer by Rev. W. B. Williams, the Association adjourned until 8 o'clock Monday morning.

THE SABBATH.

The Religious Exercises of the Sabbath were in accordance with the recommendation of the Committee on that subject.

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The morning was devoted to the cause of Foreign Missions. Stirring addresses were delivered by Rev. S. J. Humphrey, of Chicago, Rev. S. Richardson, of Western Turkey, and Rev. S. B. Treat, D. D., Sec. Am. Board, Boston.

In the afternoon, Rev. J. S. Hoyt, of the Committee on the General Narrative of the State of Religion in the Churches, read their report; after which the Sacrament of the Lord's Supper was administered by Rev. D. B. Coe, D. D., of New York, and Rev. W. Salter, D. D., of Iowa.

The cause of Home Missions occupied the evening. Rev. H. A. Read, Agent of the Am. Home Missionary Society for the State, read his report; after which addresses were delivered by Rev. D. B. Coe, D. D., one of the Secretaries of the Society, New York, and by Rev. G. H. Coffey, of Jackson.

FOURTH DAY—MORNING SESSION.

MONDAY MORNING, May 21.

The Association met according to adjournment, and spent the first hour in prayer, conducted by Rev. G. H. Coffey.

Resolutions on the State of the Country.

The Resolutions on the State of the Country were taken from the table, and after a good deal of discussion, were passed as follows:

Whereas, This General Association is a branch of that denomination of Christians who have ever deeply sympathized with the principles of liberty both in Church and State. And,

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Whereas, We have been no uninterested spectators of the terrible struggle that has been going on for the subversion of these sacred principles in this country during the last few years, and which is by no means yet wholly brought to an end. And,

Whereas, We now feel called upon to renew the testimony we have so often given upon this subject. Therefore,

Resolved, 1. That, as an Association, we deeply sympathize with the Freedmen of this country in the burdens and oppressions they are still called to endure; and that we pledge ourselves to do all in our power to secure for them the same rights and privileges which we ourselves enjoy.

Resolved, 2. That we tender our earnest sympathy to the loyal men and women of the South in their sufferings for the sacred cause of freedom; that we welcome them back under the protecting folds of the good old flag we all love so well; and that we view with indignation the unjust discrimination of the President against them, and in favor of traitors, in the distribution of his official favors.

Resolved, 3. That the policy of the President in extending pardons so indiscriminately to the leading traitors of the South, without any good evidence of repentance, or pledges for the future safety of the State, is viewed by us with unfeigned sorrow and alarm.

Resolved, 4. That, as Christians and citizens of the Republic, we tender our sincere thanks to Congress for the steadfast manner in which they have labored, and still continue to labor, for the establishment of the rights of the Freedmen, and for the safety of the Southern loyalists; and that we invoke upon them from God, in their future deliberations and efforts, all the wisdom and firmness they may need to enable them to resist both the blandishments and threats of power, and perfect the good work they have begun, to the end that treason may be punished, loyalty rewarded, and all good citizens of our beloved country, irrespective of color or caste, be secure in the rights to which their manhood may entitle them.

Resolutions of Thanks.

On motion, it was

Resolved, That the most hearty thanks of this General Association be presented to the Church and People of Jackson for the very cordial and hospitable manner in which they have received and entertained us; and that in leaving them, we assure them of

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a remembrance in our prayers, that the gracious effusion of the Divine Spirit which they are now enjoying may be long continued.

Resolved, That we tender to the Agent of the State Prison our cordial thanks for the kind and courteous invitation extended to us to visit that Institution.

After singing, and prayer by Rev. D. B. Coe, D. D., the Association adjourned.

HENRY BATES, *Moderator.*
WOLCOTT B. WILLIAMS, *Scribe.*

Attest:

PHILO R. HURD, *Secretary.*

JACKSON, May 21st, 1866.

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APPENDIX.

A.

Treasurer's Report.

THE GENERAL ASSOCIATION OF MICHIGAN,

In account with P. R. HURD, *Treasurer.*

CR.

1865.		
May 20.	By Cash on hand,	$101 30
Oct. 16.	By Cash of F. Raymond,	10 00
1866.		
May 18.	By Cash from Eastern Conference,	39 34
May 18.	By Cash from Jackson Conference,	27 32
May 18.	By Cash from Marshall Association,	27 82
May 18.	By Cash from Grand River Association,	25 68
May 18.	By Cash from Genesee Association,	12 65
May 18.	By Cash from Southern Michigan Association,	26 70
May 18.	By Cash from Kalamazoo Association,	35 24
May 18.	By Cash from Grand Traverse Association,	5 25
May 18.	By Cash from Muskegon Valley Association,	2 00
		$313 35

DR.

1865.			
May 20.	To Cash paid Rev. L. F. Waldo,	$ 1 00	
Aug. 21.	To printing 1,000 copies Minutes,	162 25	
Aug. 21.	To expenses to Detroit,	5 00	
Aug. 21.	To postage,	14 10	
1866.			
March 1.	To printing Schedules,	4 00	
May 17.	To Stationery for the year,	1 00	
May 17.	To interest on $62.00 for 9 months,	3 25	
			$190 60
	Balance in Treasury,		$122 75

PHILO R. HURD, *Treasurer.*

JACKSON, May 19th, 1866.

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B.

Narrative of the State of Religion.

From a review of the several narratives presented by the Local Conferences and Associations, we find abundant reason for gratitude to the great Head of the Church for His unmerited favors. This year will be remembered as one in which angels in Heaven and saints on earth were made glad over many sinners that have repented. While this is eminently true, we have many other causes for gratitude. God has graciously spared the lives of His ministering servants, having called but two of our number to their reward, (Revs. Atchison and Van Frank.) He has brought many of His children back from scenes of war, with their Christian armor polished by the very hardships and denials of campaigns. He has put it into the hearts of His people to devise liberal things for Zion, and has made them able in the day of their desire. He has given to the Churches the grace of confirmation, and filled their hearts with songs of praise for His upliftings, and caused them to stand in high places, and say, "Truly God is good to Israel." He has led the Churches to testify their love for Him in obeying the command, "Feed my lambs." Cheering reports come up from every Association, and that, too, with no appeal in behalf of any one gasping Church, crying, "Save, or we perish."

From the Eastern Conference we have the report of a Revival at Romeo, Columbus, Memphis, and Flat Rock, resulting in the addition of nearly one hundred souls to

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the company of Christ's witnesses. The matter of Home Evangelization, or of individual effort for Jesus, on the part of each and every member of the Churches, has received increased attention. The temporalities of the several Churches have been liberally provided for. Houses of worship are in process of erection at Port Sanilac and Pontiac. Parsonages have been provided at Almont and Port Huron. A missionary has entered upon the promising field at Lexington. A new Church has been organized at Detroit, and a pastor installed over it. A new enterprise is also projected at Ridgeway. The weak Churches have been, in a measure, cared for by the stronger ones, and the thank-offering has been laid upon the altar of God in larger measures than ever before.

The Jackson Conference reports a flourishing condition of all the twelve Churches enjoying a stated ministry. Works of grace in greater measure have occurred at Grass Lake, Dexter, Chelsea, and Jackson. The latter work is still in progress, and is characterized as the work of God in direct and speedy answers to prayer. In coming amid such scenes, the General Association has, indeed, been called to sit together in heavenly places in Christ Jesus. A "beautiful and convenient church edifice" has been completed at Lodi. The responses to the calls of benevolence have been unprecedentedly large.

Kalamazoo Association reports Revivals in the Churches at Allegan, Cooper, Otsego, Three Oaks, Dowagiac, and Wayland. The work at Allegan, Otsego, Wayland, and Cooper, has been characterized by a remarkable unity among the various Christian denominations. In all, about one hundred have been added to the number of those who bear Christ's name. A new church edifice is in process of erection to take the place of the one destroyed by fire at Otsego, and another has been completed at Keeler, while the Church at Lawrence has removed the last trace of the debt upon their edifice.

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The prosperity of the Churches in the Southern Michigan Association appears more especially in the constant accession to the membership, and in the strengthening of things that are. The Sabbath School is taking a much more prominent place. The church edifice and the parsonage at Wheatland have been repaired. The Church at Litchfield has secured a parsonage.

The Marshall Association reports Revivals at Vermontville, Leroy, and Charlotte, the latter of great power and results. Olivet, like the Mount of old, whose name it bears, seems to be the place where Christ delights to go and breathe out the spirit of prayer. "The Evergreen amid the little grove of Churches" is the terse expression of its perennial life.

The Genesee Association reports a promising state of affairs among the Churches within its bounds. Revivals have occurred at St. Johns and Owosso, by which the Churches have been encouraged and strengthened. From East Saginaw comes to us the cheering intelligence, "God is with us; we have a great work up here, and cannot come down." The Lansing Church has completed a new edifice. The Churches at Lansing, Goodrich, Vernon, and Grand Blanc, have put organs into their houses of worship.

The Grand River Association reports a growing interest in things pertaining to Zion, and works of grace at Cannon, Greenville, Lamont, and Middleville. As the result of Revivals, two new Churches have been organized — one at Cooperville and one at Eastmanville — with an aggregate membership of about one hundred.

Grand Traverse Association reports two new Churches organized, and an increase of membership in all the Churches within its bounds. The Churches at Benzonia and Elk Rapids have enjoyed extensive Revivals. The Church at Whitewater is contemplating the immediate erection of a house of worship.

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The Muskegon Valley Association reports a large field, with few Churches and fewer ministers. The forest has scarcely given way to the work of tillage, but souls are there, and, because there, cry: "Come over into Macedonia and help us; the light of the Gospel bring." "Men are more willing to pay ministers, and to listen to their preaching, than preachers are to go into this promising wilderness."

In closing this narrative, we must notice four prominent facts, viz.:

1. The universal growth in the grace of giving. It is most cheering to us that we have paid our proportion of the great peace thank-offering pledged at the Council at Boston. It is a happy consciousness, which will beget a still greater love of giving.

2. The growth in the grace of educating and training the young. The Sabbath School, the College, and the Seminary, are three sister graces, which charm us into prayerful waiting, and cheerful giving, and large hopefulness.

3. The place which the "week of prayer" holds in the great work of Revival. In almost every case these blessed works have commenced with this "week."

4. The work to be done, and how it is to be accomplished. The success, the prosperity, the triumphs, of the year have come in such a manner as to reveal to us the secret of success in our efforts to accomplish the great work so rapidly increasing upon our hands. We may take to our homes the Christian's watchwords, and, if we observe them, shall say, one year hence, that the year has been even as the past, but more abundant.

PRAY. WORK. GIVE.

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C.

Address to the Churches.

To the Members of the Congregational Churches of Michigan:

Dear Brethren — In this Annual Address, we wish to urge upon your consideration the duty of cultivating a proper denominational spirit. Do not be alarmed at this announcement; for we are not trying to stir up a partizan and sectarian zeal, nor are we going to preach a crusade against other branches of the Church. This is not our design; on the contrary, we should regard such a result as not merely a blunder, but a crime against Christ and His cause, which no amount of denominational success could compensate. All we propose is to stir you up, to see that you have a proper regard for your own interests as Churches, and a zeal "which is according to knowledge," in promoting your own Church enterprises. We address you on this point of duty, because there is a great defect among us in this matter; because we are sure our Churches fail to do what they ought, and what their Master and His cause demand, in great part, for the reason that we are so little awake to objects strictly denominational. In our zeal for catholicity we overlook the duty of properly caring for our own spiritual household, and of keeping our own machinery in prime working order. The lack of a bigoted attachment to one's sect is a Christian virtue; it

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is the spirit of the Gospel; it is the spirit of Paul, who taught the duty of looking, not every one on his own things, but also on the things of others; it is the spirit of our Lord, who rebuked his disciples for forbidding one to cast out devils who walked not with them. But Paul did not mean that we are not to look at all on our own things, even though they are wholly secular; much less does he prohibit our looking after those interests of religion which are especially committed to our care. Nor does our Saviour intend to teach His disciples that they are to forsake their own methods of doing His work, and go over to this independent brother, who is serving God after the form he believes to be right. They were not to interfere with, or hinder his work; but no intimation is given that they should adopt his methods, or be so much interested in helping him as to forget their own appointed field of labor. The history of our denomination in this country shows us to be deficient in this respect. Congregationalism has existed as an organization from the time of the first settlement of this part of the Continent, and we now have, in the United States and the Canadas, less than three thousand Churches and Ministers, and not more than three hundred thousand members. For years the idea was entertained by the leading men of the denomination that, while our polity was well fitted to secure the prosperity of religion in New England, it was not what was needed in the newer States and Territories.

As a consequence, we voluntarily resigned to other denominations this whole Western field, and thought we had nothing to do for it, except to furnish men and money to augment their power and importance; that our only part in this work was to aid others in tilling these grounds, making ourselves "hewers of wood and drawers of water" to our brethren.

When the sons of the Pilgrims emigrated westward,

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they as little thought of taking their church polity with them as they did the old lumber around the homestead. As long as they dwelt east of Byram River, the Puritan forms of church government were deemed sufficient; but as soon as they entered "the regions lying beyond," such were the "tendencies to barbarism," that they would need a stronger system to hold them in check, and lead them to live a christian life. When our ministers removed west they were expected to unite with an affiliated denomination; and if, from a love of the old forms, they attempted to build after the "pattern shown them in the mount," they were stigmatized as disorganizers, and unsound in the faith. If we appealed to our fathers and brethren at the East, we were looked upon with suspicion, and told it was doubtful whether we were really their sons or not. This process of disintegration and absorption went on, till the Puritan church order had few representatives west of the Hudson.

This shows why it is that, after two hundred years of existence and labor on this continent, we have a membership of only one-third that of our Methodist brethren, who commenced their labors a hundred years later, and in many respects under more unfavorable auspices.

There can be no doubt that one principal reason for the marvelous prosperity of the Methodist Episcopal Church in this country is the fact that they have diligently attended to their own work, husbanding their resources, and making them tell on their denominational enterprises. Believing their own system to be right, and fitted for usefulness, they have worked it to the best of their ability; and their example is eminently worthy of imitation by all their brethren. There is nothing un-Christian in this,—nothing which conflicts with the success of the cause at large. It is what all ought to do. The different denominations ought to be like the divisions

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of a great army. The success of one is rejoiced in by all — yea, is the success of all. If each attends to its own part of the work, and is sure to do it, then the whole field will be the sooner won to truth and to Christ. They who act on this principle reap the fruits they merit in a large success.

Another manifestation of this lack of an intelligent zeal for our own interests as a denomination is seen in the fact that denominational enterprises often go begging from door to door for the pittance necessary to success, while our means are given largely to outside objects. For example, the brethren in Massachusetts have been endeavoring for a number of years to erect in Boston a "Congregational House," where shall be gathered all that is new, and all that is old, pertaining to our principles, polity, and history. But as yet less than half the necessary sum has been secured, and the Secretary of the Union says, in the last Quarterly: "It is difficult to see when the coast will be clear." There are so many other objects calling for money that this has been put aside. Other bodies have their publishing houses, which form centres of denominational interest and affection, and where may be safely stored whatever is of general concern to them. As yet we have no such denominational "Home," simply because our people have been too much busied in building up objects foreign, and sometimes antagonistic, to their own system.

A still further manifestation of the same thing is seen in the way in which the claims of our "Church Building Fund" are treated. There is not a wiser or more useful charity than this, none bringing larger returns from the capital invested, and yet none is more poorly appreciated, or so little understood by us. It is the complaint of the managers of this work, that even in New England Churches it is difficult to find a place for this cause among other objects of benevolence. Min-

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isters have told the Secretary: "There is no place for a collection for this cause, unless another month can be added to the calendar;" which is equivalent to saying: "It cannot be heard at all." Our Churches will contribute their *hundreds* to send the home missionary, even of another denomination, to preach the Gospel in school houses, halls, barns, and private dwellings, but when asked to help build a house to shelter their own spiritual children, they give by *tens*, if at all. This is not wise. The results of the church building effort show that a few hundreds for a house of worship gives permanence and strength, very soon relieving the Missionary Society, in whole or in part, from the burden of supporting the Gospel in such congregations. But in the face of all this, the claims of this cause are crowded into a corner, or are entirely crowded out, and, in many cases, for no better reason than that it is sectarian or denominational. The recent effort to raise $200,000 for this work, though practicable, is likely to fail of accomplishment, not because we are too poor to do it, but because there is really so little interest in these denominational objects that not one-half our Churches can be induced to give at all; and, with the rare exception of some noble few, those that give do not give half as much for this special and extraordinary object as they do for the common ones. Churches which give their hundreds to the causes which ordinarily claim their attention send their tens and twenties to this, which is emphatically their own child, and has for this, as well as for other reasons, special claims upon them.

It is utterly out of the question to try to awaken zeal for denominational interests in large masses of our people. They regard the effort to do this as an unholy sectarianism. Many will not give money or labor as largely for such purposes as for other objects. They cannot be made to feel that it is a first duty to care

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for their own spiritual household. There is a reason for this. We have been so schooled into it for years, that we think it a breach of christian charity and courtesy to say or do anything in special advocacy of our own forms of doctrine and systems of government. Young men fitting for the ministry in Congregational pulpits have gone through the entire course in some of our theological seminaries at the East, without even hearing a word said in vindication of our church polity. Members of our Churches changing their residence have been advised by their pastors to turn their backs upon a feeble Congregational Church struggling for existence, and join other and stronger Churches, either for social reasons, or because of the odium incurred by the fact that this Congregational Church claimed the right to model its institutions after those of the Puritan Fathers. By this course we make the impression on others, as well as on our own members, that we deem our denominational peculiarities a matter of entire indifference. The practical effect is, that young men, educated at our expense, constitute to-day a large element in the ministry of a sister denomination, and an equally large, if not a larger, proportion of their membership has been drawn from our Churches. This is the legitimate result of our denominational indifference. We could not reasonably expect any other. If we show no high appreciation of our polity and principles, we cannot ask that others should, nor will they. They will think even more lightly of them than we do, and attach themselves to bodies which prize their peculiar forms of government and modes of worship.

Brethren, we infer from your belonging to Congregational Churches that you believe them to be Christian bodies, and that their objects and labors are Christian; also, that our denomination has a right to exist, has a mission to accomplish, has a portion of the Lord's vineyard to cultivate, and that it is adapted to this work.

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If this is the case, where is anything gained by our pouring out our means and influence to swell the resources and membership of other Churches? Is it because they are more Christian than we are? Are their benevolent enterprises more truly benevolent than are ours? Are their charities wiser and more skillfully administered? Are their forms of doctrine and government more nearly like the Divine model? If so, let us either learn of them, and re-model our own forms, or disband and go over bodily to them.

But if you have confidence in your own system, as approved of God, and well adapted to secure success, then cherish it, and use it to the best of your ability, knowing that its prosperity will subserve all the really valuable interests of man, and promote the glory of God. We urge you, then, to no sectarian bigotry, which can see good in no Church except its own, but simply insist that you shall not neutralize and destroy the usefulness of your own divinely appointed agencies for good by your neglect; that you provide for your own spiritual household; that you feed and shelter your own children before you care for the children of your neighbors; that you be just to the interests of your own Churches before you seek the reputation of generosity to others.

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STATISTICS OF THE CHURCHES, from MARCH 31st, 1865, to APRIL 1st, 1866.

N. B.—The Post Office Address of Ministers connected with the General Association will be found at page 41, *corrected to April* 1*st*, 1866.

I.—EASTERN CONFERENCE.

Churches.		Ministers.		No. in Church.				Admissions.			Removals.				Bapt'ms.		Sab'th School.	Am't of Benev't Contr's.
Names.	Organized.	Names.	Commenced Labor.	Males.	Females.	Total.	Absent.	Prof.	Lett'r.	Total.	D'th	Dis.	Exc.	Total.	Adult.	Infnt.		
Algonac,	April 15, 1841	Vacant,																
Almont,	Dec. 6, 1838	H. R. Williams,	May 22, 1864	38	76	114	20	8	1	9	1	3	0	4	5	0	60	$75 00
Armada,	April 22, 1838	R. G. Baird,	May 11, 1862	16	40	56	2	3	1	4	0	0	0	0	1	0	75	40 00
Bridgehampton,	Oct. 1, 1862	D. Berney,	Feb. 1, 1862	9	9	18	2	2	0	2	0	2	0	2	0	4	30	4 70
Bruce,	Jan. 31, 1833	R. G. Baird,	May 11, 1862	4	16	20	0	0	2	2	2	0	0	2	0	3	30	26 00
Chesterfield,	Feb. 13, 1847	David Wirt,	Dec. 1, 1865	16	23	39	4	0	0	0	0	0	0	0	0	2	30	20 53
Columbus,	Sept. 29, 1851	Fayette Hurd,	June, 1865	13	27	40	2	1	0	1	0	0	0	0	1	0	50	46 02
Detroit, 1st,	Dec. 25, 1844	Vacant,		98	164	257	30	58	38	96	4	131	0	135	16	3	200	7000 00
Detroit, 2d,	April 3, 1866	S. M. Freeland,	April 3, 1866	36	68	104	0	0	0	0	0	0	0	0	0	0	138	0
Farmer's Creek,	Feb. 25, 1848	Vacant,		10	8	18	0	0	0	0	0	0	0	0	0	0	40	0
Flat Rock,	March 20, 1858	Charles Machin,*	June 1, 1864	14	31	45	5	4	1	5	1	0	0	1	1	1	40	48 00
Memphis,	June 24, 1840	Fayette Hurd,	May 28, 1865	19	43	62	13	5	0	5	1	1	2	4	2	1	90	112 72
New Baltimore,	April 29, 1856	David Wirt,	Dec. 1, 1865	10	31	41	15	2	1	3	0	5	0	5	2	0	75	0
Oakwood,	May 20, 1858	Vacant,		17	27	44	12	0	0	0	0	9	0	9	0	0	0	0
Orion,	Jan. 18, 1853	W. E. Strickland,†	March 1, 1866	7	6	13	2	2	0	2	0	0	0	0	0	0	45	20 00
Pontiac,	Feb. 6, 1831	A. H. Fletcher,	Aug. 14, 1864	48	128	176	14	10	7	17	5	26	0	31	3	2	100	318 98
Port Huron,	May 17, 1840	J. S. Hoyt,	June 6, 1858	45	109	154	26	24	13	37	1	5	1	7	13	0	205	380 00
Port Sanilac,	Sept. 2, 1854	D. Berney,	Nov. 1, 1861	11	20	31	5	4	0	4	0	0	0	0	0	0	90	5 00
Ray and Lennox,	Feb. 13, 1838	Vacant,		12	18	30	0	0	0	0	0	0	0	0	0	0	30	0
Rochester,	July 1, 1827	Vacant,		14	37	51	3	0	0	0	1	1	0	2	0	0	112	15 95
Romeo,	Aug. 16, 1829	P. R. Hurd,	Nov. 12, 1849	52	103	155	4	34	6	40	1	10	0	11	16	0	115	569 70
Royal Oak,	Aug. 18, 1842	James Nall,	Nov. 1, 1861	12	26	38	4	0	1	1	1	6	0	6	0	0	75	50 00
St. Clair,	Feb. 10, 1841	L. P. Spelman,	March 1, 1863	25	67	92	9	4	5	9	1	3	0	4	1	6	80	107 65
Utica,	Jan. 11, 1855	Wm. Platt,	June 1, 1854	9	43	52	9	2	6	8	1	1	0	2	1	0	63	66 97
Wayne,	Aug. 20, 1848	E. Van Norman,‡	Oct. 1, 1864	9	21	30	4	0	0	0	0	0	0	0	0	0	0	0
Worth,	Sept. 1, 1859	Vacant,		8	5	13	3	0	0	0	0	0	0	0	0	0	0	0
Total, 26				547	1146	1693	188	163	82	245	20	203	3	225	62	22	1774	8907 22

* Of the Ontario Association, N. Y.
† Licentiate.
‡ Wesleyan Methodist.

Additional Members—S. M. Judson, O. C. Thompson, T. Waterbury.
Meetings—First Tuesday of May, and second Tuesday in November.
Register—Rev. James S. Hoyt, Port Huron.

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II.—JACKSON CONFERENCE.

Churches.		Ministers.		No. in Church.				Admissions			Removals.				Bap-tm's.		S. S.	Amount of Benevolent Contributions.
Names.	Organized.	Names.	Com. Labor.	Mals	Fem.	Tot.	Ab't.	Pro.	Let.	Tot	Dth	Dis.	Exc	Tot	Ad.	Inf.		
Ann Arbor,.	May 23, 1847	A. E. Baldwin,.	June 1, 1862	81	116	197	44	14	10	24	2	4	..	6	7	2	200	$100 00
Augusta, ...	Apr. 18, 1854	S. D. Breed, ...	Apr. 20, 1862	25	27	52	9	9	7	16	1	1	..	2	2	..	60	93 00
Barry,.....	Dec. 18, 1834	Vacant, ...	.....	3	8	11	1	..	..	..	..	2	..	2	..	..	60	.....
Chelsea,....	Feb. 29, 1849	Jas. F. Taylor, .	Oct. 11, 1860	33	42	75	13	8	1	9	3	2	..	5	4	2	100	63 00
Dexter,.....	Oct. 8, 1839	Vacant, ...	.....	16	30	46	4	10	1	11	1	2	1	4	9	..	30	.....
Grass Lake,.	Dec. 16, 1835	Henry Bates,...	Oct. 1, 1863	45	105	150	10	5	6	11	1	8	..	9	1	1	125	160 00
Howell, ...	Feb. 12, 1850	Vacant, ...	.....	6	5	11	2	..	..	..	..	..	..	..	..	..	40	.....
Jackson,....	Mar. 6, 1841	G. H. Coffey, ..	Feb. 6, 1865	78	157	235	6	1	19	20	7	15	3	25	..	6	200	975 00
Leslie,.....	Apr. 9, 1865	E. W. Shaw,...	Apr. 9, 1865	6	11	17	..	..	5	5	..	..	..	..	..	..	..	21 50
Lima,.....	Jan. 7, 1830	Vacant, ...	.....	12	30	42	13	..	1	1	..	3	..	3	..	..	50	77 40
Lodi,.....	Dec. 26, 1854	Vacant, ...	.....	24	47	71	14	..	3	3	..	10	..	10	..	..	100	.....
Napoleon, ..	May 25, 1855	Vacant, ...	.....	6	9	15	..	..	..	..	..	..	..	..	..	..	..	.....
New Hudson	Apr. 6, 1859	R. J. Williams,.	May 1, 1864	4	14	18	1	..	..	..	..	..	..	..	..	..	12	30 00
Pinckney, ..	June 26, 1848	E. W. Barber,..	Apr. 1, 1866	9	18	27	3	..	2	2	1	..	..	1	..	..	50	30 00
Salem, ...	July 6, 1844	Vacant, ...	.....	15	39	54	19	..	..	..	..	6	..	6	..	..	40	.....
Summit,....	Oct. 1, 1851	R. J. Williams,.	May 1, 1863	28	44	72	7	1	..	1	1	3	..	4	..	2	60	105 24
Sharon, ...	Apr. 24, 1850	Vacant, ...	.....	12	16	28	..	..	1	1	..	10	..	10	..	..	30	10 00
Webster, ...	Feb. 24, 1860	J. Eastbrook, ..	Apr. 1, 1864	31	55	86	8	29	2	31	..	4	..	4	11	..	60	112 70
Total, ..18				434	773	1207	154	77	58	135	17	70	4	91	34	13	1217	1778 14

Additional Members.—J. T. Avery, John D. Pierce, R. Nutting

Meetings.—On the last Tuesday in April and October.

Scribe.—Rev. James F. Taylor, Chelsea.

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III.—MARSHALL ASSOCIATION.

Churches.		Ministers.		No. in Church.				Admissions			Removals.				Bap-tim's		S. S.	Amount of Benevolent Contributions.
Names.	Organized.	Names.	Com. Labor.	Mals.	Fem.	Tot.	Ab't.	P. o	Let.	Tot.	Dth	Dis.	Exc	Tot.	Ad.	Inf.		
Augusta, ...	July 26, 1849	J. Anderson,§..	Nov. 17, 1865	32	34	56	2	..	3	3	..	5	..	5	..	..	45	$42 48
Barry and J.,	Nov. 30, 1865	H. H. VanAuken,	Nov. 30, 1865	4	9	13	..	3	..	3	..	..	..	..	3	..	30	.....
Battle Cr'k,*	Mar. 27, 1836	E. L. Davies,...	Oct., 1859	125	164	289	39	8	13	21	2	3	..	5	4	6	250	409 00
Bedford,....	June 24, 1848	H. H. VanAuken,	May 8, 1864	29	38	67	11	2	8	10	1	..	..	1	2	..	60	67 50
Benton, ...	Aug. 15, 1844	Vacant, ...	.....	5	8	13	4	..	..	..	0	..	..	..	..	..	40	.....
Charlotte, ..	Jan. 26, 1851	W. B. Williams,	Jan. 1, 1854.	12	42	54	6	3	4	7	1	2	..	3	6	..	65	74 20
Delta, ...	Nov. 24, 1852	J. D. Millard, ..	Mar. 12, 1862	10	11	21	1	..	..	..	2	2	..	4	..	..	40	27 00
Eaton Rap.,	June 15, 1843	J. R. Stevenson,	Nov. 1, 1859	26	29	55	8	2	2	4	..	4	..	4	..	1	60	65 00
Fredonia&C.	Apr. 28, 1863	G. C. Strong, ..	Dec. 1, 1864	12	20	32	3	1	3	4	1	..	..	1	1	..	50	19 00
G'd Ledge,..	Jan., 1864	J. D. Millard, ..	May 12, 1865	1	3	4	..	..	..	..	..	3	..	3	..	..	..	10 00
Johnstown,.	Nov. 6, 1865	H. H. VanAuken,	Nov. 6, 1865	4	14	18	..	3	..	3	..	..	..	..	3	..	30	.....
Leroy, ...	Mar. 14, 1837	Sam'l Phillips,¶	May 6, 1866	25	32	57	5	18	1	19	..	7	..	7	13	1	60	100 00
Matteson,...	Jan. 15, 1862	J. M. Bonney,..	Sept. 1, 1862	9	17	26	1	..	..	..	..	..	2	2	..	..	60	25 00
Olivet, ...	Mar. 20, 1845	H. H. Morgan, .	Feb. 4, 1866	70	122	192	33	26	21	47	10	11	..	21	16	..	160	677 00
Union City,.	Mar. 7, 1837	S. W. Streeter, .	Apr. 1, 1860	77	134	211	26	17	7	24	3	13	..	16	7	2	122	554 75
Vermontv'le,	Feb. 28, 1838	O. H. Spoor,...	Oct. 27, 1861	47	70	119	14	2	3	5	1	2	..	3	..	..	98	300 00
Wilson, ...	Feb. 14, 1848	Vacant, ...	.....	8	11	19	1	..	..	..	..	..	..	..	..	..	50	.....
Total, ..17	.....	.....	.....	488	758	1251	154	84	65	150	21	52	2	75	55	10	1220	2270 93

* United Congregational Presbyterian Church, and reports in full to both Association and Presbytery. ‡ As yet unassociated, though within our bounds. † Member of Marshall Presbytery. ¶ Of Jackson Association. § Of Kalamazoo Association.

Additional Members.—J. M. Barrows, W. Esler, John Emmons, O. Hosford, S. Mason, N. J. Morrison, H. C. Morse, H. A. Read, W. F. Rose, S. Sessions, J. W. Smith, J. S. White, F. P. Woodbury.

Meetings.—On the last Tuesday in April and October.

Scribe.—Rev. Wolcott B. Williams, of Charlotte.

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IV.—GRAND RIVER ASSOCIATION.

Churches.		Ministers.		No. in Church.				Admis'ns.			Removals.				Bap-ti'ms		Sabb'th School.	Am'nt of Benevol't Contribu-tions.
Names.	Organized.	Name.	Com. Labor.	Mals.	Fem	Tot.	Ab't.	Pro	Let.	Tot.	Dth	Dis.	Exc	Tot	Ad	Inf		
Ada,	Apr. 1, 1860	N. K. Evarts,	Sept. 1, 1863	6	22	28	2	0	6	6	0	0	0	0	0	0	60	$7 30
Bowne,	Oct. 28, 1854	L. E. Sykes,	April, 1865	4	11	15	5	0	0	0	1	0	0	1	0	0	50	40 00
Boston,	May 6, 1848	L. E. Sykes,	Apr. 15, 1865	10	22	32	6	0	0	0	0	0	0	0	0	0	20	44 00
Cannon,	Nov. 18, 1846	N. K. Evarts,	Sept. 1, 1864	19	24	43	6	1	1	2	1	1	0	2	1	2	20	60 50
Cooperville,	Feb. 22, 1866	J. M. McLain,	Sept. 9, 1865	10	14	24	0	22	2	24	0	0	0	0	8	0	100	16 35
Dorr,	Aug. 27, 1857	Vacant,		16	23	39	9	0	0	0	0	3	0	3	0	0	42	27 75
Easton,	Mar. 24, 1851	L. E. Sykes,	Apr. 15, 1865	17	21	38	8	1	0	1	1	0	0	1	0	0	80	35 00
Essex,	Apr. 21, 1855	H. Lucas,*	Aug. 10, 1865	10	9	19	0	0	0	0	0	0	0	0	0	0	40	5 35
Eastmanv'le,	Mar. 16, 1866	J. M. McLain,	Sept. 9, 1865	18	8	26	0	22	4	26	0	0	0	0	9	0	60	100 00
Gr. Haven,	Apr. 29, 1858	J. B. Fiske,	May 1, 1864	15	23	38	18	0	0	0	3	1	0	4	0	6	100	64 00
Gr. Rapids,	Sept. 18, 1836	J. M. Smith,	Sept. 13, 1863	117	220	337	0	2	23	25	2	16	0	18	0	4	300	12 00
Grandville,	Apr. 25, 1839	Wm. H. Osborn,	Mar. 26, 1865	13	31	44	9	1	6	7	1	0	0	1	0	0	80	37 50
Greenville,	June 5, 1852	J. L. Patton,†	Jan. 1, 1866	35	57	92	3	10	0	10	2	4	0	6	4	4	95	80 00
Hub'ardston,	Mar. 13, 1856	J. B. Parmelee,	Mar. 10, 1865	9	17	26	4	0	5	5	1	0	0	1	0	0	60	169 35
Lamont,	Dec. 18, 1849	Jas. A. McKay,	Oct. 25, 1863	43	35	78	4	26	11	37	0	0	0	0	14	3	80	90 00
Lowell,	Feb. 13, 1856	Levi F. Waldo,	Sept. 1, 1865	17	30	47	3	4	6	10	0	4	0	4	2	2	75	200 00
Middleville,	Apr. 5, 1846	J. W. Kidder,	Dec. 1, 1857	13	33	46	8	2	0	2	2	0	0	3	2	0	70	48 00
Muskegon,	June 9, 1859	James Vincent,‡	Apr. 24, 1864	20	36	56	11	2	6	8	1	3	1	4	3	5	100	500 00
Otisco,	July 5, 1845	Vacant,		6	7	13	3	0	0	0	0	0	0	0	0	0	30	0
Paris,	May 2, 1860	N. K. Evarts,	Nov. 12, 1865	4	13	17	7	0	0	0	0	0	0	0	0	0	40	20 00
Total, 20				402	656	1058	106	93	70	163	15	32	1	48	43	26	1502	2244 75

* Of the Muskegon Valley Association. † Of the Central North Association, O. ‡ Of the Congregational Union, Canada.

Additional Members—James Ballard, Isaac Barker, J. H. Hard, R. J. Hess, Chas. C. Spooner.

Meetings—Second Tuesdays in April and October. *Scribe*—Rev. L. F. Waldo, Lowell.

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V.—GENESEE ASSOCIATION.

Churches.		Ministers.		No. in Church.				Admissions			Removals.				Bap-ti'ms		Sabbath School.	Amount of Benevolent Contributions.
Names.	Organized.	Name.	Com. Labor.	Mals	Fem.	Tot.	Ab't.	Pro	Let.	Tot.	Dth	Dis.	Exc	Tot	Ad	Inf		
Atherton,...	.....	A. Sanderson,..	July 1,1863	9	7	16	0	2	1	3	0	0	0	0	2	0	30	$31 16
DeWitt, ...	Apr. 21,1851	J. D. Millard,*	.....	2	4	6	1	0	0	0	0	1	0	1	0	0	0	0
E. Saginaw,.	Oct. 7,1857	J. G. W. Cowles,	May 14,1865	32	84	116	14	1	19	20	0	12	0	12	0	0	260	300 00
Gaines, ...	May 10,1863	E. T. Branch, ..	Jan. 1,1863	2	3	5	0	0	0	0	0	0	0	0	0	0	75	0
Genesee,....	Mar. 10,1849	Wm. F. Rose,*.	Apr. 29,1866	8	23	31	0	0	0	0	0	2	0	2	0	0	50	0
Goodrich, ..	Feb. 28,1855	J. M. Ashley, ..	Nov. 1,1864	10	22	22	7	0	0	0	0	2	0	2	0	0	24	172 00
Gr. Blanc,..	July 13,1859	A. Sanderson,..	July 1,1862	18	28	46	1	0	0	0	1	1	0	2	0	0	65	181 19
Greenbush, .	May 8,1863	Vacant, ...	.....	5	9	14	0	0	0	0	0	0	0	0	0	0	0	0
Hartland,...	Apr. 4,1844	Vacant, ...	.....	4	7	11	1	0	0	0	1	0	0	1	0	0	20	3 00
Laingsburg,	Aug. 7,1864	G. C. Fox,.....	Jan. 1,1864	9	21	30	0	3	3	6	1	2	0	3	2	0	50	0
Lansing,....	March, 1864	C. C. McIntyre,	July 1,1865	17	29	46	1	2	17	19	1	1	0	2	0	5	75	222 66
Oceola,.....	Oct. 2,1841	Vacant, ...	.....	4	11	15	0	0	0	0	0	0	0	0	0	0	0	0
Owosso,....	June 11,1853	John Patchin,..	Oct., 1864	36	63	99	4	18	12	30	4	3	0	7	9	6	90	100 00
St. Johns, ..	Apr. 1,1860	R. Apthorp, ...	Apr. 1,1863	21	39	60	8	4	16	20	1	3	0	4	2	0	65	217 00
Vernon,....	Jan. 11,1851	E. J. Branch, ..	Jan. 1,1862	8	19	27	0	2	1	3	0	2	0	2	0	0	130	0
Victor,.....	May 24,1845	G. C. Fox,.....	Jan. 10,1864	24	28	52	0	6	3	9	0	1	0	1	10	0	90	0
Vienna, ...	Jan., 1845	Wm. F. Rose,..	May 1,1865	19	24	43	3	1	1	2	1	0	6	7	0	4	80	66 65
Total,..17	.....	.....	.....	228	421	649	40	39	73	112	10	30	6	46	25	24	1104	1325 66

* Of the Marshall Association.

Additional Members—D. L. Eaton, W. P. Esler, O. M. Goodale, Henry Grattan, A. B. Pratt, Edwin Wilder.

Meetings—The last Tuesdays in April and October.

Scribe—Rev. A. Sanderson, Grand Blanc.

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VI.—SOUTHERN MICHIGAN ASSOCIATION.

Churches.		Ministers.		No. in Church.				Admissions			Removals.				Bap-tim's		Sabbath School.	Amount of Benevolent Contributions.
Names.	Organized.	Names.	Com. Labor.	Mals.	Fem.	Tot.	Ab't.	Pro	Let.	Tot.	Dth	Dis.	Exc	Tot.	Ad	In		
Adams,.....	Mar. 16, 1847	E. M. Lewis,...	Mar., 1836	26	38	64	60	..	..	..	..	11	..	11	..	..	..	.....
Adrian, ...	May 25, 1854	E. P. Powell, §.	May 5, 1851	82	178	260	18	18	12	30	4	11	1	16	10	2	333	1257 81
Canandaigua	Mar. 29, 1859	Vacant, ...	.....	12	30	42	6	..	..	..	..	4	..	4	..	..	20	.....
Clinton, ...	Jan. 19, 1833	H. Elmer, ...	Jan. 1, 1860	87	163	250	20	14	11	25	9	16	..	25	4	4	160	1250 00
Dundee,....	Nov, 29, 1837	S. S. Hyde, ...	Mar. 1, 1864	9	26	35	2	2	5	7	1	2	..	3	..	..	50	12 00
Franklin, ..	Feb. 16, 1848	J. W. Allen,...	Apr. 28, 1861	16	35	51	..	..	1	1	2	2	..	4	..	..	130	129 00
Hudson,....	Feb. 24, 1836	Vacant, ...	.....	36	100	136	6	..	2	2	1	5	..	6	..	2	144	270 61
Litchfield,..	July 14, 1839	D. D. Frost,*...	May 1, 1865	27	45	72	11	..	7	7	3	2	..	5	..	..	65	165 00
London,....	Mar. 25, 1838	Vacant, ...	.....	6	20	46	4	2	..	2	..	2	..	2	2	..	20	.....
Morenci,....	Mar. 17, 1859	J. L. Crane,....	Jan. 15, 1865	8	20	28	1	4	2	6	1	3	..	4	2	..	150	84 00
Pioneer,....	Aug. 3, 1862	Vacant, ...	.....	4	6	10	..	..	..	..	..	4	..	4	..	..	..	.....
Raisinville,.	June 13, 1849	J. Emmons,* ..	Mar. 1, 1866	7	13	20	5	..	..	..	..	..	..	..	..	1	60	52 00
Ransom,....	May 19, 1848	J. F. Boughton,	Sept. 12, 1864	23	39	62	3	6	6	12	1	2	..	3	1	..	84	108 00
Somerset,...	Nov. 30, 1858	A. S. Kedzie,...	Nov. 5, 1862	21	29	50	4	2	1	3	2	2	..	4	2	4	50	108 55
Sylvania,...	Nov. 8, 1834	S. M. Judson, ¶	Mar. 1, 1862	22	25	47	..	4	..	4	2	1	..	3	..	..	30	.....
Wheatland,.	Mar. 9, 1843	E. M. Lewis,...	Dec. 1, 1865	16	32	48	11	1	3	4	1	3	..	4	1	1	60	.....
Total, ..16	.....	.....	.....	402	799	1201	151	53	50	103	27	70	1	98	22	14	1356	3436 97

§ Not a member of any Association. * Not a member of this Association. ¶ Of the Eastern Association.

Additional Members. — C. H. Churchill, George Barnum, Asa Mahan, Roswell Parker, Homer Penfield, Henderson Judd.

Meetings. — On the third Tuesday in April, and the last Thursday in October.

Scribe. — Rev. Hiram Elmer, of Clinton.

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VII.—KALAMAZOO ASSOCIATION.

Churches.		Ministers.		No. in Church.				Admissio's			Removals.				Baptisms		Sabb'th School.	Am'nt of Benevol't Contributions.
Names.	Organized.	Names.	Com. Labor.	Mals	Fem.	Tot.	Ab't.	Pro	Let	Tot.	Dth	Dis.	Exc	Tot.	Ad	Inf		
Allegan, ...	June 10, 1858	Elizur Andrus,.	Nov. 1, 1865	18	33	51	2	..	17	14	..	3	..	3	..	..	60	$184 05
Bradyville, .	Mar. 6, 1856	Vacant, ...	.....	5	4	9	..	..	..	..	..	..	..	..	..	..	37	.....
Coolspring, .	Jan. 25, 1863	Vacant, ...	.....	23	25	48	..	..	..	..	..	..	..	..	..	..	250	....
Cooper, ...	Mar. 8, 1843	W.M. Campbell,	Feb. 1, 1866	29	49	78	17	7	..	7	3	1	..	4	5	..	50	.....
Dowagiac, ..	July 9, 1850	D.W. Comstock,	July 1, 1865	35	78	113	8	28	9	37	1	4	..	5	19	..	110	146 00
Galesburgh,.	Aug. 23, 1852	H. L. Dox,*....	Jan. 7, 1866	78	110	188	35	2	3	5	..	10	..	10	2	3	91	121 10
Hopkins, ...	Aug. 4, 1857	J. S. Kidder,...	Apr. 22, 1864	19	32	51	4	3	..	3	3	3	..	7	1	..	46	58 72
Kalamazoo,.	Feb. 3, 1863	F. F. Ford, ...	Nov. 15, 1865	144	225	369	93	..	8	8	6	17	..	23	..	..	182	843 43
Keeler, ...	July 7, 1850	Vacant, ...	.....	8	22	30	7	..	..	..	..	..	..	..	..	..	..	16 25
Lawrence, ..	Aug. 20, 1837	J. Scotford,....	Feb. 15, 1865	23	37	60	15	2	10	12	3	4	..	7	1	1	80	78 00
Mich. City,..	1835	S. Norton, ...	Jan. 8, 1866	41	89	137	51	1	7	8	1	5	..	6	1	16	140	652 00
Mendon,....	Jan. 15, 1858	Vacant, ...	.....	..	..	..	..	..	..	..	..	..	..	..	..	..	..	.....
Niles, ...	Mar. 27, 1845	Vacant, ...	.....	35	65	100	33	..	..	..	..	..	..	..	..	..	35	.....
Otsego, ...	Jan. 7, 1837	J. Jackson, ...	June, 1965	25	51	76	3	6	6	12	1	3	..	4	4	..	85	65 00
Saugatuck, .	Jan. 11, 1860	J. C. Myers,....	May 15, 1862	11	23	34	..	2	2	4	..	..	..	..	..	3	85	60 00
Sherwood&Leonidus,	May 9, 1860	N. D. Glidden,.	July 1, 1859	8	18	20	5	..	1	1	..	2	..	2	..	1	100	42 00
Three Oaks,	Mar. 12, 1848	Porter B.Parry,†	May 1, 1865	17	28	45	2	26	4	30	1	..	..	1	6	2	75	51 85
SouthHaven,	July 2, 1850	Vacant, ...	.....	6	19	25	5	..	..	..	..	..	..	..	..	..	..	.....
St. Joseph, .	Apr. 8, 1854	Vacant, ...	....	16	29	45	3	9	6	15	1	..	..	1	8	3	100	.....
Wayland, ..	Jan. 5, 1860	J. S. Kidder,...	Apr. 22, 1864	11	30	41	8	1	2	3	1	5	..	6	..	..	100	111 00
Watervleit, .	June 10, 1853	Vacant, ...	.....	11	11	25	10	..	..	..	..	6	1	10	..	..	..	15 00
Total, ..21	.....	.....	.....	563	985	1548	301	87	72	159	24	64	1	89	45	29	1626	2444 36

* Of Franklin Synod, Ev. Lutheran. † Of Rockford Association, Illinois.

Additional Members.—E. Anderson, J. Anderson, E. Gale, D. Jeffers, Thomas Jones, G. H. Miles, Henry Mills, H. H. Morgan, D. S. Morse, A. Rose, C. Temple, W. Waters, W. Wolcott.

Meetings.—Third Tuesday in April, and second Tuesday in October. *Register.*—Rev. W. M. Campbell, Cooper.

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VIII.—GRAND TRAVERSE ASSOCIATION.

Churches.		Ministers.		No. in Church.				Admissions			Removals.				Bap-ti'ms		Sabbath School.	Amount of Benevolent Contributions.
Names.	Organized.	Name.	Com. Labor.	Mals.	Fem.	Tot.	Ab't.	Pro	Let.	Tot.	Dth	Dis.	Exc	Tot.	Ad	Inf		
Benzonia, ..	June 10, 1860	Reuben Hatch,.	June 1, 1863	40	46	86	11	3	12	15	..	7	..	7	2	1	75	$90 00
Elk Rapids,.	Feb. 8, 1863	Leroy Warren,.	Nov. 1, 1862	11	20	31	2	7	5	12	..	..	..	..	3	5	30	23 00
Homestead,.	Sept. 3, 1864	E. E. Kirkland,.	Sept. 3, 1864	10	10	20	..	5	4	9	..	1	..	1	2	..	25	10 63
Leland,.....	July 10, 1865	Geo. Thompson,	Feb. 1, 1865	6	7	13	2	9	4	13	..	..	..	..	5	..	20	30 00
Manistee,...	July 20, 1862	Vacant, ...	.....	9	15	24	1	3	2	5	..	..	..	..	1	1	40	19 30
Northport,..	Feb. 22, 1863	Geo. N. Smith,.	Feb. 22, 1863	5	10	15	5	..	..	..	..	..	..	..	..	..	..	.....
Old Wing M.,	Aug. 19, 1849	Geo. N. Smith,.	June 1, 1849	24	25	49	12	6	..	6	1	..	..	1	6	4	25	.....
Pleasanton, .	Jan. 28, 1866	Wm. S. Lewis,.	Feb. 1, 1866	4	5	9	..	..	9	9	..	..	..	..	..	..	13	.....
Trav'se City,	Feb. 1, 1863	J. H. Crumb,...	Nov. 1, 1862	7	12	19	9	..	5	5	..	4	..	4	.	2	30	57 00
Total,...9	.....	.....	.....	116	150	266	37	33	41	74	1	12	..	13	19	13	258	$229 93

Additional Members—A. B. Adams, Chas. E. Bailey, Alonzo Barnard, Ozro A. Thomas, Jas. R. Wright, Jas. B. Walker, D. D., John Vetter.

Meetings—Second Thursdays in January and July.

Scribe—Leroy Warren, Elk Rapids.

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IX.—MUSKEGON VALLEY ASSOCIATION.

Churches.		Ministers.		No. in Church.				Admissions			Removals.				Bap-ti'ms		Sabbath School.	Amount of Benevolent Contributions.
Names.	Organized.	Name.	Com. Labor.	Mals	Fem.	Tot	Ab't.	Pro.	Let.	Tot.	Dth	Dis.	Exc	Tot	Ad	Inf		
Benona,	May 1, 1864	Amos Dresser,	May 1, 1865	8	10	18	5	2	4	6	..	..	..	..	..	..	18	$ 5 00
Croton,	March, 1864	Alans'n St. Clair,	March, 1863	2	6	8	3	..	..	..	..	3	..	3	..	..	25	153 00
Mears,	June, 1863	Vacant,	.....	4	4	8	..	..	..	..	..	..	..	..	..	..	..	.....
Newaygo,	May 20, 1855	Vacant,	.....	3	4	7	..	..	..	..	..	2	..	2	..	..	..	.....
Otto,	April, 1863	Vacant,	.....	6	4	10	2	3	..	3	..	..	1	1	3	..	18	3 00
Pentwater,	Jan. 24, 1866	Amos Dresser,	May 1, 1865	3	2	5	..	..	5	5	..	..	..	..	..	..	25	35 00
Total, 6	.....	.....	.....	26	30	56	10	5	9	14	..	5	1	6	3	..	86	$196 00

Scribe—Alanson St. Clair.

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SUMMARY, For the Year Ending May 31, 1866.

Associations.	Ministers.	Churches.	Church Members.				Admissions.			Removals.				Baptisms		Sabbath Scho'l Scholars.	Amount of Benevolent Contributions.
			Males.	Fem.	Total.	Absnt.	Prof.	Lett'r.	Total.	De'ths	Dis.	Exc.	Total.	Ad'lts.	Inf'ts.		
Eastern Conference, ...	15	26	547	1146	1693	188	163	72	245	20	203	3	226	62	22	1774	$8907 22
Jackson Conference, ...	12	18	434	773	1207	154	77	58	135	17	70	4	91	34	13	1217	1778 14
Marshall Association, ...	21	17	488	758	1246	154	84	65	150	21	52	2	75	55	10	1220	2270 93
Grand River Association, ...	15	20	402	656	1058	106	93	70	163	15	32	1	48	43	26	1502	2244 75
Genesee Association, ...	14	17	228	421	649	40	39	73	112	10	30	6	46	25	24	1104	1325 66
Southern Mich. Association,	14	16	402	799	1201	151	53	50	103	27	70	1	98	22	14	1356	3436 97
Kalamazoo Association, ...	24	21	563	985	1548	301	87	72	159	24	64	1	89	45	29	1626	2444 36
Grand Traverse Association,	14	9	116	150	266	37	33	41	74	1	12	..	13	19	13	258	229 93
Muskegon Valley Association,	3	6	26	30	56	10	5	9	14	..	5	1	6	3	..	86	196 00
Total, ...	132	150	3206	5718	8924	1141	634	520	1155	135	538	19	692	309	151	10,142	$22,933 96

N. B. — *Any errors that may be found in the foregoing tables must be attributed to the loss of copy in transmitting the proofs through the Post Office.*

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Names of Ministers

CONNECTED WITH THE GENERAL ASSOCIATION OF MICHIGAN, WITH THEIR POST OFFICE ADDRESS, APRIL 1st, 1866.

Adams, A. B., Benzonia, Benzie county.
Allen, J. Wing, Tipton, Lenawee county.
Anderson, Edward, Min.
Anderson, Joseph, Augusta, Kalamazoo county.
Andrus, Elizur, Allegan, Allegan county.
Apthorp, Rufus, S. Johns, Clinton county.
Ashley, J. Mills, Goodrich, Genesee county.
Avery, John T., Cleveland, Ohio.

Bailey, Charles E., Benzonia, Benzie county.
Baird, Robert G., Armada, Macomb county.
Baldwin, Abram E., Ann Arbor, Washtenaw county.
Ballard, James, Grand Rapids, Kent county.
Barker, Isaac, Laphamville, Kent county.
Barnard, Alonzo, Benzonia, Benzie county.
Barnam, George, Waterloo, Ind.
Barrows, John M., Olivet, Eaton county.
Bates, Henry, Grass Lake, Jackson county.
Berney, Daniel, Farmers, Sanilac county.
Bonney, John M., Batavia, Branch county.
Borden, Edmund W., Dexter, Washtenaw county.
Boughton, John F., Ransom, Hillsdale county.
Branch, Edwin T., Vernon, Shiawassee county.
Breed, Samuel D., Ypsilanti, Washtenaw county.

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Campbell, William M., Cooper, Kalamazoo county.
Churchill, Charles H., Oberlin, Ohio.
Coffey, George H. Jackson, Jackson county.
Comstock, Davillo W., Dowagiac, Cass county.
Cowles, John G. W., East Saginaw, Saginaw county.
Crane, James L., Morenci, Lenawee county.
Crumb, John H., Traverse City, Grand Traverse county.

Dresser, Amos, Pentwater, Oceana county.

Eaton, Danforth L., Lowell, Kent county.
Elmer, Hiram, Clinton, Lenawee county.
Emmons, John, North Raisinville, Monroe county.
Esler, William P., Olivet, Eaton county.
Estabrook, Joseph, Ypsilanti, Washtenaw county.
Evarts, Nathaniel K., Cannonsburg, Kent county.

Fiske, John B., Grand Haven, Ottawa county.
Fletcher, Adin H., Pontiac, Oakland county.
Ford, Francis F., Kalamazoo, Kalamazoo county.
Fox, Garry C., Victor, Clinton county.
Freeland, Samuel M., Detroit, Wayne county.

Gale, Edmund.
Glidden, N. Dimmic, Leonidas, St. Joseph county.
Goodale, Osee M., Chesaning, Saginaw county.
Grattan, Harvey, Laingsburg, Shiawassee county.

Hall, William, London, Monroe county.
Hard, J. H., Grand Rapids, Kent county.
Hatch, Reuben, Benzonia, Benzie county.
Hess, Riley J., Grand Rapids, Kent county.
Hosford, Oramel, Olivet, Eaton county.
Hoyt, James S., Port Huron, St. Clair county.
Hurd, Fayette, Memphis, Macomb county.
Hurd, Philo R., Romeo, Macomb county.
Hyde, Silas S., Dundee, Monroe county.

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Jackson, John, Otsego, Allegan county.
Jeffers, Deodate, Kalamazoo, Kalamazoo county.
Jones, Thomas, Olivet, Eaton county.
Jones, Thomas W.
Judson, Sylvanus M., Sylvania, Ohio.
Judd, Henderson.

Kedzie, Adam S., Somerset, Hillsdale county.
Kidder, James W., Middleville, Barry county.
Kidder, John S., Wayland, Allegan county.
Kirkland, Elias E., Homestead, Benzie county.

Lewis, Elisha M., Wheatland, Hillsdale county.
Lewis, William S., Pleasanton, Manistee county.
Lucas, Hazael, Maple Rapids, Clinton county.

Mahan, Asa, D. D., Adrian, Lenawee county.
Mason, Stephen, Marshall, Calhoun county.
McIntyre, Chas. C., Lansing, Ingham county.
McKay, James A., Lamont, Ottawa county.
McLain, J. M., Eastmanville, Ottawa county.
Miles, George H., St. Joseph, Berrien county.
Millard, Joseph D., Delta, Eaton county.
Mills, Henry, Illinois.
Morgan, H. H., Olivet, Eaton county.
Morrison, Nathan J., Olivet, Eaton county.
Morse, David S., Kalamazoo, Kalamazoo county.
Morse, Henry C., Union City, Branch county.
Myers, John C., Plymouth, Richland county, Ohio.

Nall, James, Royal Oak, Oakland county.
Norton, Smith, Michigan City, Ind.
Nutting, Rufus, Saline, Washtenaw county.

Parker, Roswell, North Adams, Hillsdale county.
Parmelle, James B. Hubbardston, Ionia county.
Patchin, John, Owosso, Shiawassee county.

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Phillips, Samuel, Battle Creek, Calhoun county.
Penfield, Homer.
Pierce, John D., Ypsilanti, Washtenaw county.
Platt, William, Utica, Macomb county.
Pratt, Almon B., Flint, Genesee county.

Read, Herbert A., Marshall, Calhoun county.
Rose, William F., Pine Run, Genesee county.
Rowe, Aaron, Corpus Christi, Texas.
Russell, William P., Memphis, Macomb county.

Sanderson, Alonzo, Grand Blanc, Genesee county.
Scotford, John, Lawrence, Van Buren county.
Sessions, Samuel, Olivet, Eaton county.
Shaw, Edwin W., Leslie, Ingham county.
Smith, George N., Northport, Leelanau county.
Smith, J. Morgan, Grand Rapids, Kent county.
Smith, Joseph W., Eaton Rapids, Eaton county.
Spelman, Levi P., St. Clair, St. Clair county.
Spooner, Charles C., Lexington, Sanilac county.
Spoor, Orange H., Vermontville, Eaton county.
St. Clair, Alanson, Croton, Newaygo county.
Stevenson, John R., Eaton Rapids, Eaton county.
Streeter, Sereno W., Union City, Branch county.
Strong, Guy C., Ceresco, Calhoun county.
Sykes, Lewis E., Easton, Ionia county.

Taylor, James F., Chelsea, Washtenaw county.
Temple, Charles, Otsego, Allegan county.
Thomas, Ozro A., Richmond, Missouri.
Thompson, George, Leeland, Leelanau county.
Thompson, Oren C., Detroit, Wayne county.

Van Auken, Helmas H., Bedford, Calhoun county.
Vetter, John, Chaplain 8th Regt. U. S. C. Cavalry.

Waldo, Levi F., Lowell, Kent county.
Walker, James B., D. D., Benzonia, Benzie county.

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Warren, Leroy, Elk Rapids, Antrim county.
Waters, Warren, Three Oaks, Berrien county.
Waterbury, Talmadge, Port Sanilac, Sanilac county.
White, James S., Marshall, Calhoun county.
Wilder, Edwin, Flint, Genesee county.
Williams, Horace R., Almont, Lapeer county.
Williams, Richard J., Summit, Washtenaw county.
Williams, Wolcott B., Charlotte, Eaton county.
Wirt, David, New Baltimore, Macomb county.
Wolcott, William, Detroit, Wayne county.
Woodbury, Frank P., Meriden, N. H.
Wright, James R., Benzonia, Benzie county.

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MINUTES

OF THE

General Association of Michigan,

AT THEIR

MEETING IN KALAMAZOO,

MAY 15, 1867.

WITH AN APPENDIX.

ROMEO:
TEALL & MOON, PRINTERS.
1867.

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Officers of the Association.

MODERATOR,

REV. WILLIAM P. RUSSELL, of Memphis.

SECRETARY,

REV. PHILO R. HURD, of Romeo.

SCRIBE,

REV. WOLCOTT B. WILLIAMS, of Charlotte.

ASSISTANT SCRIBE,

MR. NELSON B. JONES, of Lansing.

The next meeting will be held in the city of Port Huron, on the third WEDNESDAY in May, 1868, commencing at 7 1-2 o'clock, P. M.

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Past Officers of the General Association.

1842. Rev. Marcus Harrison,	Moderator.	Rev. H. S. Hamilton,	Scribe.
1843. Rev. O. C. Thompson,	"	Rev. Luther Shaw,	"
1844. Rev. Sylvester Cochrane,	"	Rev. Harvey Hyde,	"
1845. Rev. Harvey Hyde,	"	Rev. H. L. Hammond,	"
1846. Rev. H. L. Hammond,	"	Rev. G. L. Foster,	"
1847. Rev. G. L. Foster,	"	Rev. C. Lockwood,	"
1848. Rev. L. Smith Hobart,	"	Rev. H. Hyde,	"
1849. Rev. C. Lockwood,	"	Rev. H. D. Kitchel,	"
1850. Rev. H. D. Kitchel,	"	Rev. D. M. Bardwell,	"
1851. Rev. A. S. Kedzie,	"	Rev. E. N. Bartlett,	"
1852. Rev. P. R. Hurd,	"	Rev. L. Smith Hobart,	"
1853. Rev. J. H. Benton,	"	Rev. H. L. Hammond,	"
1854. Rev. J. D. Pierce,	"	Rev. G. M. Tuthill,	"
1855. Rev. Thomas Jones,	"	Rev. Hiram Elmer,	"
1856. Rev. Hiram Elmer,	"	Rev. P. R. Hurd,	"
1857. Rev. Edward Taylor,	"	Dea. Dexter Mussey,	"
1858. Rev. Joseph Anderson,	"	Bro. Henry Clubb,	"
1859. Rev. Asa Mahan,	"	Rev. P. R. Hurd,	"
1860. Rev. S. S. N. Greeley,	"	Rev. P. R. Hurd,	"
1861. Rev. H. A. Read,	"	Rev. Hiram Elmer,	"
1862. Rev. G. M. Tuthill,	"	Rev. Henry Bates,	"
1863. Rev. John Patchin,	"	Rev. Samuel Sessions,	"
1864. Rev. James S. Hoyt,	"	Rev. L. F. Waldo,	"
1865. Rev. S. W. Streeter,	"	Rev. L. F. Waldo,	"
1866. Rev. Henry Bates,	"	Rev. W. B. Williams,	"
1867. Rev. William P. Russell,	"	Rev. W. B. Williams,	"

SECRETARIES.

Rev. L. Smith Hobart,	- -	1842–1862.
Rev. Philo R. Hurd,	- -	1862 ——

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Constitution of the General Association
OF MICHIGAN.

Believing that the principles of the Congregational system of church government are plainly taught in the Scriptures; and believing that system to be better adapted than any other to secure the interests of the Christian Church; and believing, moreover, that the extension and efficiency of the system would be greatly promoted by the organization of a General Association of the Congregational Ministers and Churches of Michigan, we do therefore adopt the following Constitution and Rules:

ARTICLE I. This ecclesiastical organization shall be called "The General Association of the Congregational Ministers and Churches of Michigan."

ART. II. This Association shall never exercise any judicial authority over the Ministers or Churches belonging to it; but its object shall be to promote christian love and fellowship among its members — to obtain and disseminate religious information relative to the churches throughout our State, our country and the world — and to strive together in prayers and counsels, and faithful efforts to advance the cause of truth and holiness.

ART. III. Any *Minister* who is a member in regular standing in any local Association or Conference in this State which assents to the Constitution and Rules of this

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General Association, is a member of this body, and being present, shall be entitled to a seat therein; and every *Church* regularly connected with any such local Association or Conference, shall be entitled to a representation in all its meetings by one delegate chosen for the purpose; and a quorum or larger number of such ministers or delegates being assembled, shall constitute the General Association of Michigan.

ART. IV. The officers of this Association shall be a Moderator and a Scribe, elected annually by ballot; and a Secretary, elected triennially by ballot, who shall also be, *ex officio*, the Treasurer of the Association.

ART. V. The Moderator shall at all times endeavor to preserve order in the Association, and to conduct all business before the body to a speedy and proper result. He shall decide questions of order, subject to an appeal to the house by any two members. He shall appoint all committees when the Association do not otherwise determine; and he shall open the next annual meeting with a sermon.

ART. VI. It shall be the duty of the Scribe to keep full and accurate minutes of all transactions of the Association, and after they have been adopted, to place them in the hands of the Secretary.

ART. VII. It shall be the duty of the Secretary to give due notice through the public papers, of the time and place of each meeting; to read the rules of the Association at the opening session; carefully to record such parts of the minutes of each meeting as may not be printed; to receive Statistical Reports from the Scribes of the local bodies, and prepare the same for publication; to receive and distribute publications presented to the Association; and to preserve for the Association all com-

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munications addressed to it, and at least one copy of each publication presented to the body, or printed by its order.

As Treasurer, he shall have charge of all moneys belonging to the Association, or designed for its benefit; and shall disburse the same as the Association shall direct. He shall annually present a report on the state of the Treasury, and also state the sum in his opinion necessary to be raised for the ensuing year.

ART. VIII. The annual meeting of this Association shall be held at such place as shall have been designated at the meeting previous, and shall commence on the third Wednesday of May, at 7 1-2 o'clock, P. M., and not adjourn until after the ensuing Sabbath.

ART. IX. Seven members shall be requisite to form a quorum for the transaction of business; but for opening and adjourning the meeting, a less number shall be competent.

ART. X. The following Confession of Faith is cordially adopted by this Association, as being an expression of the fundamental doctrines of the Gospel, and as the basis and bond of our Union :

1. We believe that the Scriptures of the Old and New Testaments were given by inspiration of God, and are the only rule of faith and practice.

2. We believe that there is one living and true God subsisting in three persons—the FATHER, SON and HOLY GHOST—and that these three are the same in substance, and equal in every divine attribute and perfection.

3. We believe that God created all things by the word of His power, and governs all things according to His eternal purpose.

4. We believe that though God works all things af-

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ter the counsel of His own will, yet man is a free, moral and accountable agent.

5. We believe that God created man in His own image, and that our first parents were perfectly holy, but that they fell from that state of holiness by eating of the forbidden fruit.

6. We believe that all men have become sinners in consequence of the first sin of Adam; not by the reckoning of his sin to their account, but by their own voluntary transgression.

7. We believe that the Lord Jesus Christ, who is God and man in one person, made an atonement for the sins of the whole world, by the shedding of His blood on the Cross.

8. We believe that salvation is freely offered to all men, in the Gospel, on the condition of faith and repentance, and that though naturally able to do all that God requires in order to be saved, yet in their natural state, they all, with one consent, do reject Christ and his salvation.

9. We believe that God the Father, in the covenant of redemption, gave to Christ as the reward of His labors, a part of mankind to be a seed to serve Him—and that all such will be called by His Spirit, renewed, sanctified and saved.

10. We believe that Saints, the called and chosen of God, though morally imperfect during their earthly pilgrimage, will yet be preserved by His grace, and confirmed unto the end, that they may be blameless in the day of our Lord Jesus Christ.

11. We believe that the Sacraments of the Christian Church are Baptism and the Lord's Supper, and that the

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former is to be administered only to believers and their households.

12. We believe that, at the end of the world, there will be a resurrection of the dead, when God will judge the world in righteousness by Jesus Christ, who will receive the righteous into eternal life, while the wicked shall go away into everlasting punishment.

ART. XI. This Constitution may be altered or amended at a regular meeting of this Association, by a vote of two-thirds of the members present: *Provided*, The intended alteration or amendment shall have been proposed at a previous meeting.

RULES OF THE ASSOCIATION.

1. The Moderator of the last meeting, or in his absence, the Minister of the Church where the Association meets, or the Secretary, shall call the members to order, and preside in the meeting until the body shall be properly organized.

2. The certificates of the delegates present shall be received, and a roll made out by the Secretary or a temporary Scribe. The Association shall then organize, by choosing a Moderator and Scribe, and a majority of the votes cast shall be necessary to constitute a choice. The Moderator shall offer prayer, after which the Rules of the Association shall be read.

3. Each session of the meeting shall be opened and closed with prayer, by the Moderator, or by some person whom he shall designate. The minutes of the Association shall be read at the opening of the morning session of each day of the meeting; and they shall also be read, corrected and adopted at the conclusion of the meeting.

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4. At the first session of the meeting, a Business Committee shall be appointed, who shall prepare business, arrange the order of exercises, and place a docket of the same in the hands of the Moderator. To this they may add from time to time such subjects as they may judge suitable for the consideration or action of the Association; and no business shall be introduced during the meeting, except through the hands of the Committee.

5. A Committee of three shall be annually appointed to submit to the Association, at the next meeting, an address to the Churches, on such topics as they may judge most conducive to the general interests of religion. The Address, being approved by the Association, shall be published.

6. The Association shall celebrate the Sacrament of the Lord's Supper on the Sabbath, in connection with the Church where the meeting is held.

7. The delegation from each Association and Conference shall present to the Association a written narrative of the state of religion the past year within its bounds.

8. The Scribes of the several Associations and Conferences shall annually make Statistical Reports to the Association of the number of members, &c., in the Churches in their connection; and these reports shall be made out according to a schedule to be furnished by the Association, and according to the facts as they were on the first of April, last preceding.

9. A Committee shall be appointed to receive the narratives of the state of religion, after they have been read before the Association, and condense them into a general narrative, which, after being approved by the Association, shall be published.

10. A Committee shall be appointed at each meeting

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to nominate a delegate to each of the ecclesiastical bodies with which this Association may hold correspondence. In case the delegates appointed shall fail to attend, any member of this body in good and regular standing, being present, shall be authorized to represent this Association in these bodies.

11. The delegates who, the preceding year, were appointed to attend the meeting of Corresponding bodies, shall report to this Association.

12. A Committee shall be appointed annually to audit the account of the Treasurer; and his report shall not be adopted until approved by the Committee.

13. It shall be the duty of the delegations from the Associations and Conferences, to pay the Treasurer whatever sums may remain due from their respective bodies, whether the same have as yet been collected or not.

14. A Publishing Committee shall be appointed annually, of which the Secretary shall be a member, who shall make such extracts from the minutes as in their judgment it will be proper to publish; and procure to be printed such a number of copies of the same as will give at least one copy to every Church and Minister in the State; and so many copies to the several bodies with which this Association may hold correspondence, as shall be determined by vote. The Committee shall print all other documents ordered to be published, with the minutes, when not otherwise directed.

15. All publications presented for the use of this Association, and any excess in the number of minutes printed by this body, above the number determined by the preceding rule, shall be distributed among the several Associations and Conferences, in the ratio of the tax paid by them respectively.

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16. The approbation of the Business Committee shall be obtained before any person may be proposed to sit as an honorary member. Honorary members shall be allowed full liberty to take part in all deliberations, though they may not vote.

17. The printed minutes of this Association shall be a sufficient testimonial of the appointment of delegates to Corresponding bodies.

18. The expenses incurred by this Association shall be defrayed by tax assessed upon the several Associations and Conferences, according to their number of members respectively.

19. Every motion, on being seconded, shall, if requested by the Moderator, or any two members, be reduced to writing; and no motion shall be open to discussion until it be seconded.

20. The Moderator may speak upon points of order, in preference to other members, rising from his seat for that purpose; but he shall not speak upon the merits of a question, without placing some other member in the chair to preside while he speaks.

21. On questions of order, adjournment, commitment, or the previous question, no member shall speak more than once ; nor on any question shall a member speak more than twice, without leave of the Association.

22. When a question is under debate, no motion shall be received except for adjournment, amendment, postponement, commitment, or the previous question, viz : *Shall the main question now be put ?*

23. If a question under debate contain several parts, any member may have it divided, and a question taken on each part.

24. Every member when speaking, shall address him-

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self to the Moderator, and shall be subject to no needless interruption; if he act disorderly, it shall be the duty of the Moderator, and the privilege of other members, to call him to order.

25. No member shall leave the Association before the meeting is closed, except with the consent of the body; nor shall a member leave the house during a session, without the consent of the Moderator.

26. Each annual meeting of the Association shall be closed with a psalm or hymn, and prayer by the Moderator, or such other member as he shall designate.

27. Any Rule of this Association, except the 28th, may be suspended for the time being, by a vote of three-fourths of the members present.

28. Any motion or resolution to establish, alter or annul a Rule of this Association, shall be read twice, on different days, and may be debated at each reading. At the first reading, the question shall be: *Shall it be read a second time?*

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MINUTES.

FIRST DAY—EVENING SESSION.

THE GENERAL ASSOCIATION OF MICHIGAN held its Twenty-Sixth Annual Meeting in the Congregational Church of Kalamazoo, commencing May 15th, at 7 1-2 o'clock, P. M., and was opened with an historical sermon, by Rev. HENRY BATES, the Moderator of the last meeting, from Isaiah LX:22, "*A little one shall become a thousand, and a small one a strong nation ; I the Lord will hasten it in his time.*"

After the sermon, the Association was called to order by the Moderator, and the roll of members made out as follows :

I.—EASTERN CONFERENCE.

MINISTERS.—Addison Ballard, Charles Cutler, Adin H. Fletcher, Samuel M. Freeland, James S. Hoyt, Philo R. Hurd, William Platt, William P. Russell, Levi P. Spelman, Horace R. Williams, David Wirt.

DELEGATES.—Dea. Allen Fish, Dea. Alonzo P. Frost, Isaac B. Gilbert, George M. Lane, Frank D. Taylor.

II.—JACKSON CONFERENCE.

MINISTERS.—Abram E. Baldwin, Henry Bates, Samuel D. Breed, Alvin H. Brown, William E. Caldwell, George H. Coffey, Samuel Phillips, James F. Taylor.

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DELEGATES.—David Bingham, Justus Carpenter, Dea. Artemas S. Cushman, J. D. Williams, Austin Wood.

III.—MARSHALL ASSOCIATION.

MINISTERS.—John R. Bowers, Nathan J. Morrison, Herbert A. Read, Sereno W. Streeter, Guy C. Strong, Wolcott B. Williams.

DELEGATES.—Dea. Levi A. Beadle, Dea. Israel W. Clark, Dea. Samuel F. Drury, Silas Kelsey, Martin W. Maxson, James E. Smith.

IV.—GRAND RIVER ASSOCIATION.

MINISTERS.—James Ballard, John B. Fiske, James W. Kidder, Joshua M. McLain, William H. Osborn, James L. Patton, J. Morgan Smith, Edward R. Stiles.

DELEGATES.—George Luther, Lyman E. Patton.

V.—GENESEE ASSOCIATION.

MINISTERS.—J. Mills Ashley, John G. W. Cowles, William P. Esler, Charles C. McIntire, John Patchin, Alonzo Sanderson.

DELEGATES.—Nelson B. Jones, Dea. Orville L. Mason.

VI.—SOUTHERN MICHIGAN ASSOCIATION.

MINISTERS.—J. Wing Allen, James L. Crane, Edmund Dyar, Adam S. Kedzie.

DELEGATES.—Dea. Timothy Bancroft, Andrew K. Bushnell, Edwin Cook, Asa G. Edwards, Dea. E. B. Seelye, Lyman Spaulding.

VII.—KALAMAZOO ASSOCIATION.

MINISTERS.—Joseph Anderson, Elizur Andrus, William M. Campbell, Edward Cleveland, Frederick Crang, N. Dimic Glidden, John Jackson, Thomas Jones, John S. Kidder, Benjamin F. Monroe, Henry H. Morgan, Porter B. Parrey, John Scotford.

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DELEGATES.—Dea. Almont L. Aldrich, Dea. Jared Atwater, Dea. Herman Baker, Isaac Buskirk, Henry Chamberlain, Dea. Levi B. Fisher, Dea. Lenora Foster, Dea. James H. Haynes, Dea. Willard Mills, Andrew Oliver, Dea. Martin Wilson.

VIII.—GRAND TRAVERSE ASSOCIATION.

MINISTERS.—Geo. N. Smith, Jas. B. Walker, D. D.

DELEGATE.—Dea. Amasa Waters.

IX.—MUSKEGON VALLEY ASSOCIATION.

MINISTERS.—Hazael Lucas, Alanson St. Clair.

Organization.

Rev. William P. Russell was chosen Moderator, Rev. Wolcott B. Williams, Scribe, and Nelson B. Jones, Assistant Scribe.

Prayer was offered by the Moderator.

The Business Committee.

Revs. James S. Hoyt and Samuel M. Freeland, and Dea. Samuel F. Drury were appointed a Business Committee.

The Association adjourned until 8 1-2 o'clock tomorrow morning, the first half hour to be spent in devotional exercises.

By request of the Church in Kalamazoo, it was

Voted, That an hour on Thursday evening be set apart for special prayer in behalf of that Church for divine guidance in their present circumstances as destitute of a Pastor.

Adjourned with singing the Doxology.

SECOND DAY—MORNING SESSION.

THURSDAY MORNING, May 16.

The Association met according to adjournment, and spent the first half hour in devotional exercises.

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The minutes of the previous session were read, corrected and approved.

The standing rules were read by the Secretary.

Report of the Business Committee.

The Business Committee reported a Docket, in part, which was accepted, and placed in the hands of the Moderator.

Committee on Memorial to the Constitutional Convention.

On motion, a Special Committee, consisting of Revs. A. S. Kedzie, E. Andrus, and A. St. Clair, was appointed to prepare a Memorial to the Constitutional Convention of the State, now in session at Lansing, in relation to Suffrage, and the Traffic in Intoxicating Liquors.

Standing Committees.

The Moderator announced the following Standing Committees :

To prepare an Address to the Churches for next year—Revs. Addison Ballard, J. S. Kidder, and H. R. Williams.

To prepare a General Narrative of the State of Religion in the Churches—Revs. P. B. Parrey, John Patchin, and E. P. Spelman.

To audit the Reports of Treasurers—Dea. Allen Fish, Daniel Bingham, and George M. Lane.

To arrange the Religious Exercises of the Association—Dea. Martin Wilson, and Revs. H. H. Morgan and J. Scotford.

To assess the Tax upon the Local Associations—Revs. S. D. Breed and David Wirt.

To nominate Delegates to Corresponding Bodies—Revs. H. A. Read, Samuel Phillips and G. H. Coffey.

To publish the Minutes of the General Association—Revs. P. R. Hurd, William Platt and S. M. Freeland.

Delegates from Corresponding Bodies.

The following persons were present as Delegates from Corresponding Bodies :

Rev. Jonathan Crane, from the General Association of New York.

Rev. George W. Walker, from the Congregational Conference of Ohio.

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Rev. G. S. F. Savage, from the General Association of Illinois.
Rev. Bela Fancher, from the Synod of Michigan.
Rev. B. L. Howard, from the Free Will Baptist Yearly Meeting.
Rev. S. Haskell, from the Baptist Association of Michigan.
Rev. R. Sapp, from the Michigan Conference of the M. E. Church.

Honorary Members.

The following persons being present, were invited to sit with the Association as Honorary Members:

Rev. George W. Wood, D. D.; Secretary of the A. B. C. F. M., at N. York.
Rev. E. H. Fairchild, of the General Conference of Ohio.
Rev. Jonathan Fairbanks, of the Pres. and Cong. Convention of Wisconsin.
Rev. D. D. Frost, of the General Association of Massachusetts.
Rev. Phineas Blakeman, of the Synod of Western New York.
Rev. S. E. Wishard, of the Synod of Michigan.
Rev. J. K. Wellman, a Wesleyan Minister.
Rev. H. L. Dox, of the Evangelical Lutheran Synod.
Rev. Ray Palmer, D. D., Secretary of the Congregational Union, N. York.
Rev. J. H. Harris, Secretary of the American and Foreign Christian Union.
Rev. J. R. Shipherd, Dist. Secretary of the American Missionary Association at Chicago.
Rev. E. R. Stiles, of the General Conference of Ohio.
Rev. Joseph H. Ranney, of the Synod of Michigan.
Rev. B. Foster Pratt, " " "
Rev. George P. Kimball, of the General Association of Illinois,
Rev. J. B. Stone, of the Baptist Association of Michigan.
Rev. George M. Tuthill, of the General Conference of Ohio.
Rev. Wilson A. Farnsworth, Missionary of the A. B. C. F. M. at Ceasarea, Western Turkey.
Rev. H. L. Hammond, of the General Association of Illinois.
Rev. Robert Hovenden, of the General Conference of Ohio.
Rev. William G. Hubbard, of the Synod of Indiana.
Rev. W. W. Norton, of the General Association of New York.

Report of Delegates to Corresponding Bodies.

The Delegates appointed to visit Corresponding Bodies made their report, which was accepted.

Report of Delegates from Corresponding Bodies.

It was made the order of the day for 4 o'clock this afternoon.

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Committee on the State of the Country.

On motion, Revs. C. C. McIntire, N. J. Morrison and J. G. W. Cowles were appointed a Committee to prepare resolutions on the State of the Country.

Reports on the Causes of Benevolence.

The hearing of these was made the order of the day for to-morrow afternoon, at the opening of the session.

Thanks for the Opening Sermon.

On motion, it was

Resolved, That the thanks of this General Association be presented to the Rev. Henry Bates for the very able and interesting Historical Discourse delivered by him to this body last evening.

Devotional Exercises.

A half hour was spent in Devotional Exercises, after which the Association adjourned until 2 o'clock, P. M.

THURSDAY AFTERNOON.

The Association met according to adjournment, and was opened with prayer by Rev. L. P. Spelman.

Narratives of the State of Religion.

On motion, the reading of the Narratives of the State of Religion in the local Associations was made the order of the day for 3 o'clock this afternoon.

The Place of Next Meeting.

The next meeting was appointed to be held with the Church in the city of Port Huron.

An Additional Statistical Column.

On motion, it was

Voted, That a column be added to our Statistical Reports, showing the amount of Contributions made by each Church for their own parish purposes, including Minister's Salary, Church Building, Sabbath School, and Parsonage.

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Narratives of the State of Religion.

Narratives of the State of Religion in the several Local Associations were read, and referred to the Committee of the General Narrative.

Devotional Exercises.

On motion, it was

Voted, That the Devotional Exercises of this evening be conducted by Rev. S. M. Freeland; and that the first and last half hours of each morning session be devoted to this purpose, under the direction of the Moderator, or such person as he shall designate.

Reports of Delegates from Corresponding Bodies.

The Delegates from Corresponding Bodies who were present, were heard in respect to their respective fields.

Letters were also read from Rev. Charles W. Camp, Delegate from the General Convention of Wisconsin, and from Rev. E. C. Bissell, Delegate from the General Association of California, conveying to us the fraternal salutations of these bodies.

Address to the Churches.

On motion, the reading of the Address to the Churches was made the order of the day for 10 o'clock to-morrow morning.

Olivet College.

On motion, the hearing of a statement in respect to Olivet College was made the order of the day for this evening at 8 3-4 o'clock.

Representatives of Benevolent Societies.

On motion, it was

Resolved, That the Committee on Religious Exercises be instructed to arrange for the hearing of the Representatives of our Missionary and Benevolent Societies during the week-day sessions of the body, in order that the Sabbath may be exclusively given to preaching and devotion.

After prayer, by Rev. John Patchin, the Association adjourned to 7 3-4 o'clock this evening.

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THURSDAY EVENING.

The Association met according to adjournment, and spent an hour in special prayer in behalf of the Church in Kalamazoo, for divine guidance in their present circumstances as destitute of a Pastor.

Olivet College.

President Morrison made a statement in regard to the condition and wants of this Institution.

Benevolent Societies.

On motion, it was made the special order to hear statements from the Representatives of the A. B. C. F. M., and American Missionary Association, on Friday evening, and of the American Home Missionary Society, and the American Congregational Union, on Saturday evening; also, of the American Tract Society, Boston, Western Book and Tract Society, Cincinnati, Chicago Theological Seminary, Grand Traverse College, and Oberlin College, on Friday and Saturday afternoons, as they may be called up.

Preachers for the Sabbath.

On recommendation from the Committee on Religious Exercises, Rev. Ray Palmer, D. D., was appointed to preach in the Congregational Church on the morning of the Sabbath, and Rev. Abram E. Baldwin in the evening.

The Lord's Supper.

On motion, it was

Voted, That the Association celebrate the Lord's Supper in connection with the Church in this place, on Sabbath afternoon, at 2 o'clock.

After prayer by Rev. J. B. Walker, D. D., the Association adjourned till 8 1-2 o'clock to-morrow morning.

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THIRD DAY—MORNING SESSION.

FRIDAY MORNING, May 17.

The Association met according to adjournment, and spent a half hour in Devotional Exercises, conducted by the Moderator.

The minutes of the sessions of yesterday were then read, corrected and approved.

The Address to the Churches.

Rev. P. R. Hurd, from the Committee on the Address to the Churches, read, by special appointment of last year, an Address on the Importance of Ministers being Installed over the Churches they serve. After some discussion of the subject, the hour of devotion having arrived, it was laid on the table for further consideration.

A half hour was then spent in Devotional Exercises, conducted by the Moderator, after which the Association adjourned to 2 o'clock, P. M.

FRIDAY AFTERNOON.

The Association met according to adjournment, and was opened with prayer by Rev. E. H. Fairchild.

Reports of Secretaries and Treasurers.

The Secretaries and Treasurers of the several Benevolent Societies, and the Treasurer of this General Association, presented their several Reports, which were accepted and referred to the Auditing Committee.

Benevolent Causes.

On motion, Revs. J. S. Hoyt, G. H. Coffey and A. S. Kedzie, were appointed a Committee to present to the

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Association some new scheme for making collections for these causes.

Rev. G. S. F. Savage was heard in regard to the work and wants of the American Tract Society, Boston.

Rev. H. L. Hammond was also heard in behalf of the Chicago Theological Seminary.

Oberlin College, Ohio.

Rev. E. H. Fairchild was heard in regard to the condition and wants of Oberlin College and Theological Seminary. After a spirited discussion, the following resolutions were adopted :

Resolved, That having listened with interest to a statement of the work and wants of the Oberlin Theological Seminary, we take pleasure in expressing our hearty sympathy with that Institution, and our obligation to it for many noble fellow-workers scattered throughout the West.

Resolved, That we recommend to our Churches to unite with the Congregational Churches of Ohio in an effort to endow a Professorship in that Seminary, and that collectively and individually we pledge to the Agent who may be employed for that purpose our earnest sympathy and co-operation.

After prayer by Rev. S. M. Freeland, the Association adjourned to 7 1-2 o'clock this evening.

FRIDAY EVENING.

The Association met according to adjournment, and was opened with prayer by Rev. A. H. Fletcher.

The evening was occupied by Addresses from Revs. S. J. Humphrey, Wilson A. Farnsworth and G. W. Wood, D. D., in behalf of the A. B. C. F. M., and from Revs. J. R. Shipherd and W. B. Williams, in behalf of the American Missionary Association, and its work among the Freedmen.

After singing the Doxology, and the Benediction by Rev. G. W. Wood, D. D., the Association adjourned to 8 1-2 o'clock to-morrow morning.

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FOURTH DAY—MORNING SESSION.

SATURDAY MORNING, May 18.

The Association met according to adjournment, and spent a half hour in Devotional Exercises, conducted by Rev. J. Ballard.

Memorial to the Constitutional Convention.

The Committee on this subject reported the following, which was unanimously accepted and adopted :

To the President and Members of the Constitutional Convention of Michigan, in session at Lansing :

The General Association of Michigan, in session at Kalamazoo, May, 1867, would introduce itself to your Honorable Body, as being an Association of over one hundred and fifty Congregational Churches, numbering some nine thousand members, and one hundred and forty ministers of the gospel, and speaking in behalf of such a constituency, would respectfully memorialize your Honorable Body as follows :

FIRST — ON SUFFRAGE.— We hold as among our deepest convictions, founded upon absolute justice, that all the citizens of our Commonwealth, of suitable age, and exempt from criminal disqualifications, should, on the simple ground of manhood, be entitled to the elective franchise ; and that, consequently, no discrimination of race or color should appear in the forthcoming Constitution of this State. In this conclusion we firmly believe the public sentiment of the State concurs, and we trust that your honorable body will not fail to establish this even-handed justice.

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SECONDLY — AGAINST THE LICENSE OF THE TRAFFIC IN INTOXICATING DRINKS. — We rejoice that the present Constitution of this State forbids such license. The laws of our State, prohibiting the traffic, bring offenders before a Magistracy liable to be swayed by surrounding influences, rather than before higher, independent Courts, and so make conviction difficult, if not impossible. We therefore conceive that the benefits of Prohibition have not been fully tested, and ask that the present Constitutional provision in relation to this matter be continued, rather than a License system adopted, which, while it may restrain some, will give a dangerous respectability to the traffic. Great as is the capital involved in this trade, no success in the business can countervail the damage likely to come by licensing it. Against this damage the communities of our State have a right, through the action of your Honorable Body, to defend themselves.

Speaking in behalf of our Churches, we thus express ourselves, hoping that like views may obtain in your Convention.

In behalf of the General Association,

WILLIAM P. RUSSELL, *Moderator.*

PHILO R. HURD, *Secretary.*

The foregoing resolutions were unanimously adopted.

Attest: WOLCOTT B. WILLIAMS, *Scribe.*

Kalamazoo, May 18, 1867.

Report of the Auditing Committee.

The Auditing Committee reported that they had examined the accounts of the Treasurers, and found them correct. The report was accepted and adopted.

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Religious Newspaper.

This subject was made the order of the day for half past 10 o'clock, this A. M.

Rev. J. K. Wellman was heard in behalf of the Western Book and Tract Society, and Rev. J. H. Harris in behalf of the American and Foreign Christian Union.

The Minutes.

On motion it was

Voted, To print 1,200 copies of the Minutes of this meeting, in connection with the Constitution and Rules of the Association.

On motion, it was

Voted, That a tax of two hundred dollars be assessed upon the Local Associations, to defray the expenses of this General Association for the coming year.

The Committee of Assessment made the following report, which was accepted and adopted :

Eastern Conference,	$ 39 00
Jackson Conference,	27 00
Marshall Association,	28 00
Grand River Association,	25 00
Genesee Association,	16 00
Southern Michigan Association,	27 00
Kalamazoo Association,	32 00
Grand Traverse Association,	5 00
Muskegon Valley Association,	1 00
	$200 00

Grand Traverse College.

Rev. J. B. Walker, D.D., was heard in behalf of the Grand Traverse College, and presented the following preamble and resolution, which were unanimously adopted by a rising vote :

Whereas, This Association, having had under consideration the subject of Christian Collegiate Education in the Grand Traverse country, and sympathizing with the efforts of the brethren in the Grand Traverse Association, to supply the pressing educational wants of the rapidly increasing population of that new region of our State; therefore

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Resolved, That we earnestly commend the Grand Traverse College, located at Benzonia, to all those who desire to promote the interests of Christ's cause in connection with Christian Education at the West.

Religious Newspaper.

The following resolutions were presented by Rev. S. M. Freeland, and after remarks by Revs. Ray Palmer, D. D., A. Ballard and others, were adopted :

Resolved, That we recognize the existing want of an able religious newspaper, to be established in the city of New York, which shall properly represent and promote the interests of our branch of the Church of Christ throughout the country.

Resolved, That we pledge our sympathy, our patronage and our influence to such a religious newspaper, whenever founded in New York.

The Association spent a half hour in Devotional Exercises, after which it adjourned to 1 1-2 o'clock, P. M.

SATURDAY AFTERNOON.

The Association met according to adjournment, and was opened with prayer by Dea. S. Foster.

Religious Exercises for the Sabbath.

The Committee on Religious Exercises made the following additional Report, which was accepted and adopted :

In the Presbyterian Church, in the morning, preaching by Rev. Addison Ballard. In the evening, by Rev. A. H. Fletcher.

In the Congregational Church, in the afternoon, the Lord's Supper to be administered by Rev. Ray Palmer, D. D., Rev. Jonathan Crane, and Rev. S. W. Streeter, assisted by Deas. S. F. Drury, A. Fish, I. W. Clark and A. P. Frost ; the ordinance also to be preceded by the reading of the General Narrative of the State of Religion.

In the Tabernacle Baptist Church, in the morning, Rev. C. C. McIntire.

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In the Methodist Church, in the morning, Rev. J. Morgan Smith. In the evening, Rev. W. B. Williams.

In the Congregational Church of Galesburg, Rev. E. Strickland.

The Revised Scheme of Benevolence.

The Committee on this subject reported the following preamble and resolutions, which were adopted :

Whereas, The entire responsibility of right action in this sphere of Christian Life rests with individual Churches ; and

Whereas, Each Church must determine for itself what particular causes it will espouse, and the time and mode in which it will co-operate in them ; therefore

Resolved, That we recommend that however small any Church may be, and however poor its members, each and every one contribute something during each year, as the Lord shall prosper them.

Resolved, That we recommend that contributions be secured by personal solicitation, rather than by collections in the congregation.

Resolved, That we recommend the exclusion of all agents from our Churches, except upon invitation of the Pastors ; that this entire work be done by Pastors, and individual members of the Churches, so far as may be, and that accurate reports of their doings in this matter be embodied in the Narrative of the State of Religion presented by the Local Conferences and Associations.

Limitation of Speeches.

On motion, it was

Voted, That all speeches, during the remaining sessions of this General Association be limited to five minutes.

Address to the Churches.

The Address to the Churches was taken from the table, and after a protracted discussion, was referred to a Committee, consisting of Revs. P. R. Hurd, J. S. Hoyt, and W. P. Russell, with the request that they would revise it, and report at the next annual meeting of the Association.

Sabbath Schools.

On motion of Dea. S. Foster, sustained by an earnest speech from him, it was

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Resolved, That this Association consider the Sabbath School as one of the most fruitful fields of labor for the lay members of our Churches.

Change of the Constitution.

Rev. S. M. Freeland gave notice of a proposition to change Art. V. of the Constitution of this General Association, by erasing the last half of the last sentence, consisting in the words, "And he shall open the next annual meeting with a sermon."

Delegates to Corresponding Bodies.

The Committee to nominate Delegates to Corresponding Bodies made the following report, which was accepted and adopted:

General Conference of Maine—Rev. J. S. Hoyt.
General Association of Massachusetts—Rev. Thomas Jones.
General Association of New Hampshire—Rev. P. R. Hurd.
General Convention of Vermont—Rev. O. H. Spoor.
General Association of Connecticut—Rev. A. E. Baldwin,
General Association of New York—Rev. H. A. Read.
General Association of Illinois—Rev. Henry Bates.
General Association of Iowa—Rev. Hiram Elmer.
General Association of Kansas—Rev. J. M. McLain.
General Association of Nebraska—Rev. A. H. Fletcher.
General Association of California—Rev. Elizur Andrus.
General Association of Oregon—Rev. Addison Ballard.
Congregational Conference of Rhode Island—Rev. Geo. H. Coffey.
General Conference of Ohio—Rev. N. D. Glidden.
General Conference of Minnesota—Rev. W. L. Campbell.
General Conference of Missouri—Rev. J. M. Allen.
General Convention of Wisconsin—Rev. John Patchin.
Congregational Union, Canada—Rev. Joseph Anderson.
Synod of Michigan—Rev. N. J. Morrison.
Free Will Baptist Yearly Meeting—Rev. W. E. Caldwell.
Michigan Conference of the M. E. Church—Rev. W. B. Williams.
Detroit Conference of the M. E. Church—Rev. S. M. Freeland.
Michigan Baptist Convention—Rev. John B. Fiske.
Michigan Methodist Conference—Rev. Asa Mahan.
Michigan Wesleyan Methodist Conference—Rev. S. Phillips.
The General Association of Indiana holds its annual meeting at the

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same time with this Association, and as it is impossible to send any Delegate to it, none was appointed.

Report of the Committee on the State of the Country.

The Committee on the State of the Country made a report, which, after some discussion, was recommitted for revision, with the addition of Revs. J. S. Hoyt and A. S. Kedzie to the Committee.

After prayer by Rev. S. D. Breed, the Association adjourned to 7 1-2 o'clock this evening.

SATURDAY EVENING.

The Association met according to adjournment, and was opened with singing, and prayer by Rev. E. R. Stiles.

Rev. H. A. Read made statements in regard to the Home Missionary work in this State, and Rev. H. H. Morgan in regard to Church Building. They were followed by Rev. Ray Palmer, D. D., who spoke in behalf of both these objects.

Amusements.

The subject of popular Amusements having been introduced by Rev. J. Ballard, after much debate, the resolutions offered by him were referred to a Committee, of which Rev. A. Ballard was Chairman, who subsequently reported the following, which was passed:

Resolved, That we regard dancing, card-playing, the visiting of billiard-saloons, and theater-going, as seriously hurtful to Christian character and influence; and that we therefore earnestly warn the Churches with which we are connected against extending to these practices the encouragement of their example, approbation or countenance.

The Next Annual Address to the Churches.

On motion, it was

Voted, That the Address to the Churches for next year be upon the subject of Amusements.

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Resolutions on the State of the Country.

The Special Committee appointed to present Resolutions on the State of the Country, reported the following, which were unanimously adopted :

Whereas, According to the usual custom of this body, it seems fitting and desirable that we make some expression of our sentiments upon those great questions of human liberty in relation to which we have borne, in times past, no uncertain testimony ; therefore

Resolved, That we heartily reaffirm our former utterances in favor of Universal Liberty and Impartial Suffrage.

Resolved, That we express our devout gratitude to God, and our hearty thanks to our National Congress for what has been accomplished in securing equal rights to all the citizens of our country.

Resolved, That we view with alarm, and protest against the release of unrepentant rebels from the disabilities of their guilt.

Resolution of Thanks.

On motion, it was

Resolved, That the thanks of this General Association be presented to the Committee of Entertainment of this Church, and to the warm-hearted citizens of this village for the unstinted hospitality which has been extended to us during the present meeting.

The Minutes were read and approved. After prayer by the Moderator, the Association adjourned.

The Sabbath.

The Religious Exercises of the Sabbath were in accordance with the recommendation of the Committee on that subject.

The Association was not called together on Monday morning, but quite a number of the members, while awaiting the cars, gathered in the Chapel, and spent a most delightful season of prayer and Christian conference.

WILLIAM P. RUSSELL, *Moderator.*

WOLCOTT B. WILLIAMS, *Scribe.*

Attest : PHILO R. HURD, *Secretary.*

Kalamazoo, May 20, 1867.

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APPENDIX.

A.

Treasurer's Report.

THE GENERAL ASSOCIATION OF MICHIGAN,

In Account with P. R. HURD, *Treasurer.*

CR.

1866.			
May 20.	By cash on hand,		$122 75
Oct. 16.	By cash of F. Raymond,		10 00
1867.			
May 16.	By cash from Eastern Conference,		49 25
" "	By cash from Jackson Conference,		35 25
" "	By cash from Marshall Association,		33 75
" "	By cash from Grand River Association,		29 25
" "	By cash from Genesee Association,		17 00
" "	By cash from Southern Michigan Association,		35 75
" "	By cash from Kalamazoo Association,		42 50
" "	By cash from Muskegon Valley Association,		1 50
			$377 00

DR.

1866.			
July 15.	To printing 1,000 copies Minutes,	$109 00	
" "	To expenses to Detroit,	3 00	
" "	To postage,	12 78	
" "	To stationery for the year,	1 50	
1867.			
March 9.	To printing Schedules,	6 00	
May 16.	To Secretary's salary,	50 00	
			$182 28
	Balance in the Treasury,		$194 72

Kalamazoo, May 16, 1867.

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B.

Narrative of the State of Religion.

At no time in the history of this Association have we had more occasion for gratitude and thanksgiving to God, the blessed Author of all our mercies, than at the close of this 25th year of its existence. In no past year has He given us richer tokens of His favor, or greater assurances of His love and mercy. The past year has been one of revivals, of general harmony and progress. Many are the cheering and heart-reviving reports that have come up to us from almost every local Association and every Church connected with this body.

From the *Eastern Conference* we learn that twenty-five of her twenty-eight Churches have had the regular ministrations of the word of God; that members have been added to twenty-three of these churches, increasing the number in the aggregate from 1693 to 1804. Two new churches have been added to the Conference, and peace and harmony have prevailed throughout. The various benevolent objects, and the cause of Temperance have been attended to, and several church edifices are in progress of erection.

Jackson Conference reports a gradual increase in several of the churches. The church in Jackson has received thirty-five members, Augusta seven, and Webster five. Several conversions have occurred at Grass Lake. Most of the churches have large and flourishing Sabbath Schools and Bible Classes. No spirituous liquors are openly sold at Grass Lake, and nobody drinks at Summit.

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The *Marshall Association* gives a good report.—Two or three of its smaller churches are nearly extinct, but a healthy condition characterizes the rest. A goodly interest in the cause of Temperance and in Sabbath Schools prevails. Several churches are interested in building or improving church edifices. Revivals of more or less interest have been enjoyed in the churches of Fredonia, Bedford, Leroy, Olivet and Union City. The history of the two last has won for them the descriptive titles, "The Evergreen," and "The Fruitful Bough."—The church at Matteson has doubled its membership within a little over a year.

The Grand River Association reports great prosperity as evinced in the revival of the work of God in several of its churches, resulting in goodly additions, increase of funds to benevolent objects, a large interest in the Sabbath School work, in successful efforts in enforcing the Prohibitory Liquor Law, and in the addition of a band of earnest and able ministers. The churches specially blessed with revivals are Hubbardston, Rockford, Lowell and Grand Rapids. The strength of the first two has been more than doubled, though the converts were not received in time to appear in this year's Minutes. The revival at Lowell is spoken of as one of remarkable interest and power. This church has also more than doubled its strength. But a still greater work has been wrought by the Spirit at Grand Rapids, in which more than five hundred souls in the whole city have been hopefully converted, more than seventy of whom have been added to the Congregational Church. The twenty-two churches of this Association have 1,316 members, and 1,586 Sabbath School scholars.

Genesee Association has been blessed with revivals

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at Vernon and Owosso. The church in East Saginaw, though long afflicted by the protracted illness of its Pastor, has been nearly doubled in the number of its members, and is erecting a spacious and costly house of worship. The church at Lansing has been strengthened by constant additions. More than usual spiritual interest and activity are manifest in all the churches of the Association.

The Southern Michigan Conference reports two Pastors installed during the year. The aggregate increase of members in all the churches is one hundred and seventy. The general spiritual condition is good and promising, where regular preaching is enjoyed. Revivals have occurred in the churches of Clinton, Franklin and Litchfield, resulting in an addition of thirty members to each of the first two, and seventy to the last. The Temperance cause has also been well remembered.

Kalamazoo Association is characterized by missionary zeal and spirit. It has become second in size to only one in the State, and brings up a cheering report of what the Lord has done for the churches. The churches of Allegan and Brady have doubled their membership. Allegan has also doubled her Sabbath School, and Brady has raised on subscription $2,000 for the erection of a church edifice. The church at Cooper has also received a refreshing from the Lord; has added seventeen to her membership, and has become self-supporting. Lawrence is also hoping soon to be added to the number of self-supporting churches. Thirty have been added to the church in Hopkins, sixteen to the church in Keeler, eight to the church in Three Oaks, several to the churches in Dowagiac, with several hopeful conversions in Galesburg. The church in Otsego has a new house of worship, and

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is greatly encouraged. The church in Three Oaks also hopes to finish its house of worship the present season. Most of the churches of this Association report large and interesting Sabbath Schools and Bible Classes.

Grand Traverse Association reports a slight increase during the year. No special revivals have been enjoyed, but externally there have been tokens of increased prosperity. A general movement has been made toward securing houses of worship. The church in Traverse City has begun to build, and the church in Pleasanton hopes soon to commence. The church in Leland has increased its membership from thirteen to twenty. The church in Manistee, from twenty-four to thirty-five.

The Muskegon Valley Association is still weak in the number of its churches and Ministers, though large in the field to be cultivated. In all that region, growing in population and wealth, there are but two laborers. The failing health of the father of the Association has obliged him to retire. May the Lord of the harvest send forth more laborers into this promising field.

On the whole, the Association has much cause of gratitude and praise to the great Head of the Church for the many favors and blessings vouchsafed to these churches during the past year. In the name of our God will we set up our banner, and, relying upon His continued favor, address ourselves to the work of the coming year.

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Statistics of the Churches from March 31st, 1866, to April 1st, 1867.

N. B.—The Post Office Address of Ministers connected with the General Association will be found at page 49, corrected to April 1, 1867. The letter p. after a name indicates that the person has been installed as Pastor, and the letters a. p. that he only acts in this relation, without installation.

I.—EASTERN CONFERENCE.

CHURCHES.		MINISTERS.			NO. IN CHURCH.				ADMISS'NS			REMOVALS.				BAP.			
Names.	Organized.	Minister.	Ordained.	Com. Labor.	Mal	Fm	Tot	Abs	Prf	Let	Tot	Dth	Dis	Exc	Tot	Adt	Inf.	Sabbath School.	Am't of Benev't Contrib
Algonac	April 15, 1841	Vacant			--	--	--	--	--	--	--	--	--	--	--	--	--	----	-------
Almont	Dec. 6, 1838	H.R. Williams, a p	May 5, 1864	May 22, 1864	33	66	99	14	0	3	3	1	10	0	11	0	0	65	$207 18
Alpena	March 3, 1862	Vacant			11	26	37	3	13	8	21	0	2	0	2	5	0	90	101 00
Armada	April 22, 1838	R. G. Baird, a p	Feb. 11, 1859	May 11, 1862	22	38	60	4	3	7	10	1	3	0	4	0	0	60	32 00
Bridgehampton	Oct. 1, 1862	D. Berney, a p		1835 Feb. 1, 1862	9	7	16	2	0	0	0	0	2	0	2	0	4	0	3 00
Bruce	July 31, 1833	R. G. Baird, a p	Feb. 11, 1859	May, 1861	4	18	22	3	0	0	0	0	0	0	0	0	0	30	
Chesterfield	Feb. 13, 1847	Vacant			17	23	40	4	2	0	2	1	0	0	1	0	1	30	18 49
Columbus	Sept. 29, 1851	Fayette Hurd, a p	Oct. 1. 1863	June 1, 1865	19	30	49	10	9	1	10	0	1	0	1	1	0	40	43 04
Detroit 1st	Dec. 25, 1844	Addison Ballard, p	Sept. 15, 1857	June 1, 1866	88	161	249	24	4	5	9	1	16	0	17	1	4	150	9438 70
Detroit 2d	April 3, 1866	S.M. Freeland, p	July 30, 1861	April 4, 1866	48	95	143	1	13	34	47	3	4	1	8	4	2	114	239 26
Farmers Creek	Feb. 25, 1848	*Geo. Winters, a p		May 20, 1866	4	6	10	0	0	1	1	0	0	0	0	0	1	40	8 00
Flat Rock	March 20, 1858	†Chas. Machin, a p		1838 June 1, 1864	19	45	64	5	23	2	25	1	1	0	2	10	3	30	45 00
Lexington	Sept. 18, 1866	Chas. Spooner, ap	Sept. 1839	April 1, 1866	7	15	22	3	2	0	2	0	0	0	0	3	0	100	35 00
Memphis	June 24, 1840	W. P. Russell, a p	Aug. 24, 1841	July 1, 1848	24	55	79	15	23	1	24	3	0	0	3	17	1	100	107 00
New Baltimore	April 29, 1856	Vacant			9	31	40	15	0	1	1	0	2	0	2	0	1	75	43 13
Oakwood	May 20, 1848	*Geo. Winters, a p		May 1, 1866	14	26	40	2	0	2	2	1	5	0	6	0	1	60	
Orion	Jan. 18, 1853	W. E. Stickland, p		March 1, 1866	6	7	13	0	2	0	2	0	3	0	3	0	0	40	
Pontiac	Feb. 6, 1831	A. H. Fletcher, a p	Oct. 12, 1845	Aug. 14, 1864	51	121	172	12	2	16	18	8	14	0	22	0	1	100	126 37
Port Huron	May 17, 1840	J. S. Hoyt, p	May 26, 1858	June 6, 1858	45	110	155	24	4	9	13	1	4	7	12	3	4	215	1707 32
Port Sanilac	Sept. 2, 1854	D. Birney, a p		Nov. 1, 1861	7	21	28	5	3	1	4	1	0	0	1	0	2	90	20 00
Ray and Lenox	Feb. 13, 1838	Vacant			9	16	25	2	0	0	0	2	3	0	5	0	0	0	
Rochester,	July 1, 1827	*C. P. Quick, a p	Sept. 1864	July, 1866	13	35	48	4	3	4	7	0	6	0	6	0	2	40	48 00
Romeo	Aug. 16, 1829	P. R. Hurd, p	July 1, 1840	Nov. 12, 1849	58	108	166	5	9	6	15	3	1	0	4	3	0	96	1867 00
Royal Oak	Aug. 13, 1842	James Nall, a p		Nov. 1, 1861	17	30	47	2	6	3	9	0	0	0	0	2	2	65	
St. Clair	Feb. 10, 1841	*W. P. Wastell, ap			28	66	94	34	1	3	4	2	0	0	2	1	9	95	37 75
Utica	June 11, 1855	Wm. Platt, a p	June 30, 1847	June 1, 1854	9	43	52	14	2	1	3	0	3	0	3	1	1	100	48 33
Wayne	Aug. 20, 1848	‡Chas. Cutler, a p	Nov. 18, 1857	Feb. 1, 1867	9	25	34	4	1	4	5	1	0	0	1	0	1	70	16 00
Worth	March 12, 1859	Vacant																24	10 00
Total 28					580	1224	1804	211	125	112	237	30	80	8	118	51	39	1719	14201 58

*Presbyterian. †Of the Ontario Association, N. Y. ‡Of the Union Association, N. H. *Additional Ministers*—S. M. Judson, O. C. Thompson, T. Waterbury. *Meetings*—First Tuesday in May, and second Tuesday in November. *Register*—Rev. James S. Hoyt, Port Huron.

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II.--JACKSON CONFERENCE.

CHURCHES.		MINISTERS.			NO. IN CHURCH.			ADMISS'NS.		REMOVALS.			BAP.				
Names.	Organized.	Minister.	Ordained.	Com. Labor	Mal	Fm	Tot	Abs	Pr'f	Let	Tot	Dth	Dis	Exc	Tot	Adt	Inf.	Sabba'h School.	Am't of Benev't Contrib
Ann Arbor	May 23, 1847	A. E. Baldwin, p	Feb. 28, 1860	June 1, 1862	88	109	197	44	6	22	28	2	26	0	28	0	9	197	200 00
Augusta	April 18, 1854	S. D. Breed, a p	February, 1862	Apl 20, 1862	22	26	48	7	7	0	7	0	7	0	7	4	7	41	49 60
Barry	Dec. 18, 1834	Vacant			3	8	11	1	0	0	0	0	0	0	0	0	0	60	
Chelsea	Feb. 28, 1849	Vacant			27	44	71	5	9	1	10	3	6	5	14	5	2	100	
Dexter	Oct. 8, 1839	J. F. Taylor, a p	Jan. 11, 1855	Oct. 11, 1860	18	38	56	7	1	9	10	0	3	0	3	0	6	40	50 00
Grass Lake	Dec. 16, 1835	*A. S. Kedzie, a p	June 3, 1845	Nov. 10, 1866	41	81	122	11	0	3	3	0	28	0	28	0	2	100	75 00
Howell	Feb. 12, 1850	†James Vincent, a p		May 1, 1867															200 00
Jackson	March 6, 1841	Vacant			6	5	11	2	0	0	0	0	0	0	0	0	0	40	
Leslie	April 9, 1865	G. H. Coffey, p	1861	Feb. 5, 1866	127	225	352	3	0	0	0	0	0	0	0	0	0	488	32
Lima	Jan. 17, 1830	E. W. Shaw, a p	August, 1858	April 9, 1865	6	11	17	3	0	0	0	0	0	0	0	0	1	275	
Lodi	Dec. 30, 1834	Vacant			11	25	36	10	0	0	0	0	5	0	5	0	0	50	10 00
Napoleon	May 25, 1855	W. E. Caldwell, a p	Feb. 10, 1863	Sept. 16, 1866	22	44	66	9	0	0	0	4	2	0	6	0	0	100	180 63
New Hudson	April 6, 1859	Vacant			5	10	15	0	0	0	0	0	1	0	1	0	0		
Pinckney	June 26, 1848	Vacant			4	14	18	2	0	0	0	0	0	0	0	0	0		
Salem	July 6, 1844	E. W. Borden, a p		April 1, 1866	9	18	27	2	0	0	0	0	0	0	0	0	0	25	
Summit	Oct. 1, 1851	Vacant			15	39	54	19	0	0	0	0	0	0	0	0	0	30	
Sharon	April 24, 1850	Vacant			28	46	74	8	1	3	4	0	2	0	2	0	4	50	125 00
Webster	Feb. 24, 1860	*S. S. Hyde, a p	Decemb. 1847	July 1, 1866	11	15	26	0	0	0	0	2	0	0	2	0	0	30	20 00
		†S. D. Chapin, a p	1856	May 1, 1866	31	55	86	16	2	0	2	2	0	0	2	0	0	50	119 50
Total	18				474	813	1287	149	140	79	219	23	110	7	140	68	31	1188	1518 05

*Southern Michigan Association. †Washtenaw Presbytery. ¶Congregational Union of Canada.

Additional Members.—J. T. Avery, Joseph Estabrook, S. Phillips, John D. Pierce, Rufus Nuting.

Meetings—On last Tuesday in April and October, at 7 P. M.

Scribe—Rev. James F. Taylor, Chelsea.

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III.---MARSHALL ASSOCIATION.

CHURCHES.		MINISTERS.			NO. IN CHURCH.*				ADMISS'NS.			REMOVALS.				BAP.		Sabbath Schools.	Amount Benevol Contribut
Names.	Organized.	Minister.	Ordained.	Com. Labor	Male.	Fem'l	Total.	Abst.	Prof.	Let.	Total.	Death	Dis.	Exc.	Total.	Adult	Infnt.		
Augusta	July 26, 1849	‡J. Anderson, a p		Nov.17, 1865	22	34	56	2	0	2	2	0	0	0	0	0	2	62	$ 202 29
Barry & Johnstwn	Nov. 30, 1865	Vacant			4	10	14	1	1	0	1	0	0	0	0	1	0	40	45 00
Battle Creek†	Mar. 27, 1836	Vacant			125	164	289	21	0	12	12	3	8	0	11	0	0	300	
Bedford	June 24, 1848	H.H.VanAuken, a p	Decem. 1864	May, 1864	38	53	91	6	29	0	29	0	6	0	6	22	0	100	90 00
Benton	Aug. 15, 1844	Vacant			5	8	13	4	0	0	0	0	0	0	0	0	0	40	
Charlotte	Jan. 26, 1851	B. F. Bradford, a p		June 1, 1867	17	46	63	12	7	7	14	1	2	0	3	4	4	76	110 00
Delta	Nov. 24, 1852	§J. M. Ashley, a p		April, 1867	8	7	15	5	0	0	0	0	0	0	0	0	0	30	25 00
Eaton Rapids	June 15, 1843	N. D. Glidden, a p	April 9, 1859		24	24	48	9	0	1	1	1	4	0	5	0	0	45	150 00
Fr'donia&Ceresco	April 28, 1863	Vacant			13	16	29	0	7	2	9	1	0	0	1	7	0	15	
Grand Ledge	January, 1864	§J. M. Ashley, a p		May12,1865*	1	3	4	0	0	0	0	0	0	0	0	0	0	0	20 00
Johnstown	Nov. 6, 1865	Vacant			5	6	11	0	2	1	3	0	0	0	0	2	0	40	10 00
Kalamo	March. 1867	O. H. Spoor, a p	Dec. 19, 1861	Octobr, 1866	12	13	25	0	18	7	25	0	0	0	0	7	0	45	
Leroy	Mar. 14, 1837	¶S. Phillips, a p		May 6, 1866	24	35	59	8	0	3	3	2	2	0	4	0	0	60	136 95
Matteson	Jan. 15, 1862	J. R. Bonney, a p	Jan. 18, 1863	Sept. 1, 1862	11	23	34	2	8	4	12	1	3	0	4	1	0	60	65 90
Olivet	Mar. 20, 1845	Vacant			92	131	223	18	21	29	50	2	17	0	19	7	16	208	870 00
Onondago	Oct. 15, 1866	J. Stevenson, a p		Nov. 1, 1866	5	5	10	0	8	2	10	0	0	0	0	0	0	35	
Union City	Mar. 7, 1837	S. W. Streeter, p	October, 1836	April 1, 1860	77	133	210	23	5	0	5	1	7	0	8	2	0	122	382 00
Vermontville	Feb. 28, 1838	O. H. Spoor, a p	Dec. 19, 1861	Oct. 27. 1861	52	67	119	7	4	3	7	1	4	0	5	3	0	80	250 00
Windsor	Feb. 14, 1848	J. Stevenson, a p		Nov.15, 1866	7	10	17	1	0	0	0	2	0	0	2	0	0	100	
Total 19					542	788	1330	119	110	73	183	15	53	0	68	56	22	1458	$2357 04

*Last year's Report. †On the plan of Union, and Reports also to Presbytery. ‡Of Kalamazoo Association. ¶Of Jackson Association. §Of the Genesee Association.

Additional Members----J. M. Barrows, John Emmons, O. Hosford, S. Mason, N. J. Morrison, H. C. Morse, H. A. Read, W. F. Rose, S. Sessions, J. W. Smith, J. S. White, Wolcott B. Williams, F. P. Woodbury.

Meetings----On the last Tuesday in April and October.

Scribe----Rev. Orange H. Spoor, Vermontville.

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IV.---GRAND RIVER ASSOCIATION.

CHURCHES.		MINISTERS.			NO. IN CHURCH.				ADMISS'NS.			REMOVALS.				BAP.		Sabbath Schools.	Amount Benevol Contribut
Names.	Organized.	Minister.	Ordained.	Com. Labor.	Male.	Fem'l	Total.	Abs't.	Prof.	Let.	Total.	Death	Dis.	Exc.	Total.	Adult	Infnt.		
Ada	Sept. 24, 1849	*D. L. Eaton, a p		Jan. 1, 1867	4	20	24	3	0	0	0	0	3	0	3	0	0	50	$125 00
Boston	May 6, 1848	Vacant			10	22	32	6	1	2	3	0	0	0	0	0	0	45	31 00
Bowne	Oct. 28, 1844	Vacant			3	9	12	0	0	0	0	0	0	0	0	0	0	35	10 00
Cannon	Nov. 18, 1846	*D. L. Eaton, a p		Jan. 1, 1867	16	21	37	6	3	0	3	1	3	0	4	2	1	20	75 00
Coopersville	Feb. 22, 1866	J. M. McLain, a p		Sept. 9, 1865	16	20	36	0	12	0	12	2	0	0	2	9	0	75	15 25
Dorr	Aug. 27, 1857	N. K. Evarts, a p		Oct. 1, 1866	17	24	41	11	3	0	3	1	0	0	1	1	0	42	101 41
Eastmanville	Mar. 16, 1866	J. M. McLain, a p		Sept. 1, 1866	21	18	39	2	11	2	13	0	0	0	0	7	0	50	35 00
Easton	Mar. 24, 1851	L. E. Sikes, a p		April 15, 1865	17	38	55	8	0	2	2	0	0	0	0	0	0	75	24 00
Essex	April 21, 1855	†H. Lucas, a p		Aug. 10, 1865	12	15	27	0	3	5	8	0	0	0	0	0	0	48	
Grand Haven	April 29, 1858	J. B. Fiske, a p		May 1, 1864	11	18	29	11	0	1	1	0	0	0	0	0	3	95	47 10
Grand Rapids	Sept. 18, 1836	J. Morgan Smith, a p		Sep. 13, 1863	136	259	395	35	46	27	73	2	15	0	17	27	8	300	1200 00
Grandville	June 1, 1839	Wm. H. Osborn, a p		Mar. 26, 1865	15	34	49	6	3	9	12	0	1	0	1	2	3	80	161 88
Greenville	June 5, 1852	Jas. L. Patton, a p		Jan. 1, 1866	53	74	127	5	36	8	44	2	2	0	4	24	2	131	687 00
Hubbardston	Mar. 13, 1855	James Gregg, a p		Sep. 23, 1866	9	18	27	0	0	0	0	0	0	0	0	0	0	50	100 00
Lamont	Dec. 18, 1849	¶C. Doolittle, a p		Feb. 17, 1867	40	62	102	14	41	13	54	1	8	0	9	24	0	75	100 00
Lowell	Feb. 7, 1856	E. R. Stiles, a p		Nov. 1, 1866	25	50	75	7	24	11	35	0	5	0	5	8	0	90	110 00
Muskegon	June 9, 1859	‡L. Reed, a p		June 1, 1866	21	43	64	0	2	8	10	0	0	0	0	0	3	130	390 00
Middleville	April 5, 1846	J. W. Kidder, a p		Dec. 1, 1857	21	44	65	13	13	6	19	0	0	0	0	9	0	70	16 00
Otisco	July 5, 1845	Vacant			5	5	10	0	0	0	0	3	0	0	3	0	0	35	
Paris	May 2, 1860	Vacant			4	12	16	6	0	0	0	1	0	0	1	0	0	40	
Portland	Feb. 4, 1843	L. P. Spelman, a p		Mar. 1, 1867	11	36	47	0	1	4	5	1	0	0	1	1	1	50	100 00
Rockford	Feb. 17, 1847	Vacant			1	6	7	0	0	0	0	0	0	0	0	0	0	0	
Total 22					468	848	1316	133	199	98	297	14	37	0	51	114	21	1586	3328 64

*Of the Genesee Association. †Of the Muskegon Valley Association. ¶Of the Presbytery of Albany. ‡Of the North Western Pennsylvania Association.

Additional Members---James Ballard, J. H. Hard, R. J. Hess, Isaac Barker, L. F. Waldo.

Meetings---Second Tuesdays of April and October.

Scribe---Rev. James Ballard, Grand Rapids.

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V.--GENESEE ASSOCIATION.

CHURCHES.		MINISTERS.			NO. IN CHURCH.				ADMISS'NS.			REMOVALS.				BAP.		Sabba'h School.	Am't of Benev't Contrib.
Names.	Organized.	Minister.	Ordained.	Com. Labor	Mal	Fm	Tot	Abs	Pr'f	Let	Tot	Dth	Dis	Exc	Tot	Adt	Inf.		
Atherton	----------	A. Sanderson, a p	----------	Dec. 5, 1862	9	9	18	0	3	0	3	0	1	0	1	1	0	30	$ 60 00
DeWitt	April 21, 1851	J. M. Ashley, a p	March, 1857	Mar. 1, 1867	2	6	8	1	0	0	0	1	1	0	2	0	0	0	
East Saginaw	Oct. 7, 1857	J. G. W. Cowles, p	October, 1859	May, 1865	54	141	195	0	75	30	105	0	26	0	26	34	7	273	945 43
Gaines	May 10, 1863	E. T. Branch, a p	Feb. 21, 1849	Jan. 1863	2	3	5	0	0	0	0	0	0	0	0	0	0	75	
Genesee	Mar. 10, 1849	Vacant	----------	----------	8	23	31	0	0	0	0	0	0	0	0	0	0	0	
Goodrich	Feb. 28, 1855	A. Blanchard, a p	----------	Nov. 25, 1866	*8	23	31	9	0	1	1	1	1	0	2	0	0	40	5 00
Grand Blanc	July 13, 1853	Vacant	----------	----------	18	30	48	5	3	2	5	1	1	0	2	0	0	50	24 50
Greenbush	May 8, 1863	Vacant	----------	----------	*5	9	14	0	0	0	0	0	0	0	0	0	0	0	
Hartland	April 4, 1844	Vacant	----------	----------	*3	7	10	1	0	0	0	1	0	0	0	0	0	0	
Laingsburg	Aug. 7, 1864	‡William Mulder	----------	August, 1866	9	25	34	2	1	2	3	1	0	0	1	0	0	60	56 00
Lansing	March, 1864	C. C. McIntire, a p	Septem. 1861	July 1, 1865	24	38	62	1	10	7	17	0	1	0	1	6	0	100	248 75
Oceola	Oct. 2, 1841	Vacant	----------	----------	4	11	15	0	0	0	0	0	0	0	0	0	0	0	
Owosso	June 11, 1853	J. Patchin, a p	July 10, 1850	Octobr, 1864	39	79	118	6	5	14	19	1	0	0	1	3	6	93	80 00
St. Johns	April 1, 1860	Jas. Harwood, a p	----------	April 1, 1867	27	46	73	8	7	11	18	1	4	0	5	4	1	65	229 00
Vernon	Jan. 11, 1851	E. T. Branch, a p	Feb. 11, 1849	Jan. 1, 1862	13	27	40	2	10	7	17	0	4	0	4	4	2	140	150 00
Victor	May 24, 1845	‡William Mulder	----------	July, 1866	26	35	61	2	4	5	9	0	0	0	0	1	0	90	
Vienna	January, 1845	†W. F. Rose, a p	----------	May, 1865	*19	24	43	0	0	0	0	0	0	0	0	0	0	0	
Total ---- 17					270	536	806	37	118	79	197	7	39	0	46	53	16	1016	$1798 93
Not Associated.																			
Ithica	June, 1866	Samuel Sessions, a p	----------	Decem. 1866	----	----	11	----										----	
Fulton	June, 1866	¶Hazael Lucas, ap	----------	June, 1866	----	----	5	----										----	

*Last year's Report. †Of the Marshall Association. ‡Licentiate. ¶Of the Muskegon Valley Association.
Additional Members---Rufus Apthorp, D. L. Eaton, W. P. Esler, O. M. Goodale, Henry Grattan, A. B. Pratt, Edwin Wilder.
Licentiates---H. Abbott, William Mulder.
Meetings---The last Tuesdays in April and October.
Scribe---Rev. Edwin T. Branch, Vernon.

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VI.--SOUTHERN MICHIGAN ASSOCIATION.

CHURCHES.		MINISTERS.			NO. IN CHURCH.			ADMISS'NS.			REMOVALS.				BAP.			
Names.	Organized.	Minister.	Ordained.	Com. Labor	Mal	Fm	Tot	Abs	Pr'f	Let	Tot	Dth	Dis	Exc	Tot	Adt	Inf.	Sabba'h School.	Am't of Benev't Contrib
Adams	Mar. 16, 1847	J. L. Crane, a p.	Nov. 22, 1865	Feb. 1, 1867	22	31	53	7	0	2	2	0	4	0	4	0	0	Un.	$
Adrian	May 25, 1854	†E. P. Powell, a p.	1861	May 5, 1861	84	187	271	14	20	10	30	2	17	0	19	5	0	360	593 95
Canandaigua	Mar. 29, 1859	E. Dyer, a p.	1836	June 1, 1866	13	32	45	0	0	4	4	1	0	0	1	0	0	20	70 00
Clinton	Jan. 19, 1833	H. Elmer, p.	1844	Jan. 1, 1860	84	183	267	30	24	11	35	1	11	0	12	8	3	200	336 00
Dundee	Nov. 29, 1837	Vacant	July 9,		6	28	34	1	0	0	0	1	0	0	1	0	0		4 80
Franklin	Feb. 16, 1848	J. W. Allen, a p.	April 16, 1862		23	41	64	3	0	0	0	1	0	0	1	1	0	120	176 00
Hudson	Feb. 24, 1836	†M. W. Reed, a p.	July 11, 1866	April 28, 1861 Jan. 13, 1867	36	96	132	6	3	14	17	2	5	0	7	2	0	160	130 73
Litchfield	July 14, 1859	†D. D. Frost, a p.	Dec. 29, 1847	May 1, 1866	28	50	78	16	3	7	10	1	3	0	4	2	0	85	60 00
London	Mar. 25, 1838	†J. Emmons, a p.		Mar. 1, 1866	9	23	32	4	7	2	9	0	3	0	3	1	0	Un.	Union.
Morenci	Mar. 17, 1859	J. L. Crane, a p.		Jan. 15, 1865	8	21	29	3	4	6	10	0	4	0	4	3	0	150	
Raisinville	June 13, 1849	†J. Emmons, a p.		Mar. 1, 1866	8	10	18	6	0	0	0	2	0	0	2	0	1	50	9 53
Ransom	May 19, 1848	J. F. Boughton, a p	1860	Sep. 12, 1864	25	42	67	8	7	3	10	1	4	0	5	0	1	60	59 25
Somerset	Nov. 30, 1858	Vacant			20	28	48	0	1	0	1	0	3	0	3	0	0	25	42 90
Sylvania, Ohio	Nov. 8, 1834	Vacant			*22	25	47	0	0	0	0	0	0	0	0	0	0		
Wheatland	Mar. 9, 1843	E. M. Lewis, p.	1851	Dec. 1, 1865	16	35	51	9	2	2	4	0	1	0	1	0	0	60	
Total	15				404	832	1236	101	80	52	132	12	56	0	67	29	10	1290	$1780 17

*Last year's Report. ¶Of the Marshall Association. †Not a member of the Association. ‡Of the Berkshire South Association, Mass.

Additional Members---C. H. Churchill, George Barnum, S. S. Hyde, Wm. Hall, Asa Mahan, Roswell Parker, Homer Penfield.

Meetings---On the third Tuesday in April, and the last Tuesday in October.

Scribe---Rev. Hiram Elmer, of Clinton.

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VII.—KALAMAZOO ASSOCIATION.

CHURCHES.		MINISTERS.			NO. IN CHURCH.				ADMISS'NS.			REMOVALS.				BAP.			
Names.	Organized.	Minister.	Ordained.	Com. Labor.	Male.	Fem'l	Total.	Abs't.	Prof.	Let.	Total	Death	Dis.	Exc.	Total.	Adult	Infnt.	Sabbath Schools.	Amount Benevol Contribut
Allegan	June 10, 1858	Elizur Andrus, a p.	Septem. 1850	Nov. 1, 1865	23	42	65	2	12	6	18	1	3	0	4	7	0	100	$ 143 50
Brady Village	Oct. 29, 1865	§W. P. Esler, a p.		1839 July 1, 1866	10	12	22	2	6	7	13	0	0	0	0	2	0	100	35 00
Benton Harbor	June 13, 1866	Vacant			12	11	23	0	3	20	23	0	0	0	0	0	0	100	
Cooper	Mar. 8, 1843	W. M. Campbell, a p	June, 1848	Feb. 1, 1866	29	59	88	12	11	6	17	0	6	0	6	7	0	70	81 30
Cool Spring	Jan. 25, 1863	Vacant			23	25	48	4	0	0	0	0	0	0	0	0	0		
Dowagiac	July 9, 1850	E. F. Strickland, a p		1855 Oct. 1, 1866	32	65	97	5	28	8	36	0	17	0	17	17	2	100	
Galesburgh	Aug. 23, 1852	†H. L. Dox, a p			80	115	195	37	3	8	11	0	4	0	4	3	0	100	
Hopkins	Aug. 4, 1857	John S. Kidder, a p	Sept. 12, 1843	Ap. 22, 1864	23	31	54	9	0	6	6	0	6	0	6	5	1	55	87 00
Kalamazoo	Feb. 3. 1836	Vacant			128	203	331	64	6	11	17	8	21	27	56	1	3	155	187 00
Keeler	July 5, 1851	F. Crang, a p		1834 Dec. 2, 1866	13	30	43	1	16	0	16	1	3	0	4	6	1	50	7 85
Lawrence	Aug. 20, 1837	E. Cleveland, a p.	Jan. 11, 1837	Feb. 10, 1867	18	34	52	6	1	6	7	0	7	0	7	1	1	75	21 00
Mendon	Jan. 5, 1858	Vacant																	
Niles	March 7, 1845	Vacant			*35	65	100	33	0	0	0	0	0	0	0	0	0		
Otsego	Jan. 7, 1837	John Jackson, a p.		Jan. 1865	23	44	67	3	2	0	2	2	9	0	11	0	0	146	134 50
Plainwell	Dec. 29, 1866	W. M. Campbell, a p		Sept. 1866	5	6	11	0	0	11	11	0	0	0	0	0	0		
Saugatuck	Feb. 11, 1860	¶Fred. Oxnard, a p.	May, 1861	Dec. 1866	12	23	35	6	6	2	8	0	0	2	2	0	0	100	
Sherw'd & Leonid	May 9, 1860	Vacant			8	18	26	6	0	1	1	1	0	0	1	0	1	25	50 00
Three Oaks	Mar. 12, 1348	Porter B. Parrey, a p	Sept. 29, 1847	May 1, 1865	23	43	66	2	8	4	12	0	0	0	0	4	0	80	62 00
South Haven	July 2, 1856	Vacant			4	13	17	0	0	0	0	0	0	0	0	0	0		
St. Joseph	April 28, 1854	J. B. Fairbank, a p.	Oct, 24, 1860	June 1, 1866	33	41	74	17	2	12	14	1	9	0	10	0	1	80	35 00
Wayland	June 5, 1860	J. S. Kidder, a p.	Sept. 12, 1843	Ap. 22, 1864	14	47	61	8	14	11	25	2	2	1	5	6	2	65	96 50
Watervliet	June 10, 1953	Vacant			11	11	22	10	0	0	0	0	0	0	0	0	0		
					559	938	1497	227	118	119	237	16	87	30	133	59	12	1401	940 65
Out of the State.																			
Corpus Christi, T.	August, 1866	A. Kowe, a p.		June, 1866	7	18	25	0	8	0	8	0	8	0	8	0	0	60	
Mich. City, Ind.	1835	‡J. J. Ward, a p.		March, 1867	30	50	80	0	0	2	2	2	0	0	2	0	0	140	81 30
					596	1006	1602	227	126	121	247	18	95	30	143	59	12	1601	$1021 95

Total.... 24

*Last year's Report. †Of Franklin Synod, Ev. Lutheran. ‡Of Kalamazoo Presbytery. ¶Of Elgin Association, Ill. §Of the Genesee Association.

Additional Ministers---Joseph Anderson, D. W. Comstock, Francis F. Ford, N. D. Glidden, D. Jeffers, Thomas Jones, T. W. Jones, G. H. Miles, Henry Mills, H. H. Morgan, D. S. Morse, Charles Temple, Warren Waters, Daniel Wirt.

Meetings---Third Tuesday in April, and second Tuesday in October.

Register---Rev. W. M. Campbell, Cooper.

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VIII.--GRAND TRAVERSE ASSOCIATION.

CHURCHES.		MINISTERS.			NO. IN CHURCH.			ADMISS'NS		REMOVALS.				BAP.		
Names.	Organized.	Minister.	Ordained.	Com. Labor	Mal	Fm	Tot	Abs	Pr'f	Let	Tot	Dth	Dis	Exc	Tot	Adt	Inf.	Sabba'h School.	Am't of Benev't Contrib
Benzonia	June 10, 1860	J. B. Walker, D. D. ap	1838	June 1, 1866	34	41	75	16	0	6	6	1	8	0	9	1	1	85	$ 161 77
Elk Rapids	Feb. 8, 1863	Leroy Warren, p--	1862	Nov. 1, 1862	11	21	32	2	1	1	2	0	0	0	0	1	1	30	30 32
Homestead	Sept. 3, 1864	E. E. Kirkland, a p.-	Jan. 22, 1846	June 17, 1864	11	12	23	1	1	5	6	1	2	0	3	0	0	20	14 80
Leland	July 10, 1865	Geo. Thompson, a p	May 7, 1848	Jan. 7, 1866	9	11	20	3	7	0	7	0	0	1	1	4	0	30	62 20
Manistee	July 20, 1862	†Heman Geer, a p--	1848	Nov. 10, 1866	18	22	35	7	7	4	11	0	0	0	0	3	0	60	
Northport	Feb. 22, 1863	Geo. N. Smith, a p.-	April 7, 1836	Feb. 22, 1863	5	10	15	2	0	0	0	0	0	0	0	0	0	40	20 00
Old Wing Miss'n.	Aug. 19, 1849	Geo. N. Smith, a p.-	April 7, 1836	June 1, 1849	28	28	56	10	9	0	9	2	0	0	2	7	8	30	
Pleasanton	Jan. 28, 1846	*H. A. Austin, a p.-		Jan. 1, 1867	6	6	12	0	0	3	3	0	0	0	0	0	1	25	5 00
Traverse City	Feb. 1, 1863	Reuben Hatch, a p.-	Jan. 1, 1850	June 1, 1866	10	11	21	2	0	9	9	0	2	0	2	0	0	60	100 00
Total	9				127	162	289	43	24	28	52	4	12	1	17	15	11	380	$ 395 77

*Of Hampshire Association, Mass. †Not a member of this Association.

Additional Members--A. B. Adams, Charles E. Bailey, Alonzo Barnard, J. H. Crumb, Wm. S. Lewis, Ozro A. Thomas, John Vetter, James R. Wright.

Meetings---Second Tuesdays in January and July.

Scribe--Rev. Leroy Warren, Elk Rapids.

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IX.--MUSKEGON VALLEY ASSOCIATION.

CHURCHES.		MINISTERS.			NO. IN CHURCH.				ADMISS'NS.			REMOVALS.				BAP.			
Names.	Organized.	Minister.	Ordained.	Com. Labor	Male.	Fem'l	Total.	Abst.	Prof.	Let.	Total.	Death	Dis.	Exc.	Total.	Adult	Infnt.	Sabbath Schools.	Amount Benevol Contribut
Benona	May 1, 1864	Amos Dresser, a p.	----------	May 1, 1865	8	10	18	5	2	4	6	0	0	0	0	0	0	18	$ 5 00
Cronon	March, 1864	A. St. Clair, a p.	June, 1840	March, 1863	3	8	11	5	0	3	3	0	0	0	0	0	0	30	50 00
Mears	June, 1863	Vacant	----------	----------	*4	4	8	0	0	0	0	0	0	0	0	0	0		
Newago	May 20, 1855	Ed. Raymond, a p.	----------	----------	3	8	11	0	3	3	6	0	0	0	0	0	0		120 00
Otto	April, 1863	Vacant	----------	Sept. 1866	*6	4	10	0	0	0	0	0	0	0	0	0	0		
Pentwater	January, 1866	Amos Dresser, a p.	----------	----------	*3	2	5	0	0	0	0	0	0	0	0	0	0		
Total----	6				27	36	63	10	5	10	15	0	0	0	0	0	0	48	$ 175 00

*Last year's Report.

Additional Ministers--Hazael Lucas.

Scribe--Rev. Alanson St. Clair, Leoni.

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SUMMARY, for the Year Ending May 31st, 1867.

ASSOCIATIONS.	CHURCHES.						MINISTERS.					CHURCH MEMB'RS				ADMISS'ONS			RENEWALS.				BAPT.			
	No. in Asso	Sup. by Pas.	Sup. by A.P.	Sup. oth Den	Total Sup.	Vacant	Pastors.	Act. Pastrs	With't. Chg	Total	Licentiates.	Males.	Females.	Total	Absent.	Profession.	Letter.	Total	Deaths.	Dismissals.	Excommun.	Total	Adults.	Infants.	Number of Sabbath School Scholars.	Amount of Benevo. Contributions.
Eastern Conference	28	5	17	3	22	6	5	9	3	17	0	580	1224	1804	211	125	112	237	30	80	8	118	51	39	1719	$14,201 58
Jackson Conference	18	2	9	1	11	7	2	7	4	13	0	474	813	1287	49	140	79	219	23	110	7	140	68	31	1188	1,518 05
Marshall Association	19	1	12	0	13	6	1	9	11	21	0	542	788	1330	119	110	73	183	15	53	0	68	56	22	1458	2,357 04
Grand River Association	22	0	17	1	17	5	0	12	4	16	0	468	848	1316	133	199	98	297	14	37	0	51	114	21	1686	3,328 64
Genesee Association	17	1	11	0	12	5	2	6	6	14	0	404	832	1236	101	80	52	132	12	55	0	67	29	10	1290	1,780 17
Southern Michigan Association	15	2	11	0	13	2	0	13	11	24	0	596	1006	1602	227	126	121	247	18	95	30	143	59	12	1601	1,021 95
Kalamazoo Association	24	0	16	2	16	8	1	6	8	15	0	127	162	289	43	24	28	52	4	12	1	17	15	11	980	395 77
Grand Traverse Association	9	1	8	0	9	0	0	4	0	4	0	27	36	63	10	5	10	15	0	0	0	0	0	0	48	175 00
Muskegon Valley Association	6	0	4	0	4	2	0	4	0	4	0	27	36	63	10	5	10	15	0	0	0	0	0	0	48	
	158	12	105	7	117	41	12	76	52	139	2	3458	6245	9703	930	927	652	1579	123	481	46	650	445	162	10286	$26,577 13
Deduct out of the State	3	0	2	1	2	1	0	1	0	1	0	59	93	152	0	8	2	10	2	8	0	10	0	0	200	81 30
Total in the State	155	12	103	6	115	40	12	75	52	138	2	3429	6152	9551	930	919	650	1569	121	473	46	640	445	162	10086	$26,495 83
Not Associated	*3																									

*No. of Members unknown.

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Names of Ministers

CONNECTED WITH THE GENERAL ASSOCIATION OF MICHIGAN, WITH POST OFFICE ADDRESS, APRIL 1ST, 1867.

Adams, A. B., Benzonia, Benzie county.
Allen, J. Wing, Tipton, Lenawee county.
Anderson, Joseph, Augusta, Kalamazoo county.
Andrus, Elizur, Allegan, Allegan county.
Apthorp, Rufus, Hinsdale, Mass.
Ashley, J. Mills, Grand Ledge.
Avery, John T., Cleveland, Ohio.

Bailey, Charles E., Benzonia, Benzie county.
Baird, Robert G., Armada, Macomb county.
Baldwin, Abram E., Ann Arbor, Washtenaw county.
Ballard, Addison, Detroit, Wayne county.
Ballard, James, Grand Rapids, Kent county.
Barker, Isaac, Rockford, Kent county.
Barnard, Alonzo, Joyfield, Benzie county.
Barnum, George, Waterloo, Ind.
Barrows, John M., Olivet, Eaton county.
Berney, Daniel, Farmers, Sanilac county.
Blanchard, A., Goodrich, Genesee county.
Bonney, John R., Matteson, Branch county.
Borden, Edmund W., Dexter, Washtenaw county.
Boughton, John F., Ransom, Hillsdale county.
Bradford, B. F., Charlotte, Eaton county.
Branch, Edwin T., Vernon, Shiawassee county.
Breed, Samuel D., Ypsilanti, Washtenaw county.
Brown, A. H., Jackson, Jackson county.

Caldwell, William C., Saline, Washtenaw county.
Campbell, William M., Cooper, Kalamazoo county.
Churchill, Charles H., Oberlin, Ohio.
Cleveland, Edward, Lawrence, Van Buren county.
Coffey, George H., Jackson, Jackson county.

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Comstock, Davillo W.
Cowles, John G. W., East Saginaw, Saginaw county.
Crane, James L., North Adams, Hillsdale county.
Crang, Frederick, Keeler, Van Buren county.
Crumb, John H., Dansville, N. Y.

Dresser, Amos, Pentwater, Oceana county.
Dyer, Edmund, Canandaigua, Lenawee county.

Eaton, Danforth L., Lowell, Kent county.
Elmer, Hiram, Clinton, Lenawee county.
Emmons, John, North Raisinville, Monroe county.
Esler, William P., Olivet, Eaton county.
Estabrook, Joseph, East Saginaw, Saginaw county.
Evarts, Nathaniel K., Dorr, Allegan county.

Fairbank, J. B., St. Joseph Berrien county.
Fiske, John B., Grand Haven, Ottawa county.
Fletcher, Adin H., Pontiac, Oakland county.
Ford, Francis F.
Freeland, Samuel M., Detroit, Wayne county.

Glidden, N. Dimic, Eaton Rapids, Eaton county.
Goodale, Osee M., Chesaning, Saginaw county.
Grattan, Harvey, Laingsburg, Shiawassee county.
Gregg, James, Hubbardston, Ionia county.

Hall, William, Little Valley, N. Y.
Hard, J. H. Grand Rapids, Kent county.
Harwood, James, St. Johns, Clinton county.
Hatch, Reuben, Traverse City, Grand Traverse county.
Hess, Riley J., Grand Rapids, Kent county.
Hosford, Oramel, Olivet, Eaton county.
Hoyt, James S., Port Huron, St. Clair county.
Hurd, Fayette, Richmond, Macomb county.
Hurd, Philo R., Romeo, Macomb county.
Hyde, Silas S., Norvell, Jackson county.

Jackson, John, Otsego, Allegan county.
Jeffers, Deodate, Kalamazoo, Kalamazoo county.
Jones, Thomas, Augusta, Kalamazoo county.
Jones, Thomas W.
Judson, Sylvanus M., Sylvania, Ohio.

Kedzie, Adam S., Dexter, Jackson county.
Kidder, James W., Middleville, Barry county.

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Kidder, John S., Wayland, Allegan county.
Kirkland, Elias E., Homestead, Benzie county.

Lewis, Elisha M., Hudson, Lenawee county.
Lewis, William S., Pleasanton, Manistee county.
Lucas, Hazael, Fulton, Gratiot county.

Mahan, Asa, D. D., Adrian, Lenawee county.
Mason, Stephen, Marshall, Calhoun county.
McIntire, Chas. C., Lansing, Ingham county.
McLain, J. M., Eastmanville, Ottawa county.
Miles, George H., St. Charles, Minn.
Millard, Joseph D., Delta, Eaton county.
Mills, Henry, Kalamazoo, Kalamazoo county.
Morgan, H. H., Kalamazoo, Kalamazoo county.
Morrison, Nathan J., Olivet, Eaton county.
Morse, David S., Kalamazoo, Kalamazoo county.
Morse, Henry C., Union City, Branch county.

Nall, James, Detroit, Wayne county.
Norton, Smith.
Nutting, Rufus, Saline, Washtenaw county.

Parker, Roswell, North Adams, Hillsdale county.
Parrey, Porter B., Three Oaks, Berrien county.
Patchin, John, Owosso, Shiawassee county.
Patton, James L., Greenville, Montcalm county.
Phillips, Samuel, Battle Creek, Calhoun county.
Penfield, Homer.
Pierce, John D., Ypsilanti, Washtenaw county.
Platt, William, Utica, Macomb county.
Pratt, Almon B., Flint, Genesee county.

Raymond, Edward, Newago, Newago county.
Read, Herbert A., Marshall, Calhoun county.
Rose, William F., Vienna, Genesee county.
Rowe, Aaron, Corpus Christi, Texas.
Russell, William P., Memphis, Macomb county.

Sanderson, Alonzo, Grand Blanc, Genesee county.
Scotford, John, Olivet, Eaton county.
Sessions, Samuel, Olivet, Eaton county.
Shaw, Edwin W., Leslie, Ingham county.
Smith, George N., Northport, Leelanau county.
Smith, J. Morgan, Grand Rapids, Kent county.

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Smith, Joseph W., Eaton Rapids, Eaton county.
Spelman, Levi P., Portland, Ionia county.
Spooner, Charles C., Lexington, Sanilac county.
Spoor, Orange H., Vermontville, Eaton county.
St. Clair, Alanson, Leoni, Jackson county.
Stevenson, John R., Windsor, Eaton county.

Stickland, William E., Orion, Oakland county.
Stiles, Edward R., Lowell, Kent county.
Streeter, Sereno W., Union City, Branch county.
Strickland, E. F., Dowagiac, Cass county.
Strong, Guy C., Saranac, Ionia county.
Sykes, Lewis E., Easton, Ionia county.

Taylor, James F., Chelsea, Washtenaw county.
Temple, Charles, Otsego, Allegan county.
Thomas, Ozro A., Richmond, Missouri.
Thompson, George, Leeland, Leelanau county.
Thompson, Oren C., Detroit, Wayne county.

Van Auken, Helmas H., Bedford, Calhoun county.
Vetter, John, Oberlin, Ohio.

Waldo, Levi F., Quincy, Illinois.
Walker, James B., D. D., Benzonia, Benzie county.
Warren, Leroy, Elk Rapids, Antrim county.
Waters, Warren, Three Oaks, Berrien county.
Waterbury, Talmadge, Port Sanilac, Sanilac county.
White, James S., Marshall, Calhoun county.
Wilder, Edwin, Flint, Genesee county.
Williams, Horace R., Almont, Lapeer county.
Williams, Richard J., Ann Arbor, Washtenaw county.
Williams, Wolcott B., Charlotte, Eaton county.
Wirt, David, South Haven, Van Buren county.
Woodbury, Frank P., Meriden, N. H.
Wright, James R., Benzonia, Benzie county.

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MINUTES

OF THE

General Association of Michigan,

AT THEIR

MEETING IN PORT HURON,

MAY 20, 1868.

WITH AN APPENDIX.

ROMEO:
E. A. TEALL & CO., BOOK AND JOB PRINTERS.
1868.

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Our System of Benevolences.

1. The Tract Cause.—May and June.
2. The Congregational Union.—July and August.
3. Home Missions.—September and October.
4. Foreign Missions.—November and December.
5. The American Missionary Association.—January and February.
6. The Education of Young Men for the Ministry.—March and April.

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Officers of the Association.

MODERATOR,

REV. NATHAN J. MORRISON, of Olivet.

SECRETARY,

REV. PHILO R. HURD, of Romeo.

SCRIBE,

REV. ELIZUR ANDRUS, of Allegan.

ASSISTANT SCRIBE,

MR. JAMES B. PORTER, of Lansing.

The next meeting will be held in the city of East Saginaw, on the third WEDNESDAY in May, 1869, commencing at 7 1-2 o'clock, P. M.

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Past Officers of the General Association.

		MODERATOR.	SCRIBE.
1842.	At Jackson.	Rev. Marcus Harrison.	Rev. H. S. Hamilton.
1843.	" Grass Lake.	Rev. O. C. Thompson.	Rev. Luther Shaw.
1844.	" Marshall.	Rev. Sylvester Cochrane.	Rev. Harvey Hyde.
1845.	" Detroit.	Rev. Harvey Hyde.	Rev. H. L. Hammond.
1846.	" Dexter.	Rev. H. L. Hammond.	Rev. G. L. Foster.
1847.	" Jackson.	Rev. G. L. Foster.	Rev. C. Lockwood.
1848.	" Ann Arbor.	Rev. L. Smith Hobart.	Rev. H. Hyde.
1849.	" Dexter.	Rev. C. Lockwood.	Rev. H. D. Kitchel.
1850.	" Kalamazoo.	Rev. H. D. Kitchel.	Rev. D. M. Bardwell.
1851.	" Clinton.	Rev. A. S. Kedzie.	Rev. E. N. Bartlett.
1852.	" Jackson.	Rev. P. R. Hurd.	Rev. L. Smith Hobart.
1853.	" Ann Arbor.	Rev. J. H. Benton.	Rev. H. L. Hammond.
1854.	" Detroit.	Rev. J. D. Pierce.	Rev. G. M. Tuthill.
1855.	" Kalamazoo.	Rev. Thomas Jones.	Rev. Hiram Elmer.
1856.	" Jackson.	Rev. Hiram Elmer.	Rev. P. R. Hurd.
1857.	" Owosso.	Rev. Edward Taylor.	Dea. Dexter Mussey.
1858.	" Adrian.	Rev. Joseph Anderson.	Bro. Henry Clubb.
1859.	" Detroit.	Rev. Asa Mahan.	Rev. P. R. Hurd.
1860.	" Port Huron.	Rev. S. S. N. Greeley.	Rev. P. R. Hurd.
1861.	" Ann Arbor.	Rev. H. A. Read.	Rev. Hiram Elmer.
1862.	" Grand Rapids.	Rev. G. M. Tuthill.	Rev. Henry Bates.
1863.	" Union City.	Rev. John Patchin.	Rev. Samuel Sessions.
1864.	" Detroit.	Rev. James S. Hoyt.	Rev. L. F. Waldo.
1865.	" Battle Creek.	Rev. S. W. Streeter.	Rev. L. F. Waldo.
1866.	" Jackson.	Rev. Henry Bates.	Rev. W. B. Williams.
1867.	" Kalamazoo.	Rev. William P. Russell.	Rev. W. B. Williams.
1868.	" Port Huron.	Rev. Nathan J. Morrison.	Rev. Elizur Andrus.

SECRETARIES.

Rev. L. Smith Hobart, - -	1842–1862.
Rev. Philo R. Hurd, - -	1862 ——

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Constitution of the General Association
OF MICHIGAN.

Believing that the principles of the Congregational system of church government are plainly taught in the Scriptures; and believing that system to be better adapted than any other to secure the interests of the Christian Church; and believing, moreover, that the extension and efficiency of the system would be greatly promoted by the organization of a General Association of the Congregational Ministers and Churches of Michigan, we do therefore adopt the following Constitution and Rules:

Article I. This ecclesiastical organization shall be called "The General Association of the Congregational Ministers and Churches of Michigan."

Art. II. This Association shall never exercise any judicial authority over the Ministers or Churches belonging to it; but its object shall be to promote christian love and fellowship among its members—to obtain and disseminate religious information relative to the churches throughout the State, our country and the world—and to strive together in prayers and counsels, and faithful efforts to advance the cause of truth and holiness.

Art. III. Any *Minister* who is a member in regular standing in any local Association or Conference in this State which assents to the Constitution and Rules of this

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General Association, is a member of this body, and being present, shall be entitled to a seat therein; and every *Church* regularly connected with any such local Association or Conference, shall be entitled to a representation in all its meetings by one delegate chosen for the purpose; and a quorum or larger number of such ministers or delegates being assembled, shall constitute the General Association of Michigan.

ART. IV. The officers of this Association shall be a Moderator and a Scribe, elected annually by ballot; and a Secretary, elected triennially by ballot, who shall also be, *ex officio*, the Treasurer of the Association.

ART. V. The Moderator shall at all times endeavor to preserve order in the Association, and to conduct all business before the body to a speedy and proper result. He shall decide questions of order, subject to an appeal to the house by any two members. He shall appoint all committees when the Association do not otherwise determine; and he shall open the next annual meeting with a sermon.

ART. VI. It shall be the duty of the Scribe to keep full and accurate minutes of all transactions of the Association, and after they have been adopted, to place them in the hands of the Secretary.

ART. VII. It shall be the duty of the Secretary to give due notice through the public papers, of the time and place of each meeting; to read the rules of the Association at the opening session; carefully to record such parts of the minutes of each meeting as may not be printed; to receive Statistical Reports from the Scribes of the local bodies, and prepare the same for publication; to receive and distribute publications presented to the Association; and to preserve for the Association all com-

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munications addressed to it, and at least one copy of each publication presented to the body, or printed by its order.

As Treasurer, he shall have charge of all moneys belonging to the Association, or designed for its benefit; and shall disburse the same as the Association shall direct. He shall annually present a report on the state of the Treasury, and also state the sum in his opinion neccessary to be raised for the ensuing year.

ART. VIII. The annual meeting of this Association shall be held at such place as shall have been designated at the meeting previous, and shall commence on the third Wednesday of May, at 7 1-2 o'clock, P. M., and not adjourn until after the ensuing Sabbath.

ART. IX. Seven members shall be requisite to form a quorum for the transaction of business; but for opening and adjourning the meeting, a less number shall be competent.

ART. X. The following Confession of Faith is cordially adopted by this Association, as being an expression of the fundamental doctrines of the Gospel, and as the basis and bond of our Union:

1. We believe that the Scriptures of the Old and New Testaments were given by inspiration of God, and are the only rule of faith and practice.

2. We believe that there is one living and true God subsisting in three persons—the FATHER, SON and HOLY GHOST—and that these three are the same in substance, and equal in every divine attribute and perfection.

3. We believe that God created all things by the word of His power, and governs all things according to His eternal purpose.

4. We believe that though God works all things af-

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ter the counsel of His own will, yet man is a free, moral and accountable agent.

5. We believe that God created man in His own image, and that our first parents were perfectly holy, but that they fell from that state of holiness by eating of the forbidden fruit.

6. We believe that all men have become sinners in consequence of the first sin of Adam ; not by the reckoning of his sin to their account, but by their own voluntary trangression.

7. We believe that the Lord Jesus Christ, who is God and man in one person, made an atonement for the sins of the whole world, by the shedding of His blood on the Cross.

8. We believe that salvation is freely offered to all men, in the Gospel, on the condition of faith and repentance, and that though naturally able to do all that God requires in order to be saved, yet in their natural state, they all, with one consent, do reject Christ and his salvation.

9. We believe that God the Father, in the covenant of redemption, gave to Christ as the reward of His labors, a part of mankind to be a seed to serve Him—and that all such will be called by His Spirit, renewed, sanctified and saved.

10. We believe that Saints, the called and chosen of God, though morally imperfect during their earthly pilgrimage, will yet be preserved by His grace, and confirmed unto the end, that they may be blameless in the day of our Lord Jesus Christ.

11. We believe that the Sacraments of the Christian Church are Baptism and the Lord's Supper, and that the

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former is to be administered only to believers and their households.

12. We believe that, at the end of the world, there will be a resurrection of the dead, when God will judge the world in righteousness by Jesus Christ, who will receive the righteous into eternal life, while the wicked shall go away into everlasting punishment.

ART. XI. This Constitution may be altered or amended at a regular meeting of this Association, by a vote of two-thirds of the members present: *Provided*, The intended alteration or amendment shall have been proposed at a previous meeting.

RULES OF THE ASSOCIATION.

1. The Moderator of the last meeting, or in his absence, the Minister of the Church where the Association meets, or the Secretary, shall call the members to order, and preside in the meeting until the body shall be properly organized.

2. The certificates of the delegates present shall be received, and a roll made out by the Secretary or a temporary Scribe. The Association shall then organize, by choosing a Moderator and Scribe, and a majority of the votes cast shall be necessary to constitute a choice. The Moderator shall offer prayer, after which the Rules of the Association shall be read.

3. Each session of the meeting shall be opened and closed with prayer, by the Moderator, or by some person whom he shall designate. The minutes of the Association shall be read at the opening of the morning session of each day of the meeting; and they shall also be read, corrected and adopted at the conclusion of the meeting.

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4. At the first session of the meeting, a Business Committee shall be appointed, who shall prepare business, arrange the order of exercises, and place a docket of the same in the hands of the Moderator. To this they may add from time to time such subjects as they may judge suitable for the consideration or action of the Association; and no business shall be introduced during the meeting, except through the hands of the Committee.

5. A Committee of three shall be annually appointed to submit to the Association, at the next meeting, an address to the Churches, on such topics as they may judge most conducive to the general interests of religion. The Address, being approved by the Association, shall be published.

6. The Association shall celebrate the Sacrament of the Lord's Supper on the Sabbath, in connection with the Church where the meeting is held.

7. The delegation from each Association and Conference shall present to the Association a written narrative of the state of religion the past year within its bounds.

8. The Scribes of the several Associations and Conferences shall annually make Statistical Reports to the Association of the number of members, &c., in the Churches in their connection; and these reports shall be made out according to a schedule to be furnished by the Association, and according to the facts as they were on the first day of April, last preceding.

9. A Committee shall be appointed to receive the narratives of the state of religion, after they have been read before the Association, and condense them into a general narrative, which, after being approved by the Association, shall be published.

10. A Committee shall be appointed at each meeting

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to nominate a delegate to each of the ecclesiastical bodies with which this Association may hold correspondence. In case the delegates appointed shall fail to attend, any member of this body in good and regular standing, being present, shall be authorized to represent this Association in these bodies.

11. The delegates who, the preceding year, were appointed to attend the meeting of Corresponding bodies, shall report to this Association.

12. A Committee shall be appointed annually to audit the account of the Treasurer; and his report shall not be adopted until approved by the Committee.

13. It shall be the duty of the delegations from the Associations and Conferences, to pay the Treasurer whatever sums may remain due from their respective bodies, whether the same have as yet been collected or not.

14. A Publishing Committee shall be appointed annually, of which the Secretary shall be a member, who shall make such extracts from the minutes as in their judgment it will be proper to publish; and procure to be printed such a number of copies of the same as will give at least one copy to every Church and Minister in the State; and so many copies to the several bodies with which this Association may hold correspondence, as shall be determined by vote. The Committee shall print all other documents ordered to be published, with the minutes, when not otherwise directed.

15. All publications presented for the use of this Association, and any excess in the number of minutes printed by this body, above the number determined by the preceding rule, shall be distributed among the several Associations and Conferences, in the ratio of the tax paid by them respectively.

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16. The approbation of the Business Committee shall he obtained before any person may be proposed to sit as an honorary member. Honorary members shall be allowed full liberty to take part in all deliberations, though they may not vote.

17. The printed minutes of this Association shall be a sufficient testimonial of the appointment of delegates to Corresponding bodies.

18. The expenses incurred by this Association shall be defrayed by tax assessed upon the several Associations and Conferences, according to their number of members respectively.

19. Every motion, on being seconded, shall, if requested by the Moderator, or any two members, be reduced to writing; and no motion shall be open to discussion until it has been seconded.

20. The Moderator may speak upon points of order, in preference to other members, rising from his seat for that purpose; but he shall not speak upon the merits of a question, without placing some other member in the chair to preside while he speaks.

21. On questions of order, adjournment, commitment, or the previous question, no member shall speak more than once; nor on any question shall a member speak more than twice, without leave of the Association.

22. When a question is under debate, no motion shall be received except for adjournment, amendment, postponement, commitment, or the previous question, viz: *Shall the main question now be put?*

23. If a question under debate contain several parts, any member may have it divided, and a question taken on each part.

24. Every member when speaking, shall address him-

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self to the Moderator, and shall be subject to no needless interruption; if he act disorderly, it shall be the duty of the Moderator, and the privilege of other members, to call him to order.

25. No member shall leave the Association before the meeting is closed, except with the consent of the body; nor shall a member leave the house during a session, without the consent of the Moderator.

26. Each annual meeting of the Association shall be closed with a psalm or hymn, and prayer by the Moderator, or such other member as he shall designate.

27. Any Rule of this Association, except the 28th, may be suspended for the time being, by a vote of three-fourths of the members present.

28. Any motion or resolution to establish, alter or annul a Rule of this Association, shall be read twice, on different days, and may be debated at each reading. At the first reading, the question shall be: *Shall it be read a second time ?*

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MINUTES.

FIRST DAY—EVENING SESSION.

The General Association of Michigan held its Twenty-Seventh Annual Meeting in the Congregational Church of Port Huron, commencing May 20th, at 7 1-2 o'clock, P. M., and was opened with a sermon, by Rev. William P. Russell, the Moderator of the last meeting, from Rom. 12:1, "*I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.*"

After the sermon, the Association was called to order by the Moderator, and the roll of members made out as follows:

I.—EASTERN CONFERENCE.

Ministers.—Rufus Apthorp, Robert G. Baird, Addison Ballard, D. D., Daniel Berney, Charles Cutler, Samuel M. Freeland, James S. Hoyt, Fayette Hurd, Philo R. Hurd, Charles Machin, William Platt, Charles P. Quick, William P. Russell, Charles Spooner, Helmas H. Van Auken, William P. Wastell, Horace R. Williams.

Delegates.—Oliver C. Abel, Andrew J. Barnes, Dea. Samuel Coppernoll, Dea. Alonzo P. Frost, Ebinezer Hough, John Jonston, Jacob Kendall, Charles F. Mal-

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lary, Dea. Romeyn B. Murray, Dea. Henry Quick, Dea. Francis Raymond, Dea. Ezekiel M. Smith, Omer D. Thompson.

II.—JACKSON CONFERENCE.

MINISTERS.—Samuel D. Breed, Alvin H. Brown, William E. Caldwell, Jesse W. Hough, Adam S. Kedzie, William A. Smith, Oren C. Thompson.

DELEGATES.—James E. Field, William R. Hamilton, Dea. Latham Kassick, Nathan C. Lowe, Abram G. Mount, Dea. Daniel Pomeroy, Darius S. Wood.

III.—MARSHALL ASSOCIATION.

MINISTERS.—John R. Bonney, John W. Fitzmaurice, N. Dimic Glidden, Nathan J. Morrison, Samuel Phillips, Herbert A. Read, John Scotford, Sereno W. Streeter, Wolcott B. Williams.

DELEGATES.—John V. Allen, James S. Antisdale, Dea. Samuel F. Drury, Thomas S. Havens, Almon A. Thompson.

IV.—GRAND RIVER ASSOCIATION.

MINISTERS.—James Ballard, James Gregg, Riley J. Hess, John S. Kidder, James A. McKay, James L. Patton, J. Morgan Smith, Levi P. Spelman, Edmund R. Stiles, Guy C. Strong.

DELEGATES.—Dea. Henry Berridge, Dea. Chauncy Read.

V.—GENESEE ASSOCIATION.

MINISTERS.—Edwin T. Branch, John G. W. Cowles, Warren F. Day, Charles C. McIntire, George M. Tuthill, Frank P. Woodbury.

DELEGATES.—Joseph P. Cook, Charles C. Farrar, Orlando Forsyth, Dexter C. Hawley, James B. Porter.

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VI.—SOUTHERN MICHIGAN CONFERENCE.

MINISTERS.—John F. Boughton, James L. Crane, Hiram Elmer, Asa Mahan, D. D., William S. Mesmer, E. P. Powell, Spencer R. Wells.

DELEGATES.—Andrew K. Bushnell, William S. Millspaugh, Dea. Samuel B. Pease, Dea. Edwin F. Townsend.

VII.—KALAMAZOO ASSOCIATION.

MINISTERS.—J. Wing Allen, Joseph Anderson, Elizur Andrus, Stephen O. Bryant, William M. Campbell, Oliver S. Dean, John Jackson, Thomas Jones, Edward F. Strickland, William Wolcott.

DELEGATES.—Ferdinand Sprague, Deacon Martin Wilson.

VIII.—GRAND TRAVERSE ASSOCIATION.

MINISTER.—Leroy Warren.

IX.—MUSKEGON VALLEY ASSOCIATION.

MINISTER.—Edward N. Raymond.

Organization.

Rev. Nathan J. Morrison was chosen Moderator, Rev. Elizur Andrus, Scribe, and James B. Porter, Assistant Scribe.

Prayer was offered by the Moderator.

The Business Committee.

Rev. Sereno W. Streeter, Rev. Addison Ballard, D. D., and Darius S. Wood were appointed a Business Committee.

On motion the Association adjourned to meet tomorrow morning at 8 o'clock, the first hour to be spent in devotional exercises.

Prayer was offered by Rev. S. W. Streeter.

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SECOND DAY—MORNING SESSION.

THURSDAY MORNING, May 21.

The Association met according to adjournment, and spent the first hour in devotional exercises, conducted by the Moderator, at the close of which business was resumed.

Prayer was offered by Rev. Asa Mahan, D. D.

The minutes of the previous session were read, corrected and approved.

The Constitution and Rules were read by the Secretary.

Delegates from Corresponding Bodies.

The following persons were present as Delegates from Corresponding Bodies:

Rev. Benjamin Parsons, from the General Association of Connecticut.
Rev. J. McKillican, from the Congregational Union, Canada.
Rev. Henry O. Parker, from the Detroit Conference of the M. E. Church.
Rev. J. Donnelly, Jr., from the Michigan Baptist Convention.

Honorary Members.

The following persons being present, were invited to sit with the Association as Honorary Members:

Rev. Selah B. Treat, Secretary of the A. B. C. F. M., at Boston.
Rev. S. J. Humphrey, Dist. Sec. of the A. B. C. F. M., for the Northwest.
Rev. D. B. Coe, D. D., Sec. Am. Home Missionary Society, New York.
Rev. E. M. Cravath, Sec. Middle Depart. of the American Missionary Association.
Rev. J. R. Shipherd, Sec. Am. Miss. Association, at Chicago.
Rev. C. H. Wheeler, of the Eastern Turkey Mission.
Rev. Christopher Cushing, Sec. Am. Cong'l Union, Boston.
Rev. George P. Kimball, of the Illinois General Association.
Rev. H. H. Morgan, of the Synod of Michigan.
Rev. A. H. Billings, " " "
Rev. W. H. Daniels, General Agent of the Chicago Theological Seminary.
Rev. John Hinton, Agent Am. Bible Society.

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Standing Committees.

The Moderator announced the following Standing Committees :

To prepare an Address to the Churches for next year—Rev. Addison Ballard, D. D., Rev. J. S. Kidder and Rev. H. R. Williams.

To prepare a General Narrative of the State of Religion in the Churches—Revs. S. M. Freeland, Thomas Jones and L. P. Spelman.

To audit the Treasurer's Report—Dea. L. Kassick, Dea. A. P. Frost, and Dea. H. Berridge.

To assess the Tax upon the Local Associations—C. F. Mallary, A. K. Bushnell and Ferdinand Sprague.

To nominate Delegates to Foreign Bodies—Revs. William Platt, J. Anderson, and W. E. Caldwell.

To publish the Minutes of the General Association—Revs. P. R. Hurd, F. P. Woodbury and Geo. M. Tuthill.

Report of the Business Committee.

The Business Committee reported in part, and their report was accepted and adopted.

Report of Delegates to Corresponding Bodies.

The Delegates appointed to visit Corresponding Bodies made their report, which was accepted.

Report of Delegates from Corresponding Bodies.

The Delegates present from Corresponding Bodies were called upon for their reports, and responded in very interesting statements respecting their several fields of labor, together with their fraternal greetings.

Letters were also read from others who were not able to be present, which gave great cheer to this body, and furnished evidence that our Great Master is gloriously fulfilling his promise, "Lo, I am with you alway, even unto the end of the world."

Order of the Day for Afternoon and Evening.

Four o'clock this afternoon was made the order of

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the day for hearing the Secretaries of the Am. Miss. Association; and the the entire evening was appointed to be devoted to the cause of Foreign Missions.

Committee on Devotional Exercises.

Revs. P. R. Hurd, and J. L. Patton, and Dea. Martin Wilson were appointed a Committee on Devotional Exercises.

On motion, the Association adjourned until 2 o'clock P. M.

THURSDAY AFTERNOON.

The Association met according to adjournment, and was opened with prayer by Rev. J. L. Crane.

The Treasurer's Report.

The Treasurer of the Association made his report, which was accepted and referred to the Auditing Committee. (See Ap. A.)

Hearing of the Secretaries of the Am. Miss. Association.

At 4 o'clock the order of the day was taken up, and Rev. E. M. Cravath and Rev. J. R. Shipherd were heard in behalf of the Am. Miss. Association.

During the remarks of Mr. Shipherd, a telegram was handed him, which he read, announcing the nomination of Gen. Grant for the Presidency of the United States, by the Convention at Chicago. Whereupon the Association spontaneously arose and sung the Doxology, and by request of the Moderator, united in Prayer with the Rev. O. S. Dean.

At the close of Mr. Shipherd's remarks, the Association sang a Hymn, and united in prayer with Rev. Thomas Jones.

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Report of the Auditing Committee.

The Auditing Committee reported that they had examined the Treasurer's Report, and found it correct. Their report was accepted and adopted.

The Amount of Tax for the Coming Year.

Upon the recommendation of the Treasurer, it was voted to raise the sum of $200.00 for the expenses of the coming year.

The Narratives of the State of Religion.

The reading of the Narratives of the State of Religion was begun, and continued to the hour of adjournment.

The Association adjourned until 7 1-2 o'clock. Prayer was offered by Rev. J. Morgan Smith.

THURSDAY EVENING.

The Association met according to adjournment, and listened to addresses in behalf of Foreign Missions, from Revs. S. J. Humphrey, S. B. Treat, and C. H. Wheeler, Missionary from Eastern Turkey.

To the appeal made by these brethren, Rev. J. S. Hoyt responded in a few appropriate remarks.

During the exercises of the evening a telegram was received and read with manifest profound satisfaction to this Body, announcing the nomination of Hon. Schuyler Colfax for Vice President of the United States.

The Association adjourned to meet to-morrow morning at 8 o'clock.

The benediction was pronounced by Rev. S. B. Treat.

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THIRD DAY—MORNING SESSION.

FRIDAY MORNING, MAY 22.

The Association met according to adjournment, and spent an hour in devotional exercises, conducted by Rev. Benj. Parsons, of Connecticut; after which the Moderator took the chair, and business was resumed.

Prayer was offered by Rev. C. C. McIntire. The minutes of yesterday were read and approved.

The reading of the Narratives of the State of Religion was resumed, and continued with great interest to the end.

Place of Next Meeting.

Voted, That the next meeting of this Body be in the City of East Saginaw.

Resolution Against Leaving the Body.

On motion, and after a spirited debate, it was

Resolved, That it is highly desirable that the members of this Association, when attending its meetings, should remain to its close.

Election of Secretary.

Rev. Philo R. Hurd, of Romeo, was elected Secretary of the Association for the next three years.

On motion, the Association adjourned to 2 o'clock, P. M.

Prayer was offered by Rev. J. Anderson.

FRIDAY AFTERNOON.

The Association met according to adjournment, and was opened with prayer by Dea. A. P. Frost.

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Religious Exercises for the Sabbath.

The Committee on Religious Exercises made the following Report, which was accepted and adopted.

To Preach in the Congregational Church—In the morning, Rev. J. W. Hough, of Jackson. In the evening, Rev. O. S. Dean, of Kalamazoo.

In the Methodist Church—In the morning, Rev. P. R. Hurd, of Romeo. In the evening, Rev. John Patchin, of Owosso.

In the Baptist Church—In the morning, Rev. S. W. Streeter, of Union City. In the evening, Rev. William Platt, of Utica.

In the Methodist Church of Sarnia—Both morning and evening, Rev. R. G. Baird, of Armada.

The Sacrament of the Lord's Supper to be administered at 2 1-2 o'clock, P. M.

To administer the Bread—Rev. Addison Ballard, D. D., of Detroit.

To present the Cup—Rev. D. B. Coe, D. D., of New York.

Officiating Deacons—Martin Wilson, Edwin F. Townsend, Samuel F. Drury, Latham Kassick, A. P. Frost, Henry Quick, Henry Berridge, Daniel Pomeroy, Samuel Coppernoll, Francis Raymond, Allen Fish, Edwin Thompson.

The Amendment to the Constitution.

The proposed amendment to the Constitution, lying over from last year, was taken up, and on motion, was indefinitely postponed.

Overture from the Grand River Association.

An overture was presented from the Grand River Association, asking this General Association to petition the Am. Home Missionary Society to appoint an additional Agent for this State, and also several Missionaries at large.

Whereupon it was

Voted, That a committee be apppointed to consider the matter, and report what action is proper to be taken in reference to it.

Revs. J. Morgan Smith, J. G. W. Cowles, E. Andrus, J. Patchin and W. B. Williams were appointed that Committee.

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Committee to Arrange a System of Benevolent Causes.

Rev. C. C. McIntire, Rev. A. Ballard, D. D., and A. A. Thompson were appointed a committee to arrange a System of Benevolent Causes.

Committee on the Tract Cause.

Revs. A. S. Kedzie, E. P. Powell and C. C. Thompson were appointed a committee on the Tract Cause.

The Address to the Churches.

The Committee to whom was referred the Address to the Churches on the Pastoral Relation, read last year, for revision, reported unanimously in favor of the amended Address, which was read by Rev. P. R. Hurd. After the reading, the report was accepted.

In the discussion which followed, on the motion to adopt, the speakers were limited to five minutes.

The order of the day having arrived, the Address was laid on the table.

Congregational Union.

Rev. Christopher Cushing was heard in behalf of the Congregational Union.

The Chicago Theological Seminary.

Rev. W. H. Daniels, the General Agent, was heard in behalf of that Institution.

At the close of his address, the following preamble and resolution were offered by Rev. A. Mahan, D. D., and unanimously adopted:

Whereas, Other States and sections of our Country have established in our Theological Seminary at Chicago, their full Professorships, averaging $30,000.00 each: And,

Whereas, The fund for the establishment of the Michigan Professorship of Ecclesiastical History has been auspiciously begun, and advanced to the amount of $10,000.00;

Resolved, That we commend to the churches, and benevolent persons

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in this State, the completion of this much needed Professorship to its full endowment of $30,000.00.

The Association adjourned to to-morrow at 8 o'clock.

Prayer by Rev. G. P. Kimball.

FOURTH DAY—MORNING SESSION.

SATURDAY MORNING, MAY 23.

The Association met according to adjournment, and spent the first hour in devotional exercises, conducted by Mr. James B. Porter, after which the Moderator took the chair, and business was resumed.

Prayer by Rev. John Jonston.

The minutes of yesterday were read, corrected and approved.

Benevolent Causes.

The Committee on the subject of Benevolent Causes made a report, which was accepted, amended and adopted, as follows:

The Causes recommended to our Churches are,

1. The Am. Home Missionary Society.
2. The Am. Board of C. F. M.
3. The Congregational Union.
4. The Am. Missionary Association.
5. The Education of young men for the Gospel Ministry.
6. The Am. Tract Society, Boston.

Committee on the Means of Securing Funds for Benevolent Causes.

Revs. J. S. Hoyt, P. R. Hurd, and J. Patchin were appointed a Committee to report a plan for collecting funds for Benevolent Causes.

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Report of the Committee on the Tract Society.

The Committee on the Tract Society made the following report which was accepted and adopted:

Whereas, The Am. Tract Society, at Boston, has withdrawn its collecting Agents, and trusted itself to the benevolent spirit of the Churches for means to prosecute its work:—

Whereas, It makes its Publishing Department support the running expenses of the Society, thus returning to the work of evangelization, a live christian literature to the full amount of the contributions of the Churches; And,

Whereas, This Society has never failed us in any great moral contest, but has been ever ready to declare the whole truth of God: Therefore,

Resolved, That we give preference to publications of this Society, and as heretofore, commend it to the steady and increased liberality of the Churches as an adequate and sufficient Tract Society.

The Tax.

The Committee of Assessment made the following report which was accepted and adopted:

Eastern Conference, - - -	$40 00
Jackson Conference, - -	26 00
Marshall Association, - - -	29 00
Grand River Association, - -	26 00
Genesee Association, - - -	16 00
Southern Michigan Association, - -	24 00
Kalamazoo Association, - -	33 00
Grand Traverse Association, - -	5 00
Muskegon Valley Association, - -	1 00
	$200 00

Parish Evangelization.

On motion, it was

Resolved, That a Committee of five be appointed on the subject of Parish Evangelization, giving at the next meeting of this General Association such statistics as they may be able to gather, and reporting a plan of work; said Committee to be continued until a plan of Home Evangelization is fully inaugurated.

This Committee was made to consist of the following persons:

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Rev. A. S. Kedzie, Rev. H. A. Read, Rev. A. Ballard, D. D., Rev. F. P. Woodbury and Rev. James Ballard.

Report of the Committee on the Overture from the Grand River Association.

The Committee to whom was referred the Overture from the Grand River Association reported the following Resolutions, which were adopted:

Resolved, 1. That while we gratefully recognize, and will ever remember the important aid given to the cause by the Am. Home Missionary Society in planting and supporting Churches in our State in the past, yet the wants of our people, and the interests of the cause of Christ, urgently require an increase of Missionary labor in the future.

Resolved, 2. That the interests of the cause of Christ would be more highly promoted by the employment of two Home Missionary Agents in our State, one in the Eastern and one in the Western portion.

Resolved, 3. That we earnestly recommend the appointment of an active and competent man to a District Agency for this Society in the Northern and Western portion of the State.

The Association adjourned to 2 o'clock, P. M.

Prayer by Rev. O. S. Dean.

SATURDAY AFTERNOON.

The Association met according to adjournment.

Prayer by Rev. J. W. Fitzmaurice.

Address to the Churches.

The question of adopting the Address to the Churches, on the subject of the Pastoral Relation, was taken from the table; and after a protracted discussion, the motion was carried, and the Address ordered to be printed in the Minutes. (See Appendix C.)

Report of the Committee on the Means of Securing Funds for Benevolent Causes.

The Committee appointed on the Means of securing

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funds for Benevolent Causes, reported the following schedule as to the time of taking collections, together with the accompanying recommendations; all of which was accepted and adopted:

Collections to be taken for,

1. The Tract Cause, in May and June.
2. The Congregational Union, in July and August.
3. The Home Missionary Society, in September and October.
4. The Foreign Missionary Cause, in November and December.
5. The American Missionary Association, in January and February.
6. The Education of Young Men for the Gospel Ministry, in March and April.

The Committee also recommend, as a matter of great importance, that the Agents of these several causes present their claims to the Churches, either in person or through communication with the Pastors.

They further recommend, that, as far as practicable, collections be made by Committees of Solicitation appointed by the Churches, whose duty it shall be to call upon all the members of the congregation for their contributions.

The American Board C. F. M.

Resolved, That in view of the urgent necessities of the Foreign Missionary work, the Churches of the State ought, by all means, to increase their contributions of the current year to the full extent of *thirty per cent.*, as asked for by the Board.

The Congregational Union.

Resolved, That it is the duty of the Congregational Churches of Michigan to largely increase their contributions to the Congregational Union.

Olivet College.

The Association listened to Pres. Morrison in behalf of Olivet College, after which the following resolutions, offered by Rev. A. Ballard, D. D., were adopted:

Resolved, 1. That this Association has listened with lively interest to the statements of Pres. Morrison respecting the hopeful condition and prospects

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of Olivet College; especially the decided increase in the number of students during the past year; the valuable addition to its Library, through the munificent donation from the Library of the late Dr. Albro, of Cambridge, Mass.; the revival of God's work in the Institution during the past winter, and the large increase of its pecuniary resources.

Resolved, 2. That for the removal of the obstacles which of late stood in the way of the enlargement and success of this Institution, we express our devout gratitude to the great Giver of all good.

Candidates for the Ministry.

Resolved, That in its Annual Report, each local Association be urged to state the number of candidates for the Gospel Ministry within its bounds.

Delegates to Corresponding Bodies.

The Committee to nominate Delegates to Corresponding Bodies made the following Report, which was accepted and adopted:

General Conference of Maine,	Rev. F. P. Woodbury.
General Association of Massachusetts,	Rev. O. C. Thompson.
General Association of New Hampshire,	Rev. H. R. Williams.
General Convention of Vermont,	Rev. E. A. Raymond.
General Association of Connecticut,	Rev. S. D. Breed.
General Conference of Rhode Island,	Rev. Joseph Anderson.
General Association of New York,	Rev. Thos. Jones.
General Association of Illinois,	Rev. J. B. Fairbanks.
General Association of Indiana, (next year,)	Rev. J. S. Hoyt.
General Association of Iowa,	Rev. James Ballard.
General Association of Kansas,	Rev. J. Morgan Smith.
General Association of Nebraska,	Rev. S. M. Freeland.
General Association of California,	Rev. G. M. Tuthill.
General Association of Oregon,	Rev. S. W. Streeter.
General Conference of Ohio,	Rev. Edward Strickland.
General Conference of Minnesota,	Rev. L. P. Spelman.
General Conference of Missouri,	Rev. W. P. Russell.
General Convention of Wisconsin,	Rev. J. L. Patton.
Congregational Union, Canada,	Rev. W. P. Wastell.
Synod of Michigan,	Rev. E. P. Powell.
Free Will Baptist Yearly Meeting,	Rev. W. M. Campbell.
Michigan Baptist Convention,	Rev. Charles Cutler.
Michigan Methodist Conference,	Rev. Asa Mahan, D. D.

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Weslyan Methodist Conference, - -	Rev. Samuel Phillips.
Detroit Conference M. E. Church, - -	Rev. W. A. Smith.
Michigan Conference M. E. Church, - -	Rev. O. S. Dean.

Narrative of the State of Religion.

The Committee on the General Narrative of the State of Religion made a report, which was accepted and adopted, and ordered to be read at the Communion Service to-morrow. (See Appendix D.)

Delegates to the National Temperance Convention.

The following persons were appointed Delegates to the National Temperance Convention, to be held at Cleveland, Ohio, in July next:

Revs. J. S. Hoyt, E. R. Stiles, E. Andrus, S. W. Streeter, S. M. Freeland, John Patchin and Dea. S. F. Drury.

Report of the Committee on the Subject of Collegiate and Theological Education in the West.

The Committee appointed to take into consideration the subject of Collegiate and Theological Education in the West, as it is connected with the society formed for the promotion of that object, reported the following Resolutions, which were unanimously adopted :

Resolved, 1. That among the chief agencies by which New England has contributed to the establishment of the blessings of liberty, religion, and the higher civilization in the North-west, we gratefully recognize as founded on her own models, our system of Public Instruction, our Colleges, and our Theological Seminaries.

Resolved, 2. That we hereby express our high appreciation of the great service done the West, and especially the churches of our faith by the society for the promotion of Collegiate and Theological Education at the West, through whose beneficent and wisely conducted agency during the last twenty-five years, fourteen Colleges, and three Theological Seminaries, in nine different states, have been fostered into successful usefulness, and preserved to the use of christian learning.

Resolved, 3. That while gratefully acknowledging the great service al-

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ready rendered the cause of christian education and religion in this and other Western States by the College Society, we heartily commend the present purpose of the Society greatly to enlarge the field of its operations, and found New England Colleges, on New England principles, in each of the re-constructed States at the South, and in each of the inchoate Commonwealths of the still remoter West; hoping, in the not distant future, to return, for the benefit of such Colleges, the contributions so generously granted to our own.

Ordered—that this evening be devoted to the Home Missionary Cause.

Resolution of Thanks.

On motion, it was

Resolved, That this Association tender its most hearty thanks to the officers of the Grand Trunk Rail Road, to the officers of the Port Huron and Fort Gratoit street Rail Road, and to the St. Clair and Lake Shore Steamboat Lines, for their liberality in passing the members of this Body on their routes at reduced fare; to the young people of the Port Huron Congregational Church and Society for their cordial welcome, and generous entertainment; and to the several families of Port Huron for their kindness in so cordially receiving us to their pleasant homes.

The Association adjourned to 7 1-2 o'clock this evening.

Prayer by Rev. W. P. Wastell.

SATURDAY EVENING.

The Association met according to adjournment, and listened to the Annual Report of Rev. H. A. Read, Agent of the Am. Home Missionary Society of this State, followed by addresses from the Rev. John Patchin, and Rev. D. B. Coe, D. D., of New York.

At the close of these addresses, the following Resolution was offered and adopted by a rising vote:

Resolved, That, as a General Association, we will use our best endeavors to induce our churches to increase their contributions to the Am. Home Missionary Society during the coming year *full three fold.*

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The Minutes were read and approved. On motion, it was

Voted, That the final adjournment of this Association be to-morrow evening at the close of Public Services.

The Association adjourned with prayer by the Rev. A. Mahan, D. D.

THE SABBATH.

The Religious Services of the Sabbath were in accordance with the recommendation of the Committee on that subject, and were attended with great interest and profit.

After the evening service, the Association adjourned with singing the christian Doxology, and Benediction.

NATHAN J. MORRISON, *Moderator.*

ELIZUR ANDRUS, *Scribe.*

JAMES B. PORTER, *Asst. Scribe.*

Attest: PHILO R. HURD, *Secretary.*

Port Huron, May 24, 1868.

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APPENDIX.

A.

Treasurer's Report.

THE GENERAL ASSOCIATION OF MICHIGAN,

In Account with P. R. HURD, *Treasurer.*

CR.

1867.			
May 16,	By Cash on hand		$194 72
1868.			
May 21,	By Cash from Eastern Conference,		39 00
" "	" " Jackson Conference,		27 00
" "	" " Marshall Association,		28 00
" "	" " Grand River Association,		25 00
" "	" " Genesee Association,		16 00
" "	" " So. Mich. Association,		27 00
" "	" " Kalamazoo Association,		30 00
" "	" " Grand Traverse Association,		00 00
" "	" " Muskegon Valley Association,		3 45
			$390 17

DR.

1867.			
July 8,	To printing 1200 copies Minutes,	$130 00	
" "	To Postage on Minutes, &c.,	12 19	
1868.			
Feb. 20,	To Printing Schedules,	3 00	
May 20,	To Stationery for the year,	1 03	
" "	To Secretary's Salary	50 00	
			$196 22
	Balance in the Treasury,		$193 95

Port Huron, May 22, 1868.

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B.

Narrative of the State of Religion.

Like the Seventy returning with joy to tell what great things the Lord had done through them, we are met upon this high day of our feast, to tell the Master about our work.

One hundred and sixty-eight churches in our State now call themselves Congregational churches. We live in peace with all the other friends of the Lord Jesus Christ; and while we hold firmly to our own Faith and Polity, we are glad to say that we hold them only for Christ; and that consequently, whoever holds anything for Christ is our brother. We can therefore rejoice that there are so many more christian churches as there are in our State not called Congregational.

The Lord's work has prospered in our hands during the year that is past. Let us thank God for it. Although it has not been a year of numerous revivals, yet here and there the Spirit of God has wrought mightily among our churches, in this—sh ll we call it his wonted or his unwonted way? and we sit down to-day in this house with some of the Lord's dear ones, who only the other day, in one of these revivals, learned to call the Lord, Master. In many churches, the Spirit of the Lord has been quietly working, sanctifying Christ's friends, and restraining his enemies, even persuading some of them to be enemies no longer. And much of all this work of quickening and reviving has begun with the ob-

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servance of the week of prayer. Shall we not all keep holy that season, when it comes again to us? Shall we not here pledge ourselves to the Lord to do this thing?

It is with great pleasure that we have heard our brethren tell of the new houses they are building—houses for the Lord's habitation. Many and costly ones have been spoken of to us—costly in the love and sacrifice built into their walls. May the Lord fill them with his presence.

The Master has blessed our College and Seminary—not ours, but his—giving to them more friends and more of his friendship.

Our Sabbath Schools have been a living power in the midst of, and about our churches, in which teachers and scholars are all learners of the wisdom which Christ teaches; and knowing how the Lord loves the little ones, we think he never sits nearer by any of his friends, than by those who gather the children about them, and speak earnestly of Jesus in their hearing.

In mission work, whether in city or country, through Sabbath Schools, Mission Boards, Young Men's Christian Associations, or Christian Conventions, or in any other way, where co-operation seems superior as a method of working over denominational action, it is believed that our churches, and their members individually, have been this year, as always, ready to lend their hands to the work, and have wrought efficiently.

In our own mission work, the organization and building up of churches, the record of our numbers shows that we have not been idle; and the new plans so earnestly discussed give evidence of a living interest in this work, and a promise of larger results in the future.—

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But the Pastors for our churches—where shall they be found ?

Three of our Ministers, during the last year, have ceased their labors, and gone to their rest, viz.: Rev. Talmage Waterbury, of Port Sanilac ; Rev. Joseph W. Smith, of Eaton Rapids, and Rev. J. H. Hard, of Grand Rapids. Neither of them, however, were, at the time of their death, in active service.

The supply of men to meet the demands of our expanding work has been lamentably small. O Lord, show us what to do! how to increase the number of laborers in the vineyard !

The cause of Temperance waits for more earnest convictions, and more active efforts on the part of christian ministers and christian churches—on *our* part, and on the part of *our* churches.

And of our gifts to the great work of God outside of our own bounds—the Lord has not allowed us to shut up our hearts altogether; but it is to be feared that the large majority of our church members have not yet learned that giving is a means of grace ; and that it is the liberal soul that shall be made fat. The Lord deliver us from a *starved* condition.

And now of our great need at the Master's hand—how can we tell him of it in such a way as to make it sure that he will supply the need ? *The baptism of the Holy Ghost* ! we need it, O, how much ! So many dry bones where there ought to be an army of living men ! Lord, we wait. "How long, O, Lord, how long?"

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C.

Address to the Churches.

To the Members of the Congregational Churches of Michigan:

Dear Brethren—In coming to you with our accustomed greeting this year, we ask your candid attention to a subject which hitherto has been but little considered among us, but which, we are persuaded, has a most important bearing upon the future welfare and prosperity of our beloved Zion. *It is the particular relation which, in our judgment, ought to be sustained to you by those who minister to you in holy things.*

This subject, having respect, as it does, to the simple matter of order, we do not, of course, set forth as of the same importance as those other subjects which involve the very essence or growth of religion in the soul. But as the vitality of things in the natural world is more or less affected by the conditions under which they have their existence, so we believe it is with this matter of piety in the church. Its highest, best development will be secured only under the most healthy outward conditions. And among these conditions we cannot but reckon a ministry in the closest possible relation to those who are to be spiritually benefited by it.

The particular point to which we call your attention, is the, to us, alarming fact that now, after an existence as a General Association of more than a quarter of a

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century, while we have so many churches, some of them quite large and able, and so many ministers, we have so few regularly constituted Pastors. You will be surprised to learn that, all told, they number only nine, viz: five in the Eastern Conference, one in the Southern Michigan Conference, one in the Marshall Association, one in the Genesee Association and one in the Grand Traverse Association. In some half dozen other churches, however, it ought to be mentioned, during some portion of their history, there have been installed Pastors. But in all the rest, this relation is not only now unrecognized, but it has never been known—a state of things entirely without a parallel in any other General Association with which we are in correspondence. Lax as the churches of these Bodies have confessedly been growing for the last few years, in respect to this matter of the Pastoral Relation, within the bounds of none of them, we are sorry the truth obliges us to say, has it so nearly fallen into disuse as within our own.

The causes which have led to this we do not care to investigate. Much of it, no doubt, may be traced to that chaotic looseness which is incident to the settlement of a new country. In the weakness and unsettledness of their early youth, the churches have not always felt prepared to fall at once into the regular order of things; and so, for the time being, they have contented themselves with this sort of a provisional way—hoping, no doubt, that in the course of events the time would come when something better might be attempted. And having begun in this loose way, the habit of it, like all other habits, has grown upon them, until at length it has become chronic. Possibly too, amid the fluctuations and changes which have been going on around them, some of them may

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have been wanting in the boldness requisite for undertaking great things for the Lord. And possibly the ministry itself, stricken with a similar timidity, have come in for their share of the blame ; prefering a relation to the flock which should leave them at liberty to flee when they saw the wolf coming, or to respond at once and without embarrassment to any invitation that might be received to some more inviting field of labor. Ministers, you are to remember, are but men, subject to the same infirmities with others, and therefore by no means entirely proof against such powerful influences, when brought strongly to bear upon them. But whatever the causes of this state of things among us may be found to be, the fact of it is as glaring as it is lamentable.

Originally in the history of our denomination, dear brethren, you are aware, it was not so. In the earlier, and perhaps palmier days of Congregationalism in our country, every church, however small or feeble, had a Pastor whom it could call its own; not a man hired by the year to perform the functions of the ministry among them, and therefore liable, like all other hired men, to be turned off without inquiry at the close of his term of service, and so, from the very tenure of his relation, having of right very little responsibility in the ordering of the church—not such a man, but a veritable Pastor of its own, who, through all the solemn forms of election and induction by which the purity and qualifications of the ministry are sought to be guarded, had been placed over them in the Lord; and who therefore was expected to remain at his post, discharging the duties of his high trust in the fear of God, under whatever circumstances might befall him, until either by death or by some other providence equally imperative, he should be relieved.—

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This was the theory after which our cherished Polity was moulded, and to which all its working machinery was adjusted. This machinery can therefore never be expected to work easily and harmoniously under the modifications of any other theory; but as such modifications are introduced will be sure to show its abhorrence of them by the friction they produce. To this theory it was, that for more than a century after the landing of the Pilgrims the practice of the churches was for the most part conformed; giving then a ministry, which, for sound learning and a comprehensive efficiency in all that pertains to their high calling, has not been surpassed in all the christian centuries.

It is to this honored practice of the Fathers of Congregationalism, dear brethren, we frankly confess, that we desire, so far as it may be practicable, to recall you.—And in order to this, we ask your candid attention to the following considerations:

In the first place, we conceive it to be in accordance with the spirit, if not the letter, of apostolic practice. It is not indeed claimed, that in the brief history of the early church given us in the Acts, we are furnished with any cases exactly parallel to those with which we now have to do. No well authenticated instance of the reinstallation of a minister when transferred from one church to another, it is frankly confessed, is to be found. And that for the very good reason that no such transfer is related, or even referred to. A sufficient time had not elapsed for such things; or perhaps the churches then were not as fastidious or as restless as at the present day. This much however, without controversy, we do find—that the churches founded by the apostles were all furnished with Pastors who were their own; not simply men who

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were ordained to the work of the ministry at large, and left to make such arrangements for ministerial labor with a particular church as might be most convenient to the parties, as seems to be the fashion with so many at the present day;—but men set apart in each particular church, *and put in their office there with all due solemnities or by a public recognition.* See Acts 14:23: Tit. 1:5. Not a single instance of anything different from this is anywhere to be found in the sacred record. So universal indeed was this practice, that when Barnabas and Saul, who were already ministers of the word, were called to a special missionary work, they were solemnly set apart to it, under the particular direction of the Holy Ghost, by fasting and prayer and imposition of hands. See Acts, 13:2-3. What then is the plain inference from this unquestioned fact? On the supposition that the transfer of a minister from one church to another had been deemed desirable or expedient, what course would the apostles, with these views, have been likely to pursue?—Can there be any doubt on that point? Would they have counseled that he should enter upon his high office silently and without ceremony? Would they not rather have been likely to insist that it should only be with all due solemnities, as in the first instance? Their uniform practice, certainly, seems to warrant this conclusion, and to forbid the opposite. And this, dear brethren, is only just what we are now insisting upon—that your Pastors, when coming to you from other churches, shall be received, not in the informal way of hired men, but as officers set in their places with all fitting ceremonies and solemnities. This, we cannot but think, is God's plan, as intimated by the practice of the apostles; and there-

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fore we believe it will always be found the safest and the best.

This thing, moreover, it is to be observed, is highly proper in itself. What civil functionary is ever allowed to enter upon his office in the informal way mentioned? Who does not know that these officers, from the highest to the lowest, must first be qualified for their post by certain prescribed formalities? Nor is it ever deemed sufficient that the same office has been previously held, either in the same or in some other locality; but as often as there is an election, just so often the solemn inauguration is required. And why, it may be asked, should it not be so in this office of the Gospel Ministry? Is it any the less important?—any the less sacred? Certainly that will not be claimed by any one who considers the vast and far-reaching interests which are to be affected by it.

Consider next, the tendency of this practice to draw the church and Pastor into closer sympathy, and thus to insure a greater usefulness and a greater permanency in the relation. The *usefulness* of a minister, you are all well aware, depends very much upon the bond of sympathy existing between him and his people. For this no amount of talents, and no degree of piety will prove an adequate substitute. The closer this tie can be made, therefore, the greater will be the good which will be likely to be accomplished. Now we put it to the common sense of any one, which of the two courses under consideration is best fitted to promote and secure this matter of sympathy between a minister and his people—that which admits of his being received by them in the loose and informal way of a stated supply, simply to meet a present exigency? or that other course which requires

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him to enter upon his work through the grave ordeal of an election to the Pastorate, to be followed by the sanctities and solemnities incident to a regular induction to the office? In the one, certainly, a very different set of feelings is awakened towards the minister from what is possible in the other. He is felt to be their minister in a very different sense, and must therefore receive a far larger share of their confidence and esteem. And then, as to that other matter of permanency in the Pastoral relation—the *desirableness* of this we think will not be questioned. It is desirable for both Pastor and people—for him, that he may be put upon his mettle, and be obliged to bring out all that is in him; in a word, that he may develop his talents to the utmost, and make full proof of his ministry—for them, that they may reap the advantages of his long and intimate acquaintance with them, and of his well-laid, far-reaching plans for their instruction and improvement; and last, though by no means least, that they may be shielded from that love of novelty and change which tends more to division and strife, than to edification. But is this desirable result more likely to be gained by the loose habit into which we have fallen? Some there are, we are aware, who are bold enough to maintain this. But we are free to say, that in our estimation, such a conclusion is contrary, as well to all analogy and sound reasoning, as to the facts in the case. Though it is to be confessed that dismissions of settled Pastors have become lamentably frequent, it is by no means true, that they are as frequent as among the other class of ministers. And all just reasoning forbids that they should be. For then must it be conceded that the stronger the tie the more likelihood there is of its being severed. And this reasoning being admit-

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ted, it must follow that all the other intimate relations of life, which are held sacred, require to be correspondingly loosened, lest, because of their very tension, they should be suddenly sundered.

Looking at this matter solely in the light of both reason and experience then, dear brethren, we are forced to the conclusion that the usefulness of the ministry among you, inasmuch as this may be dependent upon the closeness and permanency of the relation, would be greatly enhanced by the adoption of the practice we are recommending. We cannot but express our profound conviction, that if even our feebler churches, instead of feeling their way along by the aid of these temporary ministerial supplies, would early adopt the bold policy of having their own minister duly settled among them, it would prove to them a very tower of strength, and greatly facilitate and hasten their arrival at a condition of self-support. For, in the first place, the minister, secure in his position, would be encouraged to lay his plans deep and broad for their future edification and enlargement. And then, in the next place, that vexed question, Shall the minister be retained another year? which more than all other questions serves to disturb and dishearten and divide a struggling church, would thus be put to rest.

We mention as another consideration in favor of receiving ministers through the solemnities of an installation, the greater security it affords against imposition. You need not be told, dear brethren, that while the great mass of those who exercise the ministerial office among you are good men and true, and greatly to be loved and honored for their work's sake, there are still some who

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are just the opposite of this—bad and dangerous men—wolves in sheep's clothing—men

> "Who've stol'n the livery of the court of heaven,
> "To serve the devil in—

entered the sacred office, not with any good intent, but for purely selfish and sinister ends. And there are others whose intentions may be worthy, but who through some perverting influences have been warped from the truth, and their minds so poisoned with error as to render them unsafe guides to the church of God. These persons are generally of a roving habit. Having lost caste or character in one place, they flee unto another; and through their winning mien and cunning words, which they very well know how to assume and to use, they are very likely to captivate an unsophisticated and unsuspecting church, anxious withal to obtain a minister. In accordance with our loose practice, they are received with open arms, and with very little inquiry as to their real sentiments or previous standing—received all the more readily, perhaps, in this novelty-loving age, because they seem to be somewhat singular and smart, and will therefore be likely to fill the pews. But a short period usually suffices to reveal the mistake. The wolf's skin soon begins to discover itself beneath the sheep's clothing; but not until many of the flock are fatally bitten, or a contention inaugurated which it will take a whole generation to remove. All this, it will readily be perceived, might have been avoided had the candidate, according to the true theory of Congregationalism, been required to pass through the ordeal of an examination by a competent council. His unfitness for the ministerial office might have been detected, and the church spared the disastrous effects of his presence. And all this, dear brethren, we beg you to

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notice, is no mere fancy sketch. It is only that which has frequently happened in the churches—*in our own churches*—and which may happen again. If our present loose policy is to be continued, it may be added, our churches will be peculiarly exposed to such impositions. In sheer self-defence then, it seems to us, that you are urged to adopt the better, and, what we conceive to be, the more Scriptural policy of receiving your ministers through the solemnities of a regular installation.

It is worthy of your serious consideration, moreover, that it is only when the Pastoral relation has been duly constituted, that a church, according to our Polity, is able easily and effectually to handle a bad minister when detected. The source of authority with us, you are aware, is not in the Association, but in the church. Ministerial authority even, is not transmitted from one minister to another, but springs directly from the church, through the intervention of a council. If then a minister is not immediately dependent upon the particular church to which he ministers for his ministerial character and standing, as many maintain he is not, without installation, how is he to be reached? The Association has no power to try him. Neither has the church to which he is ministering; because, as a minister, he has no organic connection with it. What remains then, but that he must be left unrebuked—suffered to go on under the garb of a false ministerial character, poisoning the very fountain of knowledge, or corrupting the morals which the church is set to defend. A very serious practical difficulty in the administration of the discipline of the church is thus very frequently encountered, which a return to the practice of a regularly settled ministry would obviously remove.

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Is it claimed that this difficulty may be obviated by requiring the minister to become a member of the church which he serves? But not having received his ministerial character or authority from that particular church, but from some other, it may be in some distant part of the land, to which he is responsible for it, what business have they to call it in question, or for just cause to take it from him? The most that they can do clearly is, to deal simply with his church relationship, and report him back to the church from which, through a council, he received his authority to preach, to be dealt with for that—a round-about, complicated process, which certainly will be likely to prove of very little efficiency. In a net of such wide meshes very few delinquents will be likely to be caught.

Will it be claimed that church-membership so underlies the ministerial character and authority, that the removal of the one necessarily carries with it the destruction of the other? But what is that, but giving to a particular church, *of its own simple motion*, the power to depose a minister?—a power which Congregationalism has always most strenuously protested against, on the ground that the whole brotherhood of churches have an interest in his ministerial character.

The difficulty in question then, still remains, to be effectually avoided only by a return to apostolic example and practice.

The loose habit into which we have fallen in respect to this matter, dear brethren, you will allow us to suggest, is bringing our cherished Polity into much disrepute. It is, you are aware, the standing reproach of Congregationalism, among the advocates of strong ecclesiastical governments, that it tends to disorganization

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and disintegration. This charge we by no means allow, but indignantly repel, when brought against the system as our Fathers held and practiced it. It is a system as tenacious of rules and order as any other; uniting with these a simplicity and flexibility which constitute its chief glory. But this charge, we are obliged to confess, is not so easily repelled, when brought against the system in some of its present workings—among which we are constrained to reckon this matter of looseness in the ministerial relation. Unlike other systems of church order, Congregationalism makes no provision for a class of ministers circulating among the churches, but having no organic ministerial connection with them; and consequently is wholly unable to manage them, but must leave them to do pretty much as they list. The door is therefore thrown open for the entrance of all sorts of irregularities, with no power to thrust them out. Let a becoming jealousy for the honor of our much loved Polity then, lead us both to discern and apply the remedy, that it may be shielded from deserved reproach.

There is but one other thought in reference to the practice we are commending, which we would now urge upon your consideration. And that is, its tendency to strengthen the fellowship of the churches. This matter of fellowship, you are aware, has ever been regarded by us as a denomination as very dear. It is this which distinguishes us from those who boast the name of Independents. And therefore it is, that many ways and means have been devised to cherish the feeling and strengthen the bond. For this purpose Associations and Conferences, both local and general, have been organized, and Councils inaugurated. By these means, our churches, though governmentally distinct, are nevertheless drawn

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together in the very closest bonds—bonds which, in our estimation, are as much more powerful than the iron clasps of authority to hold us together, as they are more in accord with the genius of our holy religion. Among these means, the practice of installing ministers through a council of neighboring churches must be acknowledged to be most efficacious. It brings the representatives of the churches together on a most interesting occasion, and makes them sharers in the joy which has been awakened by the reception of a Pastor. And in giving the new Pastor their confidence, as, after a careful examination of his qualifications, they are enabled to do, a common sympathy is established, which makes them essentially one in spirit, and which thus qualifies them for all the practical expressions of christian fellowship.

For these reasons then, dear brethren, we feel constrained to urge upon you a return to the ancient practice of our churches, in respect to your relation to the men who minister to you in holy things. We are aware, that to the eye of worldly wisdom such a step may not always seem wise or warranted. And we are quite ready to concede that under some peculiar circumstances it is not. But the circumstances, we are persuaded, must be *very* peculiar to justify such a departure from the method sanctioned by apostles, and vindicated by the accumulated experience of so many centuries. We caution you to beware how you set your judgment above that of the inspired founders of the church, or what seems to be convenient above the divinely constituted order of things. There is, no doubt, a best way in this, as in all other matte s; and our prayers to the great Head of the church shall be united with yours, that you may be able to find it, and have the courage to enter upon it, and keep it.

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Statistics of the Churches from March 31st, 1867, to April 1st, 1868.

N. B.—The Post Office Address of Ministers connected with the General Association will be found at page 61, *corrected to April* 1, 1868. *The letter p. after a name indicates that the person has been installed as Pastor, and the letters a. p. that he only acts in this relation, without installation.*

I--EASTERN CONFERENCE.

CHURCHES.		MINISTERS.			NO. IN CHURCH.				ADMISS'N.			REMOVALS.				BAP.		Sabbath Schools.	Am't of Benev'lnt Contrib.	Amount Parish Expenses, &c.
Names.	Organized.	Minister.	Ordained.	Com. Labor.	Mal	Fm	Tot	Abs	Prf	Let	Tot	D'th	Dis	Exc	Tot	Adt	Inf.			
Algonac	April 15, 1841	Vacant			--	--	--	--	--	--	--	--	--	--	--	--	--	--	--	--
Almont	Dec. 6,	1838	H.R. Williams,ap	May 5,	1864	May 22, 1864	34	68	102	15	3	3	6	0	3	0	3	0	4	70	$100 00	$ 850 00
Alpena	March 2,	1862	Ruf. Apthorp,a p	Oct.	1861	Oct. 1, 1867	10	25	35	7	0	2	2	1	3	0	4	0	0	140	175 50	1700 00
Armada	April 22,	1838	R. G. Baird, a p.	Feb. 11,	1859	May 11, 1862	24	44	68	6	6	3	9	0	1	0	1	2	0	100		1270 00
Bridgehampton	Oct. 1,	1862	D. Birney a p.		1835	Feb. 1, 1862	7	9	16	2	0	0	0	0	1	0	1	0	2	30	4 40	45 20
Bruce	July 31,	1838	R. G. Baird, a p.	Feb. 11,	1859	May 11, 1862	4	18	22	3	0	0	0	0	0	0	0	0	0	30	25 00	
Chesterfield	Feb. 13,	1847	Vacant				16	22	38	9	0	0	0	0	2	0	2	0	0	35		15 00
Columbus	Sept. 29,	1851	F. Hurd, a p.	Oct. 1,	1863	June 1, 1865	18	30	48	10	0	1	1	2	1	0	3	0	1	30	45 13	262 00
Detroit 1st	Dec. 25,	1844	A. Ballard, p.	Sept. 15,	1857	June 1, 1866	88	160	248	34	6	8	14	4	11	0	15	1	4	175	3109 50	5075 00
Detroit 2d	April 3,	1866	S. M. Freeland, p	July 30,	1861	April 4, 1866	61	111	172	7	11	27	38	2	5	1	8	11	2	140	288 05	12876 88
Farmers Creek	Feb. 25,	1848	*G. Winters, a p			May 20, 1866	4	6	10	0	0	0	0	0	0	0	0	0	0	40		
Flat Rock	March 20,	1858	C. Machin, a p.	Oct.	1838	June 1, 1864	16	45	61	10	0	2	2	1	1	3	5	0	1	30	20 00	551 00
Lexington	Sept. 18,	1866	C. Spooner, a p.	Sept.	1839	April 1, 1866	8	19	27	3	4	1	5	0	0	0	0	3	2	60	17 00	550 00
Memphis	June 24,	1840	W. P. Russell, ap	Aug. 24,	1841	July 1, 1848	25	59	84	15	5	3	8	0	4	0	4	3	0	90	101 00	1060 00
New Baltimore	April 29,	1856	HH V'n Auk'n,ap	Dec. 8,	1864	Aug. 1, 1867	12	27	39	4	6	6	12	0	0	9	9	4	0	160	50 00	1400 00
Oakwood	May 20,	1848	*G. Winters, a p			May 1, 1866	16	36	52	0	12	1	13	2	2	0	4	11	4	40		
Orion	Jan. 18,	1853	W.E Stickland,p	April 30,	1866	March 1, 1866	6	7	13	0	0	0	0	0	0	0	0	0	0	35		
Pontiac	Feb. 6,	1831	A.H. Fletcher, ap	Oct. 12,	1845	Aug. 14, 1864	54	128	182	17	11	7	18	0	8	0	8	3	2	120	208 00	7809 29
Port Huron	May 17,	1840	Jas. S. Hoyt, p.	May 26,	1858	June 6, 1858	48	114	162	27	11	1	12	1	4	0	5	5	4	265	229 50	8430 00
Port Sanilac	Sept.	1854	Dan'l Birney, a p		1835	Feb. 1, 1862	12	21	33	6	8	1	9	1	1	0	2	2	3	90	16 26	216 26
Ray and Lenox	Feb. 13,	1838	Vacant				9	16	25	0	0	0	0	0	0	0	0	0	0	0		
Rochester	July 14,	1827	*C. P. Quick, a p	Sept. 14,	1864	July 22, 1266	13	41	54	1	5	0	5	1	0	0	1	2	0	40	49 65	550 00
Romeo	Aug. 16,	1829	P. R. Hurd, p.	July 1,	1840	Nov. 12, 1949	60	105	165	6	3	10	13	2	12	0	14	2	0	120	559 01	1075 00
Royal Oak	Aug. 13,	1842	Jas. Nall, a p.			Nov. 1, 1861	17	30	47	6	1	0	1	1	0	0	1	1	0	0	10 00	3000 00
St. Clair	Feb. 10,	1841	*W P. Wastell ap			April 20, 1867	24	69	93	0	2	4	6	3	4	0	7	0	0	63	59 00	1050 00
Utica	Jan. 11,	1855	Wm. Platt, a p.	June 30,	1847	June 1, 1854	8	39	47	8	2	0	2	1	6	0	7	1	0	110	25 00	900 00
Wayne	Aug. 20,	1848	†C. Cutler, a p.	Nov. 18,	1857	Feb. 1, 1867	10	27	37	3	2	3	5	0	2	0	2	0	1	80	77 34	600 00
* Total ---- 27							604	1276	1880	199	98	83	181	22	71	13	106	51	30	2193	5,169 34	49,285 63

*Presbyterian. †Of the Union Association, N. H. *Additional Ministers*—Rev. S. M. Judson, Rev. O. C. Thompson. *Meetings*—First Tuesday in May, and second Tuesday in November. *Regester*—Rev. James S. Hoyt, Port Huron.

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II--JACKSON CONFERENCE.

CHURCHES.		MINISTERS.			NO. IN CHURCH.				ADMISS'NS.			REMOVALS.				BAP.		Sabbath Schools.	Am't of Benev'l'nt Contrib.	Amount Parish Expenses, &c.
Names.	Organized.	Minister.	Ordained.	Com. Lobor.	Mal	Fm	Tot	Abs	Pr'f	Let	Tot	D'th	Dis Exc	Tot		Adt.	Inf.			
Ann Arbor	May 23, 1847	W. A. Smith, a p	May 14, 1861	March 15, 1868	79	99	178	0	2	19	21	2	13 0	15		0	0	101	$175 00	$1125 00
Augusta	April 18, 1854	Vacant			22	26	48	7	7	0	7	2	26 0	28		0	9	197		
Barry	Dec. 18, 1834	Vacant			2	6	8	0	0	0	0	1	1 0	2		0	0	60		
Chelsea	Feb. 29, 1849	†R Hovneden, a p	Nov. 1860	May 1, 1868	48	68	116	4	44	4	48	3	4 0	7		24	0	88		963 00
Dexter	Oct. 8, 1839	A. S. Kedzie, a p	June 3, 1845	Nov. 10, 1866	20	45	65	7	7	5	12	0	3 0	3		0	1	50	137 75	1225 00
Grass Lake	Dec. 16, 1835	S. S. Hyde, a p	Dec. 8, 1847	Oct. 1, 1867	43	79	122	10	3	4	7	1	15 0	16		1	0	135	23 14	1300 00
Jackson 1st	March 6, 1841	J. W. Hough, a p	March 13, 1859	Feb. 1, 1868	115	201	316	4	2	18	20	4	47 5	56		0	0	285	568 00	6500 00
Jackson 2d	June 25, 1867	A. H. Brown, a p	March 10, 1864	Dec. 9, 1866	6	19	25	2	6	19	25	1	0 0	1		2	1	75	15 00	1200 00
Leslie	April 9, 1865	E. W. Shaw, a p	Sept. 1, 1858	April 9, 1865	9	15	24	6	3	4	7	0	0 0	0		1	0	40	8 00	200 00
Lima	Jan. 17, 1830	Vacant			12	22	34	12	0	0	0	1	1 0	2		0	0			
Lodi	Dec. 30, 1854	W.E.Caldw'll,ap	Feb. 10, 1863	Sept. 16, 1866	22	42	64	9	7	4	11	2	5 0	7		6	0	100	655 00	997 00
Napoleon	May 25, 1855	Vacant			5	10	15	0	0	0	0	0	1 0	1		0	0			
New Hudson	April 6, 1859	Vacant			4	14	18	2	0	0	0	0	0 0	0		0	0			
Pinckney	June 26, 1848	Vacant			7	19	26	2	0	0	0	0	0 0	0		0	0			
Salem	July 6, 1844	*O.C.Th'pson,ap	Nov. 1834	May 1, 1867	10	23	33	0	5	7	12	0	0 0	0		5	0	30		270 00
Summit	Oct. 1, 1851	*O.C.Th'pson,ap	Nov. 1834	May 1, 1867	29	36	65	8	2	5	7	0	3 0	3		2	1	100	50 00	675 00
Sharon	April 24, 1850	Vacant			11	15	26	0	0	0	0	0	2 0	2		0	0	50		
Webster	Feb. 26, 1860	†D. H. Taylor,ap		Nov. 1867	29	54	83	16	0	0	0	2	1 0	3		0	0	50	149 62	500 00
Total ---- 18					473	793	1266	89	88	89	177	19	122 5	146		41	12	1361	1,781 51	14,955 00

*Of the Eastern Association. †Presbyterian.

Additional Members—J. T. Avery, S. D. Brreed, Joseph Estabrook, Rufus Nutting, John D. Pierce

Meetings—On the third Tuesday in April and October, at 7 P. M.

Scribe—Rev. W. E. Caldwell, Lodi.

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III.—MARSHALL ASSOCIATION.

CHURCHES.		MINISTERS.			NO. IN CHURCH.			ADMISS'NS.		REMOVALS.			BAP		Sab'bath Schools	Am't of Benev'l'nt Contrib.	Amount Parish Expenses, &c.
Names.	Organized.	Minister.	Ordained.	Com. Labor.	Mal	Fm	Tot	Abs	Prf	Let	Tot	Dth	Dis	Exc	Tot	Adt.	Inf.			
Barry & Johnst'n	Nov. 30, 1865	J.FitzMaurice,ap	Sept. 25, 1867	June 1, 1867	4	10	14	2	0	0	0	0	0	0	0	0	0	35		$150 00
Battle Creek†	March 27, 1836	*S.E.Wishard,ap	April 1857	Oct. 1, 1867	87	146	233	30	3	13	16	2	4	0	6	1	3	203	$102 54	2000 00
Bedford	June 24, 1848	J.FitzMaurice,ap	Sept. 25, 1867	June 1, 1867	33	56	89	5	8	2	10	1	8	2	11	0	0	150		684 00
Charlotte	Jan. 26, 1851	B.F.Bradford,ap	April, 1848	June 1, 1867	38	64	102	11	29	10	39	0	2	0	2	8	3	90	75 00	1750 00
Delta	Nov. 24, 185	†J. M. Ashley, ap	March, 1857	March 1, 1867	8	7	15	0	0	0	0	0	0	0	0	0	0	33		
Eaton Rapids	June 15, 1843	N.D. Gliddon, ap	April 9, 1859	Feb. 10, 1867	28	41	69	5	24	4	28	0	4	3	7	14	1	70	257 58	1020 00
Fred'nia&Ceresco	April 28, 1863	†J. Verney,		Aug. 11, 1867	26	18	44	8	3	2	5	0	0	0	0	1	0	70	39 50	370 00
Grand Ledge	Jan. 1864	†J. M. Ashley, ap	March, 1857	March 1, 1866	3	7	10	0	3	4	7	0	1	0	1	0	2	33		500 00
Johnstown	Nov. 6, 1865	J.FitzMaurice,ap	Sept. 26, 1867	June 1, 1867	7	20	27	9	4	2	6	0	1	0	1	1	0	30	6 00	194 54
Kalamo	March 10, 1867	J. Scotford, a p-		Dec. 7, 1840	11	16	27	1	3	3	6	1	0	0	1	2	0	30		1663 00
Leroy	March 14, 1837	S. Phillips, a p-	June 13, 1867	May 1, 1837	26	41	67	11	7	2	9	2	3	0	5	0	0	60	259 50	100 00
Matteson	Jan. 15, 1862	J. R. Bonney, a p	Jan. 18, 1863	Sept. 1, 1862	11	23	34	2	8	4	12	1	3	0	4	1	0	60	65 90	
Olivet	March 20, 1845	H. O. Ladd, a p-	Nov. 23, 1865	Jan. 1, 1868	111	143	254	27	38	18	56	3	22	0	25	24	4	240	744 00	622 50
Onondago	Oct. 15, 1866	J. R.Stevens'n,ap		Nov. 1, 1866	5	5	10	0	8	2	10	0	0	0	0	0	0	35		
Union City	March 7, 1837	S. W. Streeter, p	Oct. 1836	April 1, 1860	78	131	209	23	0	2	2	0	3	0	3	0	1	140	545 00	1550 00
Vermontville	Feb. 28, 1838	O. H. Spoor, a p	Dec. 19, 1861	Oct. 27, 1861	51	70	121	14	0	8	8	0	5	0	5	0	1	80	312 00	1300 00
Windsor	Feb. 14, 1848	J.R.Stevens'n,ap		Nov. 15, 1866	7	10	17	1	0	0	0	2	0	0	2	0	0	100		
Total ----	17				534	808	1342	149	138	76	214	12	56	5	73	52	15	1459	2,407 02	11,904 04

*Presbyterian. †Of the Genesee Association. ‡Licentiate. ¶On the Plan of Union and Reports also to Presbytery.

Additional Members—J. M. Barrows, O. Hosford, S. Mason, N. J. Morrison, H. C. Morse, H. A. Read, W. F. Rose, J. S. White, Wolcott B. Williams.

Meetings—On the last Tuesday in April and October.

Scribe—Rev. Orange H. Spoor, Vermontville.

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IV.--GRAND RIVER ASSOCIATION.

CHURCHES.		MINISTERS.			NO. IN CHURCH.				ADMISS'NS.			REMOVALS.				BAP.		Sabbath Schools	Am't of Benev'lnt Contrib.	Amount Parish Expenses, &c.
Names.	Organized.	Minister.	Ordained.	Com. Labor.	Mal	Fm	Tot	Abs	Prf	Let	Tot	D'th	Dis	Exc	Tot	Adt.	Inf.			
Ada	Sept 24, 1849	*D L Eaton, a p.	March, 1848	Jan 1, 1867	10	23	33	2	4	5	9	0	0	0	0	1	0	60	$60 00	$200 00
Boston	May 6, 1848	G C Strong, a p.	Nov, 1853	June 9, 1867	12	21	33	4	2	0	2	1	0	2	3	0	0	50	166 00	1050 00
Bowne	Oct 28, 1844	G C Strong, a p.	Nov, 1853	June 9, 1867	4	7	11	6	0	0	0	1	1	0	2	0	0	46	8 00	
Cannon	Jan 10, 1847	*D L Eaton, a p.	March, 1848	Jan 1, 1867	21	28	49	5	6	4	10	0	0	0	0	0	2	20		
Cedar Springs	Sept 5, 1867	J S Kidder, a p.	Sept 18, 1843	June 5, 1867	6	5	11	1	8	3	11	0	0	0	0	1	1	86	39 00	75 00
Coopersville	May 16, 1866	Vacant			16	21	37	6	3	0	0	0	0	0	0	0	0	42		
Dorr	Aug 27, 1857	N K Evarts, a p.	Feb, 1854	Oct 1, 1866	17	24	41	11	0	0	0	0	0	0	0	0	0	48	92 00	300 00
Eastmanville	March 16, 1866	†C Doolittle, a p.	June, 1832	March 1, 1866	21	18	39	2	0	0	0	0	0	0	0	0	0	50		
Easton	March 24, 1851	L E Sikes, a p	June 10, 1848	April 15, 1865	13	18	31	3	0	0	0	0	2	2	4	1	1	35	37 00	166 00
Essex	April 21, 1855	*E T Branch, a p	Feb 21, 1849	Feb 1, 1868	11	13	24	1	4	5	9	1	2	0	3	0	0	40		
Grand Haven	March 16, 1858	Vacant			8	19	27	8	2	0	2	1	3	0	4	0	1	80		
Grand Rapids	Sept 18, 1836	J M Smith, a p.	Aug, 1860	Sept 13, 1865	149	289	438	(	30	28	58	6	7	0	13	13	8	275	1500 00	10270 00
Grandville	June 1, 1839	W H Osborn, a p	Oct, 1839	March 1, 1865	14	39	53	10	3	5	8	1	5	0	6	1	1	70	125 00	1144 00
Greenville	June 5, 1852	Jas L Patton, a p		1862 Jan 1, 1866	51	79	130	6	4	2	6	1	1	1	3	3	3	147	383 74	1844 34
Hubbardston	Dec 9, 1861	Jas Gregg, a p.	Aug 6, 1846	Sept 23, 1866	17	26	43	0	15	1	16	0	0	0	0	5	0	100	275 00	3500 00
Lamont	Dec 18, 1849	†C Doolittle, a p.	Jan, 1832	Feb 17, 1867	37	53	90	13	2	4	6	1	3	0	4	0	1	110	60 00	700 00
Lowell	Feb 7, 1850	E R Stiles, a p.	Feb 2, 1864	Nov 1, 1866	24	54	78	5	1	5	6	1	2	0	3	1	0	80	150 00	700 00
Middleville	April 5, 1846	J W Kidder, a p	June 22, 1855	Dec 1, 1857	16	42	58	3	1	4	5	1	11	0	12	0	0	75	9 00	512 00
Muskegon	June 6, 1859	‡L Reed, a p.	June 1, 1866	Aug 12, 1867	28	54	82	11	5	17	22	0	6	0	6	3	5	150	437 00	1963 00
Smyrna	Feb 12, 1868	Vacant			3	10	13	0	0	13	13	0	0	0	0	0	0	75		150 00
Paris	May 2, 1866	Vacant			4	12	16	6	0	0	0	0	0	0	0	0	0	50	25 00	
Portland	Feb 4, 1843	L P Spelman, a p	May 2, 1860	April 15, 1867	12	39	51	7	1	8	9	1	3	0	4	1	0	40	115 00	815 00
Rockford	Feb 17, 1847	J S Kidder, a p.	Sept 12, 1843	June 5, 1867	5	15	20	0	3	9	12	0	0	0	0	1	0	----	44 80	210 00
Total ---- 23					499	909	1408	110	94	113	204	16	46	5	67	31	28	1729	3,526 54	23,599 34

*Of the Genesee Association. †Of the Presbytery of Albany. ‡Of the N W. Penn. Association.

Additional Members—James Ballard, Isaac Barker, R. J. Hess, Joshua M. McLain, James A. McKay, L. F. Waldo.

Meetings—Second Tuesdays of April and October.

Scribe—James Ballard, Grand Rapids.

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V.--GENESEE CONFERENCE.

CHURCHES.		MINISTERS.			NO. IN CHURCH.			ADMISS'NS.			REMOVALS.			BAP.		Sabbath Schools.	Am't of Benev'l'nt Contrib.	Amount Parish Expenses, &c.
Names.	Organized.	Minister.	Ordained.	Com. Labor.	Mal	Fm	Tot	Abs	Prf	Let	Tot	Dth	Dis Exc	Tot	Adt.	Inf.			
Atherton		Vacant			*9	9	18	0	3	0	3								
Bridgeport	Jan 12, 1868	†J Estabrook, ap																	
DeWitt	April 20, 1851	J M Ashley, a p.	March.	1857	1	5	6	0	0	0	0	2	0	2	1	0	0		
East Saginaw	Oct 7, 1857	J G W Cowles, p	Oct,	March 1, 1867	53	141	194	0	5	10	15	15	0	16	0	6	225	$300 00	$2500 00
Flint	Oct 26, 1867	FP Woodbury, ap		May, 1865	32	60	92	0	21	29	50	0	0	0	11	2	120		1500 00
Gaines	May 10, 1863	Vacant		Oct 1, 1867	2	3	5	0	0	0	0	0	0	0	0	0	75		150 00
Genesee	May 10, 1849	H Lucas, a p		Feb 12, 1868	8	20	28	0	2	2	4	3	0	6	0	0	0	18 00	
Goodrich	Feb 28, 1856	A Sanderson, a p	Jan,	May 26, 1867	16	26	42	7	10	2	12	0	0	0	3	0	60	52 00	490 00
Grand Blanc	July 13, 1853	†Sam D Breed, ap	Feb,	May, 1867	23	41	64	3	19	1	20	2	0	2	12	1	85	130 00	679 00
Hartland	April 4, 1844	†C N Colter, a p.			2	6	8	0	0	0	0	0	0	0	0	0	0		
Ithaca	June, 1866	Sam Sessions, a p	Oct 9,	Dec 7, 1866	7	9	16	1	2	5	7	0	0	0	0	0	35	8 00	500 00
Laingsburg	July 24, 1864	Wm Mulder, a p	June 5,	Aug, 1866	9	20	29	0	0	5	5	6	0	6	0	3	45	17 00	350 00
Lansing	April 26, 1864	C C McIntire, ap	Sept 17,	July, 1865	31	51	82	6	9	14	23	3	0	3	6	1	110	298 00	1350 00
Maple Rapids	April 26, 1868	E T Branch, a p	Feb 21,	Feb 1, 1868	7	13	20	0	4	16	20	0	0	0	3	0	50		125 00
Oceola	Jan 12, 1843	†C N Colter, a p.			4	11	15	2	0	0	0	0	0	0	0	0	30		125 00
Owosso	June 11 1853	John Patchin, ap	July,	Oct 21, 1850	50	99	149	0	24	10	34	2	1	3	11	0	100	43 00	1100 00
St. Johns	April 1, 1860	G M Tuthill, a p.	April,	July 1, 1847	30	45	75	9	1	5	6	0	4	4	1	1	80	200 00	1850 00
Vernon	Jan 11, 1851	W F Day, a p.	May 2,	April 1, 1866	9	23	32	2	0	1	1	0	9	9	0	0	60		250 00
Victor	May 24, 1845	Wm Mulder, a p	June 5,	July 1, 1867	22	34	56	1	2	1	3	2	1	3	1	0	76	50 00	256 00
Vienna	Jan, 1845	†E W Borden, ap		Dec 1, 1867	16	24	40	6	3	0	3	1	2	3	0	0	60	76 00	617 00
Wacousta		J M Ashley, a p.	March,	Nov 1, 1866	4	10	14	3	3	3	6	0	0	0	1	0			
Total 21					335	650	985	40	108	104	212	9	48	57	49	14	1231	1,192 00	11,836 00

*Last year's report. †Of Jackson Conference. ‡Of Ohio General Conference.
Additional Members—D. L. Eaton, Harvey Grattan, A. B. Pratt, Edwin Wilder.
Meetings—The first Tuesdays in April and October.
Scribe—Rev. E. T. Branch, Maple Rapids.

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VI.--SOUTHERN MICHIGAN ASSOCIATION.

CHURCHES.		MINISTERS.			NO. IN CHURCH.			ADMISS'N.			REMOVALS.			BAP.		Sabbath Schools.	Am't of Benev'l'nt Contrib.	Amount Parish Expenses, &c.
Names.	Organized.	Minister.	Ordained.	Com. Labor.	Mal.	Fm.	Tot.	Abs.	Prof.	Let.	Tot.	Dth. Dis.	Exc.	Tot.	Adt.	Inf.			
Ausable	March 16, 1847	J L Crane, a p..	Nov 22,	1866	Feb 1,	1867	25	39	64	10	11	14	25	1 12	0	13	5	5	Un	$62 21	$1413 25
Adrian	May 25, 1854	*E P Powel, a p		1861	May 5,	1861	76	185	261	23	8	11	19	5 16	4	25	5	0	350	342 22	3039 77
Canandaigua	March 29, 1859	E Dyer, a p		1836	June 1,	1866	13	32	45	1	0	0	0	0 0	0	0	0	0	60	28 00	612 00
Clinton	Jan 19, 1833	†W W Wetm'r, ap	Oct,	1864	May 1,	1867	105	159	264	27	17	3	20	2 8	0	10	0	3	150		914 00
Dundee	Nov. 29, 1837	S R Wells, a p..	April 18,	1867	Dec 1,	1867	8	22	30	1	2	1	3	0 1	0	1	2	0	65		85 00
Franklin	Feb 16, 1848	J E Savage, a p..	Sept 18,	1861	Feb 9,	1868	19	46	65	5	7	1	8	0 3	1	4	5	0	115	200 00	900 00
Hudson	Feb 24, 1836	†W S Mesmer, ap		1862	March,	1868	31	77	108	0	3	8	11	3 7	0	10	2	2	170	96 03	1620 85
London	March 25, 1838	¶B T DeWitt, ..	----------		Oct 20,	1867	8	22	30	2	0	0	0	0 2	0	2	0	0	30		185 00
Litchfield	July 14, 1839	D D Frost, a p..	----------	1844	May 1,	1865	41	73	114	25	41	5	46	0 6	0	6	27	8	80	290 00	850 00
Morenci	March 17, 1858	Vacant	----------		----------		7	18	25	2	0	0	0	0 1	0	1	0	0	100		120 00
Ransom	May 19, 1848	J F Boughton, ap	Dec 19,	1860	Sept.	1864	27	46	73	8	2	6	8	1 2	1	4	1	2	62	50 00	350 00
Raisinville	June 13, 1849	¶B S DeWitt, ..	----------		Oct 20,	1867	5	7	12	0	0	0	0	0 1	1	2	0	0	50		154 58
Somerset	Nov 30, 1858	R J Williams, ..	----------		May 1,	1867	18	26	44	0	3	0	3	0 0	0	0	1	0	40	200 00	600 00
Somerset 2nd	1867	E M Lewis, a p..	----------		Jan	1868	4	13	17	0	11	6	17	0 0	0	0	5	0	25		255 00
Sylvania, Ohio	Nov 8, 1834	J d'mmons, a p	----------		----------		22	25	47	0	0	0	0	0 0	0	0	0	0			
Wheatland	March 9, 1843	E M Lewis, p..	----------	1850	Dec 1,	1865	16	36	52	7	0	2	2	1 1	0	2	0	0	57	300 00	700 00
Adrian Town	Dec 14, 1867	§A Seaman	----------		April	1867	6	10	16	2	0	0	0	0 0	0	0	0	0	50		120 00
Total 17							431	836	1267	113	105	57	162	13 60		7	80	53	20	1404	1568 46	11919 45

*Not a member of Conference. †Presbyterian. ‡Licentiate. §Student.

Additional Members—C. H. Churchill, George Barnum, Hiram Elmer, Wm. Hall, Asa Mahan, Roswell Parker.

Meetings—On the third Tuesday in April, and the last Tuesday in October.

Scribe—Rev. J. F. Boughton, Ransom.

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VII.--KALAMAZOO ASSOCIATION.

CHURCHES.		MINISTERS.			NO. IN CHURCH.				ADMISS'NS.			REMOVALS.				BAP.		Sabbath Schools.	Am't of Benev'l'nt Contrib.	Amount Parish Expenses, &c.
Names.	Organized.	Minister.	Ordained.	Com. Labor.	Mal	Fm	Tot	Abs	Pr'f	Let	Tot	D'th	Dis	Exc	Tot	Adt.	Inf.			
Allegan	June 10, 1858	E Andrus, a p	Sept, 1850	Nov 1, 1865	25	43	68	4	1	11	12	1	2	0	3	0	0	220	$178 28	
Alamo	Dec 3, 1867	B F Monroe, a p	May 15, 1850	June 1, 1867	6	8	14	0	3	11	14	0	0	0	0	2	0	30	18 00	$2700 00
Augusta	July 26, 1849	J Anderson, a p		Nov 17, 1865	23	28	51	2	2	3	5	2	0	0	2	0	1	70	171 00	1118 60
Benton Harbor	June 13, 1866	Vacant			23	22	45	3	15	8	23	0	0	0	0	15	0	150	50 00	2500 00
Brady Village	Oct 29, 1865	S O Bryant, a p	Feb 13 1868	July 1, 1867	9	15	24	1	2	1	3	0	1	0	1	1	0	45	44 24	2512 00
Cooper	March 8, 1843	Vacant			28	54	82	17	0	1	1	0	8	0	8	0	0	65	15 00	725 00
Coolspring	Jan 25, 1863	Vacant			*23	25	48	4	0	0	0	0	0	0	0	0	0	0		
Dowagiac	July 9, 1850	E F Strickl'nd,ap	April 1855	Oct 1 1866	30	61	91	13	2	5	7	1	10	0	11	0	2	75	30 00	800 00
Galesburgh	Aug 18, 1852	J W Allen, a p	April 16, 1862	Jan 1, 1868	87	116	203	13	0	8	8	1	1	0	2	0	0	101	62 36	1033 00
Hopkins	Aug 4, 1851	†W F Rose, a p	Dec 29, 1863	Feb 2, 1868	39	41	80	8	32	1	33	0	4	2	6	11	0	36		
Kalamazoo	Feb 3, 1836	O S Dean, a p	July 6, 1864	Oct 13, 1867	138	202	340	55	19	29	48	4	35	0	39	5	4	197	358 50	2900 00
Keeler	July 7, 1850	W M Campbell,ap	June 4, 1848	Jan 1, 1868	11	32	43	10	3	1	4	1	4	0	5	3	0	50	36 00	700 00
Lawrence	Aug 20, 1837	E Cleveland, a p	Jan 11, 1837	Feb 10, 1867	20	33	53	4	2	7	9	0	8	0	8	1	2	100	42 50	600 00
Mattawan	June 2, 1867	M Q McFarl'nd,ap	Oct, 1843	Oct, 1867	17	22	39	2	7	32	39	0	1	0	1	3	0	65		
Plainwell	Dec 29, 1866	J Jackson, a p		Aug, 1866	5	6	11	2	0	0	0	0	0	0	0	0	0	0	12 50	125 00
Otsego	Jan 7, 1837	J Jackson, a p		June, 1865	23	48	71	5	0	2	2	0	5	0	5	0	0	145	138 00	
Michigan City, In	1835	‡J J Ward, a p		March, 1867	31	80	111	4	15	5	20	3	4	0	7	4	6	150		1400 00
Saugatuck	Jan 11, 1860	¶J F Taylor, a p	Jan 11, 1855	April 1, 1868	24	16	40	0	8	9	17	1	1	2	4	4	0	95		750 00
Sherw'd & Leonid	May 8, 1860	Vacant			6	15	21	3	0	0	0	1	4	0	5	0	0	50		
South Haven	July 2, 1856	D Wirt, a p	Feb 25, 1849	April 1, 1867	9	21	30	1	1	12	13	0	0	0	0	0	1	75		1550 00
St. Joseph	April 28, 1854	J B Fairbank, ap	Oct 24, 186	June 1, 1866	34	46	80	18	8	5	13	1	2	0	3	4	7	122	202 70	1400 00
Three Oaks	March 12, 1848	P B Parry, a p	Sept 29, 1847	May 1, 1865	23	43	66	2	8	4	12	0	0	0	0	4	0	80	62 50	
Watervliet	June 10, 1852	A M Shaw, a p	------- 1860	Nov 1, 1867	7	10	17	0	1	3	4	0	4	0	4	0	0	75		
Wayland	Jan 5, 1830	†W F Rose, a p	Dec 29, 1863	Feb 1, 1868	7	42	49	4	0	0	0	0	4	11	15	0	0	62	25 00	200 00
Total 24					648	1029	1677	175	129	158	287	16	98	15	129	57	23	2158	1,446 58	21,013 60

*Last year's report. †Of Marshall Association. ‡Of Kalamazoo Presbytery. ¶Of Jackson Conference.

Additional Members—D. W. Comstock, Thos. Jones, T. W. Jones, D. Jeffers, Henry Mills, D. S. Morse, S. Norton, A. Rowe, C. Temple, Waters Warren.

Meetings—Third Tuesday in April, and Second Tuesday in October.

Register—Rev. W. M. Campbell, Keeler.

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VIII.--GRAND TRAVERSE ASSOCIATION.

CHURCHES.		MINISTERS.			NO. IN CHURCH.			ADMISS'NS.		REMOVALS.			BAP.		Sabbath Schools	Am't of Benev'l'nt Contrib.	Amount Parish Expenses, &c.
Names.	Organized.	Minister.	Ordained.	Com. Labor.	Mal.	Fm.	Tot.	Abs.	Prf.	Let.	Tot.	Dth.	Dis.	Exc.	Tot.	Adt.	Inf.			
Almira	July, 1867	E E Kirkland,ap	Jan 22, 1846	Oct 28, 1866	4	4	8	0	0	0	0	0	0	0	0	0	0	15		$40 00
Banks	June 9, 1867	L Warren, a p --	Oct 12, 1862	Feb 17, 1867	4	2	6	0	0	6	6	0	0	0	0	0	0	35		100 00
Benzonia	June 10, 1860	J B W'lk'r, DD, ap		June 1, 1838	46	51	97	9	10	21	31	0	8	0	8	3	2	100	$5 00	1000 00
Elk Rapids	Feb 8, 1863	L Warren, p----	Oct 12, 1862	Nov 1, 1862	11	19	30	2	1	0	1	2	1	0	3	1	3	45	200 00	225 00
Frankfort	June 10, 1868	Otis B Waters,ap	Feb 12, 1861	Feb 9, 1868	12	11	23	0	0	23	23	0	0	0	0	0	0	45		28 17
Glen Arbor	Jan 26, 1867	G Thompson, ap	May 7, 1843	Oct 1, 1863	12	12	23	1	8	15	23	0	0	0	0	2	0	25	11 00	35 00
Homestead	Aug 11, 1864	E E Kirkland,ap	Jan 22, 1846	Jan 17, 1864	11	12	23	1	0	1	1	0	0	4	4	0	1	15	3 35	60 00
Leland	Sept 3, 1866	G Thompson, ap	May 7, 1848	Jan 7, 1865	10	10	20	3	0	1	1	0	0	0	0	1	0	25	32 00	50 00
Manistee	July 10, 1862	*J B Fiske, a p--	Nov 15, 1855	Nov 1, 1867	8	12	20	4	1	0	1	0	0	0	0	1	2	25	200 00	1500 00
Northport	July 20, 1863	G N Smith, a p -	April 7, 1836	Feb 22, 1863	20	29	49	9	1	4	5	0	0	0	0	1	2	90	17 00	293 00
Old Wing Miss'n	Feb 22, 1863	G N Smith, a p -	April 7, 1836	June 1, 1849	7	12	19	3	2	2	4	0	0	0	0	1	1	50		8 50
Pleasanton	Aug 19, 1849	H A Austin, a p		Jan, 1856	29	30	59	10	5	0	5	2	0	0	2	5	4	25		80 00
Traverse City	Jan 28, 1866	Ieub'n Hatch,ap	Jan, 1850	June 1, 1866	6	7	13	0	0	1	1	0	0	0	0	0	1	30	9 25	5252 00
	Feb 1, 1863				11	11	22	2	0	1	1	0	0	0	0	0	0	50	10 00	
Total ---- 13					179	210	389	43	28	74	102	4	13	1	18	13	14	550	$643 60	$8,671 67

*Of Grand River Association.

Additional Meetings--A. B. Adams, Chas. E. Bailey, Alonzo Barnard, John H. Crumb, Wm. S. Lewis, John Vetter, Jas. R. Wright.

Scribe--Rev. Leroy Warren, Elk Rapids.

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IX.--MUSKEGON VALLEY ASSOCIATION.

CHURCHES.		MINISTERS.			NO. IN CHURCH.			ADMISS'NS.			REMOVALS.			BAP.		Sabbath Schools.	Am't of Benev'l'nt Contrib.	Amount Parish Expenses, &c.
Names.	Organized.	Minister.	Ordained.	Com. Labor.	Mal	Fm	Tot	Abs	Prf	Let	Tot	Dth	Dis	Exc	Tot	Adt.	Inf.			
Benona	May 15, 1866	A Dresser, a p--	1845	March 1, 1865	7	14	21	3	1	5	6	0	0	4	4	1	0	20	$5 00	$40 00
Croton	March, 1861	Vacant	----------	----------	†3	8	11	0	0	0	0	0	0	0	0	0	0	0		
Hart	Jan 29, 1868	W W Crane	----------	----------	2	4	6	1	0	6	6	0	0	0	0	0	0	50		
Newaygo	May 20, 1855	*E N Raym'nd, ap	----------	----------	4	8	12	6	0	0	0	0	0	0	0	0	0	75	105 00	310 00
Pentwater	Jan 24, 1866	A Dresser, a p--	1841	May 1, 1865	5	7	12	0	2	3	5	0	0	0	0	0	1	40	25 00	350 00
Whitehall	May 5, 1868	A St Clair, a p--	June, 1844	Jan 1, 1868	3	2	5	0	1	4	5	0	0	0	0	0	0			
Total	6				24	43	67	10	4	18	22	0	0	4	4	1	1	185	$135 00	$700 00

*Of the Winooskie Association, Vt. †Last year's report.
Meetings--First Tuesdays in March and September.
Scribe--Rev. Alanson St. Clair, Whitehall.

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SUMMARY, for the Year Ending March 31st, 1868.

ASSOCIATIONS.	CHURCHES.					MINISTERS.				CHURCH MEMBERS.			ADMISSIONS			REMOVALS.				BAPT.		Number of Sabbath School Scholars.	Amount of Benevo. Contributions	Amount of Parish Expenses, &c.
	No. in Asso	Sup. by Pas.	Sup. by A.P.	Sup. oth Den	Total Sup.	Vacant	Pastors	Act. Pastrs.	With't Chg	Total	Licentiates	Males	Females	Total	Absent	Profession	Letter	Total	Deaths	Dismissals	Excommun.	Total	Adults	Infants			
Eastern Conference	27	5	19	4	24	3	5	13	1	19	0	604	1276	1880	199	98	83	181	22	71	13	106	51	30	2193	$5169 34	$49285 63
Jackson Conference	18	0	11	2	11	7	0	8	4	12	0	473	793	1266	89	88	89	177	19	122	5	146	41	12	1361	1781 51	14955 00
Marshall Association	17	1	16	1	17	0	1	11	8	20	1	594	808	1342	149	138	76	214	12	56	5	73	52	15	1459	2407 02	11904 04
Grand River Association	23	0	19	1	19	4	0	11	5	16	0	499	909	1408	110	94	113	207	16	46	5	67	31	23	1729	3526 54	23599 34
Genesee Conference	21	1	20	0	21	1	1	12	3	16	0	335	650	985	40	108	104	212	9	48	0	57	49	14	1261	1192 00	11836 00
Southern Michigan Association	17	1	16	1	17	0	1	9	6	16	1	431	836	1267	113	105	57	162	13	60	7	80	53	20	1404	1568 46	11989 45
Kalamazoo Association	24	0	20	1	20	4	0	16	9	25	0	648	1029	1677	175	129	158	287	16	98	15	129	57	23	2158	1446 58	21013 00
Grand Traverse Association	13	1	12	0	13	0	1	6	7	14	0	179	210	389	43	28	74	102	4	13	1	18	13	14	550	643 60	8671 67
Muskegon Valley Association	6	0	5	0	5	1	0	3	0	3	0	24	43	67	10	4	18	22	0	0	4	4	1	1	185	135 00	700 00
	166	9	138	10	147	20	9	89	43	141	2	3727	6554	10231	928	792	772	1564	111	514	55	680	344	152	12300	17870 05	153954 73
Deduct out of the State	2	0	2	1	2	0	0	1	0	1	0	53	105	158	4	15	5	20	3	4	0	7	4	6	150	00 00	1400 00
Total in the State	164	9	136	9	145	20	9	88	43	140	2	3674	6449	10123	924	777	767	1544	107	510	55	673	340	146	12150	$17,870 05	$152,554 73
Not Associated	*2																										

*No. of Members unknown.

N. B.—During the year, seventeen Churches have been organized, and eight organizations given up. The changes in the relation of Ministers to the Churches have been too numerous and complicated to be readily traced. There have been three deaths among the Ministers—all among those without charge.

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Names of Ministers

CONNECTED WITH THE GENERAL ASSOCIATION OF MICHIGAN, WITH POST OFFICE ADDRESS, APRIL 1ST, 1868.

Adams, A. B., Benzonia, Benzie county.
Allen, J Wing, Galesburg, Kalamazoo county.
Anderson, Joseph, Augusta, Kalamazoo county.
Andrus, Elizur, Allegan, Allegan county.
Apthorp, Rufus, Alpena, Alpena county.
Ashley, J. Mills, Grand Ledge.
Austin, H. A., Pleasanton, Manistee county.
Avery, John T., Cleveland, Ohio.

Bailey, Charles E., Benzonia, Benzie county.
Baird, Robert G., Armada, Macomb county.
Ballard, Addison, Detroit, Wayne county.
Ballard, James, Grand Rapids, Kent county.
Barker, Issac, Rockford, Kent county.
Barnard, Alonzo, Joyfield, Benzie county.
Barnum, George, Waterloo, Ind.
Barrows, John M., Olivet, Eaton county.
Berney, Daniel, Farmers, Sanilac county.
Bonney, John R., Matteson, Branch county.
Borden, Edmund W., Vienna, Genesee county.
Boughton, John F., Ransom, Hillsdale county.
Bradford, B. F., Charlotte, Eaton county.
Branch, Edwin T., Maple Rapids.
Breed, Samuel D., Grand Blanc, Genesee county.
Brown, Alvin H., Jackson, Jackson county.
Bryant, S. C., Brady, Kalamazoo county.

Caldwell, Wm. C., Saline Washtenaw county.
Campbell, Wm. M., Keeler, Kalamazoo county.
Churchill, Charles H., Oberlin, Ohio.
Cleveland, Edward, Lawrence, Van Buren county.
Comstock, Davillo W., Kenosha, Wis.

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Cowles, John G. W., East Saginaw, Saginaw county.
Cram, Wm. W., Hart, Oceana county.
Crane, James L., North Adams, Hillsdale county.
Crumb, John H.

Day, Warren F., Vienna, Shiawassee county.
Dean, Oliver S., Kalamazoo, Kalamazoo county.
Dresser, Amos, Pentwater, Oceana county.
Dyer, Edmund, Canandaigua, Lenawee county.

Eaton, Danforth L., Lowell, Kent county.
Elmer, Hiram, Olivet, Eaton county.
Emmons, John, Sylvania, O.
Esler, Wm. P., Olivet, Eaton county.
Estabrook, Joseph, East Saginaw, Saginaw county.
Evarts, Nathaniel K., Cody's Mills, Kent county.

Fairbank, John B., St. Joseph, Berrien county.
Fiske, John B., Manistee, Manistee county.
Fitzmaurice, John W., Bedford, Calhoun county.
Fletcher, Adin H., Pontiac, Oakland county.
Freeland, Samuel M., Detroit, Wayne county.
Frost, Daniel D., Litchfield, Hillsdale county.
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Judson Slatford Bird,	Sc.	*Ann Arbor.*
Julius Abiram Blackburn,	Cl.	*Ann Arbor.*
Darius Boughton,	Sc.	*West Novi.*
Patrick Henry Bumpus,	Cl.	*Jackson.*
Charles Francis Burton,	Cl.	*Hastings.*
Thomas Harper Bush,	Cl.	*Geneseo, Ill.*
George Throop Campau,	Cl.	*Detroit.*
Charles Simeon Carter,	Sc.	*Fairwater Wis.*
Delos Allen Chappel,	Sc.	*Cooper, O.*
Thomas Chalmers Christy,	Cl.	*Kinsman, O.*
Eugene Frank Cooley,	Cl.	*Ann Arbor.*
John Loveland Culley,	Sc.	*Ashtabula, O.*
Edward Everett Darrow,	Cl.	*Kinsman, O.*
Harlow Palmer Davock,	Sc.	*Buffalo, N. Y.*
George Ellis Dawson,	Cl.	*Springfield, Ill.*
William Rufus Day,	Sc.	*Ravenna, O.*
Charles Keene Dodge,	Cl.	*Jackson.*
Charles Stouton Edwards, Jr.,	Cl.	*Lacon, Ill.*
Frank Emerick,	Sc.	*Ypsilanti.*
William Thomas Emerson,	Sc.	*Racine, Wis.*
Luther Elliott Ferguson,	Sc.	*White Pigeon.*
Achilles Finley,	Cl.	*Fayetteville, Ark.*
Edwin Fleming,	Cl.	*West Lebanon, Ind.*
George Jay French,	Cl.	*Homer.*

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Hamline Janes Gardner,	Cl.	*Ann Arbor.*
Otis Erastus Haven,	Cl.	*Ann Arbor.*
James Alfred Hayward,	Sc.	*Dublin, N. H.*
Eben Leander Hill,	Cl.	*St. Clair.*
Frank Hill,	Cl.	*Waupan, Wis.*
James Campbell Holliday,	Sc.	*North Springfield, Pa.*
Joseph Columbus Hostetler,	Sc.	*Decatur, Ill.*
Frank Howard Howe,	Cl.	*Green Bay, Wis.*
Samuel Rodgers Hurford,	Sc.	*Ottawa, Ill.*
James Edward Jacklin,	Cl.	*Detroit.*
John William Johnson	Cl.	*Delavan, Wis.*
Francis Wayland Jones,	Cl.	*Ann Arbor.*
Charles Jacob Kintner,	Sc.	*Rock Haven, Ky.*
Henry Willis Lake,	Sc.	*Clinton Junction, Wis.*
Joseph Lee Logan,	Cl.	*Rockville, Ind.*
Vincent Smith Lovell,	Cl.	*Ann Arbor.*
Milo Elijah Marsh,	Sc.	*Milford.*
William Freeman Matthews,	Cl.	*Ypsilanti.*
Lester McLean,	Sc.	*Canfield, O.*
John Lisle Maxwell,	Sc.	*Canton, Ill.*
Zuinglius K. McCormack,	Sc.	*Danville, Ind.*
Michael A. A. Meyendorff,	Sc.	*New York City.*
George Washington Mickle,	Sc.	*Sterling, Ill.*
Joseph John Mills,	Sc.	*Valley Mills, Ind.*
Charles T. Moore,	Sc.	*Fremont, O.*
Bernard Moses,	Sc.	*Unionville, Ct.*
Alfred Noble,	Sc.	*Nankin.*
Clark Olds,	Sc.	*Erie, Pa.*
Darius Comstock Pennington,	Sc.	*Macon.*
Aaron Perry,	Sc.	*Oakland.*
Maxwell Addison Phillips,	Cl.	*Salina, Kan.*
Benjamin T. K. Preston,	Cl.	*Grass Lake.*
Henry Clay Ripley,	Sc.	*Saginaw City.*
William Henry Schock,	Sc.	*Prairieville, Ill.*
Arthur Raymond Simmons,	Cl.	*New Haven, N. Y.*
Edward Frank Sox,	Sc.	*Sterling, Ill.*

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Name.	Course.	Residence.
Walter Barlow Stevens,	CL.	*Peoria, Ill.*
Leonard E. Stocking,	Sc.	*Caledonia, Mo.*
Rufus Hill Thayer,	CL.	*Northville.*
Judson Newell Thompson,	CL.	*Ann Arbor.*
Alexander Thomson,	Sc.	*Morris, Ill.*
James Fisher Tweedy,	CL.	*Milwaukee, Wis.*
Peter Voorheis,	CL.	*White Lake.*
Samuel Wolcott Walker,	Sc.	*Wayne.*
Greenleaf Cash Wattles,	CL.	*Lapeer.*
Oliver Hart Wattles,	Sc.	*Lapeer.*
Albert William Weisbrod,	CL.	*Oshkosh, Wis.*
Charles Gordon Wing,	Sc.	*Franklinville, N. Y.*
Charles Manley Wells,	Sc.	*Gibson, Pa.*
Charles Rudolphus Whitman.	CL.	*Chicago, Ill.*
Walter Wallace Williams,	CL.	*Ann Arbor.*
Warren Chaffee Willits,	Sc.	*Adrian.*

FRESHMEN.

Name.	Course.	Residence.
Edward Mills Adams,	CL.	*Grand Rapids.*
John J. Aiken,	Sc.	*Joliet, Ill.*
Eugene Edward Allen,	CL.	*Milan.*
Frederic Hampton Bacon,	CL.	*Niles.*
William Stebbins Barnard,	Sc.	*Canton, Ill.*
Charles Tupper Beatty,	CL.	*Ann Arbor.*
Roswell P. Bishop,	Sc.	*Rockland, N. Y.*
Jonathan Edwards Bissell,	CL.	*St. Clair.*
Albert Blair,	Sc.	*Allen's Grove, Wis.*
Enos Gilbert Boughton,	Sc.	*Bellevue.*
Allen Philip Boyer,	Sc.	*Adamsville.*
George Fitch Breed,	Sc.	*Brooklyn, Pa.*
James Frank Brooks,	L.	*Des Moines, Iowa.*
Belno Addison Brown,	CL.	*Kalamazoo.*
Oscar James Campbell,	CL.	*Ravenna, N. Y.*
John Drake Chambers,	Sc.	*Macon.*

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Name.	Course.	Residence.
Charles Chandler,	CL.	*Pontiac.*
James Freeman Clarke,	Sc.	*Milwaukee, Wis.*
Clarence Fletcher Cochran,	Sc.	*Argentine.*
George Edward Cochran,	CL.	*Argentine.*
Philip Macy Coffin,	Sc.	*Ravenna, O.*
Charles Edgar Conley,	CL.	*Troy.*
Charles Alonzo Cook,	CL.	*Tecumseh.*
Emir John Coon,	Sc.	*Elyria, O.*
John Patterson Cornell,	Sc.	*Monraeville, O.*
Lucian Charles Cowles,	Sc.	*Baraboo, Wis.*
Frank Arthur Crittenden,	L.	*Concord.*
Willhelmus Decker,	Sc.	*Utica.*
William Wells Douglas,	L.	*Ann Arbor.*
Caleb Wheeler Durham,	Sc.	*Reading, Pa.*
John Foster Eastwood,	CL.	*Ann Arbor.*
Addison Joseph Edgerton,	Sc.	*Three Rivers.*
Charles Byron Ellis,	Sc.	*Lacon, Ill.*
Theodore Alpheus Felch,	L.	*Ann Arbor.*
Pembrook Reeve Flitcraft,	CL.	*Three Rivers.*
James Louis Foley,	CL.	*Wauwatosa, Wis.*
LeRoy Allison Foster,	Sc.	*Portland, Me.*
Morris Bishop Foster,	Sc.	*Keeler.*
George Townsend Fox,	CL.	*Detroit.*
John Addison Fulton,	Sc.	*Toledo, O.*
Joshua Lathrop Gillespie,	L.	*Ann Arbor.*
Henry Luke Gleason,	Cc.	*Courtland, N. Y.*
Henry Chapin Granger,	CL.	*Chicago.*
Alexander White Hamilton,	CL.	*Salem.*
Walter Sutherland Harsha,	CL	*Detroit.*
Roy Rousseau Hathaway,	Sc.	*Owenboro, Ky.*
Giles J. Holbrook,	CL.	*Ypsilanti.*
Albert Hollingshead,	Sc.	*Salem.*
Preston Crane Hudson,	CL.	*Ann Arbor.*
Richard Hudson, Jr.,	CL.	*Ionia.*
Charles Hull,	Sc.	*Detroit.*
Harry Burns Hutchins	L.	*Newbury, Vt.*

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Name.	Course.	Residence.
David Inglis,	CL.	*Detroit.*
Theodore Hitchcock Johnson,	CL.	*Ann Arbor.*
Melvin Augustus Jones,	Sc.	*Fort Atchinson, Wis.*
Robert Ossian Kellogg,	Sc.	*Girard, Penn.*
Robert Arthur King,	CL.	*St. Louis, Mo.*
Earle Johnson Knight,	CL.	*Ann Arbor.*
Harvey Elias Leach,	Sc.	*Litchfield, O.*
Elisha Dyer Leffingwell, Jr.,	CL.	*Aurora, N. Y.*
Josiah Loomis Littlefield,	Sc.	*Ann Arbor.*
John Charwin Macpherson,	Sc.	*Richmond, Ind.*
John Jameson Mapel,	Sc.	*Mount Union, O.*
Edward Laurens Mark,	CL.	*Fredonia, N. Y.*
George Otis McEntee,	CL.	*Detroit.*
Joseph McGrath, Jr.,	CL.	*Detroit.*
William Merrill,	CL.	*East Saginaw.*
Charles Edward Merritt,	Sc.	*Ann Arbor.*
Frank Mann Millard,	Sc.	*Brooklyn, N. Y.*
Watson Birchard Millerd,	CL.	*Detroit.*
Samuel George Milner,	Sc.	*Alliance, O.*
Henry Watson Montrose,	CL.	*Ann Arbor.*
Arthur Gray Otis,	CL.	*Milo.*
Adrian Jefferson Parshall,	Sc.	*Ann Arbor.*
Isaac Harwood Pedrick,	CL.	*Richmond, Ind.*
Baron Humboldt Pennington,	Sc.	*Macon.*
Elliot Davis Perry,	Sc.	*Owosso.*
Horace Phillips,	CL.	*Ypsilanti.*
Rufus Emerson Phinney,	CL.	*Ann Arbor.*
Henry Goslee Prout,	Sc.	*Stockbridge, Mass.*
Perry Anthony Randall,	CL.	*Avillu, Ind.*
Alexander Bunker Raymond,	Sc.	*Detroit.*
Frank Remick,	CL.	*Detroit.*
Charles Amasa Rust,	Sc.	*Saginaw City.*
Gideon Webster Seavey,	CL.	*Dixon, Ill.*
Frank Taylor Seeley,	Sc.	*Flint.*
Brayton Wilmarth Smith,	CL.	*Janesville, Wis.*
Curtis Culross Smith,	Sc.	*Pomeroy, O.*

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Name.	Course.	Residence.
Edward Charles Smith,	Sc.	*Warren, O.*
William Orin Snyder,	Sc.	*Henry, Ill.*
Edmund Mertelle Spalding,	Cl.	*Monroe.*
Edward Blake Sumner,	Sc.	*Pecatonica, Ill.*
Samuel Swain,	Sc.	*Pendleton, Ind.*
Dewitt Holbrook Taylor,	Sc.	*Detroit.*
Clarence Harvey Walker,	Sc.	*Detroit.*
James A. Satterlee Warden,	Cl.	*Darlington, Wis.*
Eugene James Weeks,	Sc.	*Jackson.*
Rollin John Wells,	Cl.	*Atkinson, Ill.*
Welles Whitmore,	Cl.	*Ann Arbor.*
Harry Cole Willcox,	Sc.	*Detroit.*
Charles Joseph Willett,	Cl.	*St. Louis, Mich.*
Oscar F. Williams,	Sc.	*Livonia, N. Y.*
Thomas Sterrett Woodruff,	Sc.	*Girard, Penn.*
Robert Mullins Wright,	Cl.	*Shabbona, Ill.*

STUDENTS IN MINING ENGINEERING.

Name.	Residence.
Charles Francis Brush,	*Cleveland, O.*
Byron R. Chaffee,	*Marcellus, Ill.*
Henry Rogers Durkee,	*Kenosha, Wis.*
Torbert Entrekin,	*Kingston, O.*
William Storrs McHarg,	*Clinton, N. Y.*
John Brown Moore,	*La Porte, Ind.*
Filmore Morey Smith,	*Syracuse, N. Y.*
Lucian Swift, Jr.,	*Cleveland, O.*

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Students Pursuing Selected Studies.

[This list includes many who intend to complete one of the regular Courses of Study, but who have not yet passed all the examinations, to entitle them to a place in the Classes with which they intend to graduate.]

Name.	Residence.
Elroy McKendree Avery,	*Monroe.*
Jacob Beller, Jr.,	*Detroit.*
Albert Blain,	*Allen's Grove, Wis.*
James Harrison Blanchard,	*Ann Arbor.*
Charles Andrew Bowman,	*Peoria, Ill.*
George Alexander Brooks,	*De Witt, N. Y.*
Frank C. Dale,	*Monticello, Ind.*
Samuel Fletcher Cook,	*Ann Arbor.*
Brutus Junius Clay,	*Whitehall, Ky.*
Alvah Bunnell Cooper,	*Sterling, N. Y.*
Frank Crook,	*Baltimore, Md.*
Horace Augustus Deardorff,	*Carrol Dover, O.*
Caleb Wheeler Durham,	*Reading, Pa.*
Jacob Vandegrift Eccles,	*Dover, Del.*
Henry Byron Farwell,	*Freeport, Ill.*
Robert Newton Fearon,	*Oneida, N. Y.*
William Jay Gibson,	*Ann Arbor.*
Charles Eugene Gorton,	*North Brookfield, N. Y.*
Frank Norton Greeley,	*Oswego, N. Y.*
Samuel Edgar Hedges,	*Ann Arbor.*
James W. Hawks,	*Buffalo, N. Y.*
Henry Prichard Holden,	*Cincinnati, O.*
Washington Hyde,	*Farmington, O.*
James Robert Hosie,	*Wayne.*
Alonzo Mark Leffingwell,	*Henderson, N. Y.*
Joseph Hampton Letherman,	*Valparaiso, Ind.*
Henry Lafayette Lorenz,	*Germantown, O.*

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Name.	Residence.
George Howard Lothrop,	*Detroit.*
John Scott Maltman,	*Chicago.*
William Maybury,	*Detroit.*
John Augustus Mitchell,	*Ann Arbor.*
William Lucas Oge,	*Knightstown, Ind.*
Charles Henry Plant,	*Marcellus, N. Y.*
Julius Joseph Pollens,	*Richford, Vt.*
Edgar Crooks Poppleton,	*Birmingham.*
Charles F. Potter,	*Lansing.*
Edwin Regall,	*Ashtabula, O.*
Edward Russell,	*Zanesville, O.*
Alfred Bates Sager,	*Ann Arbor.*
John Marshall Seaman,	*Ann Arbor.*
William Stagg,	*Ann Arbor.*
James Scott Smith,	*Warren, O.*
Alphonso Davis Stacy,	*Tecumseh.*
Burrie L. Swift,	*Yates, N. Y.*
Arthur Diamond Sturges,	*Mansfield, O.*
Charles Malona Taylor,	*Clinton, Ind.*
Charles Mitchell Underwood,	*Adrian.*
Frank H. Van Cleve,	*Ypsilanti.*
Stanley Waterloo,	*St. Clair.*
William James Waters,	*New Bedford, Mass.*
Oscar F. Williams,	*Livonia, N. Y.*
Floyd Baker Wilson,	*Tribes Hill, N. Y.*
Charles Gordon Wing,	*Franklinville, N. Y.*

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Students in Higher Chemistry.

[This list includes only those who have pursued a course of Higher Chemistry since the last Catalogue was published, and whose names are not published elsewhere. It excludes those Medical Students who pursued the course before the last Medical year was closed, and those Literary Students who pursued the course before the last Literary year was closed, and embraces only those who have studied it since, and whose names are not published in other parts of this Catalogue. The whole number that have taken a regular course of practical and theoretical study of Chemistry in the Laboratory, during the year, is about two hundred.]

Name.	Residence.
Francis G. Arter,	*Franklin Square, O.*
John H. Austin,	*Chambersburg, Pa.*
Joseph Henry Baines,	*Detroit.*
Jeremiah Cook Bartlett, M. D.,	*Marietta, O.*
George Norman Bissell,	*Millford, N. Y.*
Mortimer C. Bissell,	*Millford, N. Y.*
Charles Andrew Bowman,	*Peoria, Ill.*
Edward R. Cary,	*Zanesville, O.*
Samuel Chapin, Jr.,	*Ann Arbor.*
Henry Wonton Chase,	*Factoryville, Pa.*
Dexter Selwyn Clark, M. D.,	*Rockford, Ill.*
John Hayes Cowley,	*Farmington.*
Arthur B. Crosby,	*Perry, O.*
Eugene Cleveland Crosby,	*Perry, O.*
Lyman C. Crossman,	*Barraboo, Wis.*
Austin Cutler,	*Laporte, Ind.*
Frank C. Dale,	*Monticello, Ind.*
Rhodes D. Davis, M. D.,	*Muscatine, Iowa.*
R. H. Davis, M. D.,	*Jackson.*
Daniel M. Dill,	*Gray, Me.*
James M. Elliott,	*Hickory Corners.*
Anderson N. Ellis,	*Maysville, Ky.*
Edward Richard Fetherstonh,	*Trenton, Mo.*
Thomas B. Grenville,	*Ann Arbor.*

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Name.	Residence.
Thomas E. Hamm,	*Sparta, C. W.*
Edward C. Henriques,	*Ann Arbor.*
Frank Hill,	*Waupun, Wis.*
John Isgrig,	*Paris, Ill.*
Robert A. Jameson,	*Rising Sun, Ind.*
Henry Johnson, M. D.,	*Jackson.*
Edwin A. Kilbourne,	*Washington, D. C.*
Frederick D. Marshall,	*Adrian.*
Charles Wickliffe Maynard,	*Ann Arbor.*
Frank Emett Moore,	*Batavia, Ill.*
Charles Nathaniel Nye,	*Marietta, O.*
Myron Holly Parmelee,	*Toledo, O.*
Daniel F. Reynolds,	*Leonardsville, N. Y.*
John S. Robertson,	*New Lisbon, O.*
James S. Rogers, M. D.,	*Pleasant Hill, Mo.*
Ezra A. Scammon, M. D.,	*Arlington, Ill.*
Gustavus Albert Schuekenburger,	*Owosso.*
Samuel S. Sherwell,	*Brooklyn, N. Y.*
Alexander G. Sinclair,	*Meaford, C. W.*
Dewitt C. Smith,	*Chicago, Ill.*
Samuel L. S. Smith,	*New Albany, In.,*
Lyman B. Sperry,	*Clymer, N. Y.*
Augustus Taylor Stone,	*Henry, Ill.*
Hedding Albert Stone,	*Victory, N. Y.*
Justin Arthur Tyler,	*Napoleon, O.*
Charles C. Whitney,	*Adrian.*
Henry R. Wilson,	*Hamilton, C. W.*

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OF

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Students in Medicine.

Name.	Residence.	Preceptor.
Adam Adams,	*Port Burwell, C. W.,*	W. C. Donnelly.
Carlos J. Adams,	*Pomfret, Vt.,*	Faculty.
Robert Aikman,	*Annapolis, Ind.,*	Coffin & Dare.
Isaiah L. Alden,	*East Turner, Me.,*	E. G. Edgcomb.
John C. Allen,	*Maysville, Ky.,*	J. C. Nichols.
Allen H. Albright,	*Holland,*	S. L. Morris.
Andrew A. Alleman,	*Geneva, N. Y.,*	A. J. Alleman.
Andrew J. Allison, B. A.,	*Middletown, Ohio,*	J. Corson.
Austin W. Alvord,	*Clinton,*	Faculty.
Alexander Arkley,	*Leeds, C. E.,*	A. Hill.
Charles L. Armington,	*Northfield, Minn.,*	J. L. Armington.
Rolla S. Armstrong,	*Parma,*	D. W. Armstrong.
John J. Austin,	*Rockford,*	A. Austin.
William H. H. Austin,	*Franklin, O.,*	W. B. McAroy.
Augustus E. Bacon,	*Disco,*	E. N. Harris.
Lewis R. Baker,	*Palo,*	Ira Winager.
William A. Baker,	*Canaan, Ohio,*	J. H. Wallace.
Ezra H. Ballard,	*Ogdensburg, N. Y.,*	Z. B. Bridges.
Alexander H. Barber,	*Lancaster, Wis.,*	J. H. Hyde.
Oliver P. Barber,	*Canandaigua, N. Y.*	H. E. Jewett.
George P. Barnes,	*Chickoppe, Mass.,*	Faculty.
George W. Barnett,	*Punxsutawney, Pa.,*	Dr. Sheald.
Charles C. Bartholomew,	*Lansing,*	Bartholomew & Baker
Ira Barton,	*Woodburn, Ill,*	A. B. Penniman.
Casper V. Beebe,	*Gaines,*	Dr. N. Bates.
Charles H. Berry,	*Carmel, N. Y.,*	H. Pierce.
Erastus Berry,	*Ann Arbor,*	George Pray.
John M. Besley,	*Palmyra, N. Y.,*	S. A. Sabin.
Richard W. Biggs,	*Findley, Ohio,*	R. & J. Norton.
William G. Binkley,	*Enterprise, Pa.,*	A. M. Miller.
Theodore R. Birmingham,	*Duplain,*	Avery & Martin.
Adam Bissikommer,	*Greenville,*	Richard Woods.
George M. Blackburn,	*Martinsburgh, Ohio,*	Dr. Miser.
Evarts U. Bland,	*Glendale, Ky.,*	R. H. Blanton.
Edwin W. Bliss,	*St. Joseph, Mo.,*	J. D. Smith.
Edmund M. Bloomfield,	*Eaton, Ohio,*	Dunham & Ferguson.
David M. Board,	*Big Spring, Ky.,*	W. W. Board.

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Name.	Residence.	Preceptor.
Irving R. L. Boardman,	*Elmira, N. Y.,*	N. Smith.
John H. Bogart,	*Clinton, Ind.,*	J. B. Hedges.
Eugene Boise, B. A.,	*Oberlin, Ohio,*	S. B. Feizell.
Andrew Borrowman,	*Detroit,*	J. B. Book.
Andrew J. Bostater,	*May, Ohio,*	H. Russell.
Darius Boughton,	*West Novi,*	E. Hall.
Jacob E. Bower, M. A.,	*Berlin, C. W.,*	Univ. of Toronto.
Valentine Bower,	*Whitestown, Ind.,*	R. T. Brown.
John Bowman,	*Roanoke, Ohio,*	T. E. Paul.
Amos H. Boyd,	*Eagle, N. Y.,*	Dr. McArthur.
John R. Boyd,	*Vinton, Iowa,*	W. S. Boyd.
Thomas D. Bradfield,	*Logansport, Ind.,*	J. C. Thorpe.
Thompson R. Brady,	*LaFountain, Ind.,*	W. G. Armstrong.
Thomas H. Bragg,	*Sidney, Iowa,*	T. G. Stevens.
Henry C. Brainerd, B. S.,	*Randolph, Ohio,*	J. Price.
Lorenzo E. Brayman,	*Cambridge, Pa.,*	O. S. Trimmer.
Oscar M. Brendle,	*Winchester, Ill.,*	Faculty.
George H. Bride,	*Batavia, N. Y.,*	L. L. Tozier.
Gilbert D. Bridgman,	*Smithville, C. W.,*	S. Brooks.
Dwight F. Brooks,	*Mineiska, Minn.,*	J. W. Collver.
Brinton J. Brown,	*Beechville, C. W.,*	J. W. Brown.
Robert H. Brown,	*Washington, Ohio,*	H. T. Grier.
Joseph L. Browning,	*Charlestown, R. I.,*	J. H. Griffin.
Nathaniel P. Bunnell,	*Sauk City, Wis.,*	Dr. McKennan.
Edward W. Burnett,	*Detroit,*	Faculty.
William A. Burr, B. A.,	*Woodstock, Ill.,*	W. H. Buck.
Dwight R. Burrell, B. A.,	*Detroit,*	Lyster & Smith.
William H. Burritt,	*Maumee City, Ohio,*	B. Woodworth.
Isom Burton,	*Mitchell, Ind.,*	Rariden & Burton.
William M. Burton,	*Mt. Pleasant, Iowa,*	D. W. Robison.
John I. Byrne,	*St. Joseph, Mo.,*	E. A. Donelan.
Robert H. Calvert,	*Delphi, Ind.,*	J. T. Ritchardson.
Peter H. Cann,	*Harristown, Ill.,*	G. W. Kirkpatrick.
Alonzo W. Cantwell,	*Kenton, Ohio,*	A. D. Kibbee.
Wellington Carleton, B. A.,	*St. Clair,*	T. Bard.
Elbert E. Carrier,	*Wolcott, N. Y.*	Palmer & Cheever.
James C. Carson,	*Canandaigua, N. Y.,*	M. R. Carson.
George W. Carter,	*Missouri City, Mo.,*	R. Carter.
Fred Castle,	*Lowell, Ind.,*	T. Everetts.
Lawrence E. Chamberlin,	*Eddyville, Iowa,*	W. E. Chamberlin.
Alfred H. Champlin,	*Whitestown, N. Y.,*	W. Smith.
Addison Chapin,	*Fentonville,*	William F. Hovey.

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Name.	Residence.	Preceptor.
Frank W. Chase,	*Eckford,*	Faculty.
Nelson H. Claflin,	*Jackson,*	H. S. Cheever.
Elmer F. Clapp,	*Washington, Iowa,*	W. H. Rousseau.
Edmund F. Cleveland,	*Nelsonville, C. W.,*	C. Brown.
Steven H. Clizbe,	*Coldwater,*	S. S. Cutter.
Isaac N. Cochran,	*Grand Ledge,*	S. S. Messenger.
Charles B. Cody,	*Goshen, Ind.,*	Latta & Sparklin.
Daniel S. Coleman,	*Homer, Ohio,*	B. Coleman.
David C. Comstock, Jr.,	*Stamford, Conn.,*	C. Ayres.
Leartus Conner, B. A.,	*Middletown, N. Y.,*	Dr. G. H. Dayton.
William A. Connolly,	*Jonesville, Ohio,*	H. R. Kelly.
Augustus Conson,	*Lafayette, Ind.,*	Faculty.
Christopher C. Cook,	*Elvaston, Ill.,*	J. R. Miller.
Adelbert F. Cooper,	*Oil City, Pa.,*	Faculty.
Frank E. Corbyn,	*Brady,*	E. Smith.
Frank E. Corey,	*Sturbridge, Mass.,*	E. Witter.
Walter L. Cornell,	*Coldwater,*	J. McLean.
Levi Correll,	*Dawson, Ill.,*	J. B. Cloud.
Greenberry Cousins,	*Williamsville,*	Practitioner.
Samuel Covert,	*Pontiac,*	J. J. Lancaster.
Gardner Cox,	*Barnard, Vt.,*	Faculty.
Henry M. Cox,	*Washington, N. J.,*	W. A. Herrick.
George B. Crane,	*Fayette,*	A. G. French.
Sidney Crawford, M. A.,	*Barre, Mass.,*	L. F. Billings.
Jasper Creagh,	*Jonesville, Wis.,*	E. H. Cameron.
Samuel D. Cronk,	*Kalamazoo,*	Faculty.
James B. Cummings,	*Wingham, C. W.,*	Faculty.
George W. Davis,	*Northfield, Vt.,*	P. D. Bradford.
Sumner D. Davis,	*Hyde Park, Pa.,*	A. Davis.
Calvin K. Davison,	*Andover, N. J.,*	J. Miller.
Edward C. Davison,	*Ann Arbor,*	W. B. Smith.
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Henry Hayden,	*Madison, Wis.*

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Benjamin F. Heckert,	*Canaan, O.*
Reuben P. B. Hewitt,	*Charlotte, Vt.*
Avery Sedgwick Hill,	*Toledo, O.*
David E. Hinman,	*Buchanan.*
Eugene I. Holden,	*Terre Haute, Ind.*
Daniel Holland,	*Ontonagon.*
Alfred S. Hollenbeak,	*Sycamore, Ill.*
Sidney L. Holman,	*Columbus, Neb. Terr.*
Emmons F. Hyde,	*Grass Lake.*
Albert Jennings,	*Birmingham,*
Robert J. Kelley,	*Monroe.*
James H. Kellogg,	*Jacksonville, Ill.*
William H. Kernan,	*Bellefontaine, O.*
Elbert E. Kimball,	*North Cohocton, N. Y.*
William D. Kingery,	*South Bend, Ind.*
Lavega George Kinne,	*Chicago, Ill.*
William H. Krome,	*Collinsville, Ind.*
Austin L. Kumler,	*Trenton, O.*
Emmet S. Latty,	*Defiance, O.*
John F. Lawrence,	*Ann Arbor.*
Michael A. Leahy,	*Portland, Wis.*
Edwin H. Lemen,	*Collingsville, Ill.*
Cassius H. Lindenberger,	*Defiance, O.*
Egbert J. Mapes,	*Linden.*
Alonzo B. Markham,	*Plymouth.*
Asa F. Mather,	*Wheatland, Ill.*
Robert A. McCulloch,	*Bellefontaine, O.*
Terrance J. McDonnell,	*Dexter.*
William H McDowell,	*Doylestown, Pa.*
Edward McGintie, Jr.,	*St. Louis, Mo.*
Jonas H. McGowan,	*Coldwater.*
John W. McGrath,	*Detroit.*
Dougal McKenzie,	*Lansing.*
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William L. Perce,	*Williamsville, Ill.*
Elvero Persons,	*Tiffin, O.*
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George B. Remick,	*Detroit.*
Edward H. Rhoades,	*Skaneateles, N. Y.*
William H. C. Rice,	*Ann Arbor.*
James M. Ritchey,	*West Point, Ind.*
Reuben Z. Roberts,	*Corry, Pa.*
James E. Robinson,	*Grand Haven.*
Henry F. Rodney,	*Lewes, Del.*
Josiah H. Rogers,	*Oshawa, C. W.*
Mahlon Rouch,	*Wooster, Ohio.*
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John H. Slaght,	*Elgin.*
Edward R. Slawson,	*Ann Arbor.*
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Allen Smalley,	*Carey, O.*
Lucas F. Smith,	*Bluffton, Ind.*
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Abraham H. Stutsman,	*Chariton, Iowa.*
Edward I. Sutfin,	*Dundee, Ill.*
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Joseph H. Taylor,	*New Baltimore, O.*
Robbins B. Taylor,	*Bay City.*
Alfred B. Tucker,	*Logansport, Ind.*
Marshall M. Turner,	*Ann Arbor.*
James C. Turner,	*Ann Arbor.*
Henry Van Fleet,	*Pinckney.*
James R. Vaughan,	*Ozark, Mo.*
B. Frank Wagner,	*Philadelphia, Pa.*
B. Thad. Wakeman,	*Harvard Junction, Ill.*
Frank Walker,	*Memphis, Tenn.*
Theodore M. Walker,	*Newton, N. J.*
George R. Williams,	*Ann Arbor.*
Edward M. Williams,	*Columbus, O.*
Henry T. Wright,	*Cobden, Ill.*
Charles M. Yocum,	*Millbrook, O.*

JUNIORS.

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Byron H. Bacon,	*Leroy, N. Y.*
Stephen Bacon,	*Edwardsburgh.*
A. Everett Ball,	*Arcade, N. Y.*
Tracy Barnum,	*Ann Arbor.*
Sidney H. Baylis,	*Cleveland, O.*
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John D. Bennett,	*Perry Center.*
John P. Bennett,	*Lafayette, Ind.*
Peter A. Berry,	*Logansport, Ind.*

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Russell H. Bishop,	*Flint.*
Elbert L. Blakeslee,	*Dimock, Pa.*
Adelbert Bliss,	*Ionia.*
Hiram A. Boswell,	*Oxford, Ind.*
John W. Bradshaw,	*Burton, Ind.*
William B. Brayman,	*Albion.*
Ephraim Brick,	*South Bend, Ind.*
George H. Briggs,	*Brady.*
John G. Brooks,	*Ackworth, N. H.*
Thomas J. Brooks,	*Boscobel, Wis.*
Francis L. Brown,	*Shortsville, N. Y.*
George W. Brown,	*New Athens, O.*
James Bryson, Jr.,	*Centralia, Pa.*
Henry C. Buckingham,	*Cleveland, O.*
John R. Bunting,	*Deerfield.*
Harvey D. Burch,	*Richmond.*
Martin C. Burch,	*Waterloo, N. Y.*
Edwin A. Burlingame,	*Grand Rapids.*
Robert G. Burns,	*Sevastapol, Ind.*
Henry C. Burroughs,	*Belleville.*
Stephen A. Burroughs,	*Flint.*
Samuel H. Byrns,	*Kankakee, Ill.*
William B. Carlock,	*Bloomington, Ill.*
Clement D. Carpenter,	*Blissfield.*
Nelson Case,	*Earlville, Ill.*
Charles C. Chamberlain,	*Canton, N. Y.*
Joseph H. Chandler,	*Lima.*
William C. Chubb,	*Niles.*
Henry P. Churchill,	*Homer.*
Washington S. Cilley,	*Jericho, Vt.*
George F. Colby,	*Toledo, O.*
William P. Coolbaugh,	*Oshkosh, Wis.*
Cornelius Correll,	*Dawson, Ill.*
John K. Cowen,	*Millersburg, O.*

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George T. Cresswell,	*Nixerville, Ind.*
James H. Chrichton,	*Laporte, Ind.*
Alfred A. Crippen,	*Brady.*
Lewis F. Cummings,	*Grand Rapids.*
Edwin A. Curtis,	*New Haven, O.*
William E. Dawson,	*Fentonville.*
P. Callan Dooley,	*Chesire, Mass.*
Anderson L. Drew,	*Belleville, Ill.*
Lorenzo T. Durand,	*Saginaw City.*
Charles H. Durban,	*Zanesville, O.*
Samuel B. Eason,	*Wooster, O.*
Samuel M. Eddy,	*Michigan City, Ind.*
Burton B. Edwards,	*Laceyville, Pa.*
William J. English,	*Kenosha, Wis.*
Edward C. Everitt,	*Branchville, N. J.*
Frances Farrell,	*Underhill, Vt.*
Thomas A. Fergurson,	*Iosco.*
Henry C. Firebaugh,	*Robinson, Ill.*
Emund R. Fisher,	*Springfield, Ill.*
Lafayette F. Fisher,	*Eaton, O.*
William A Fleming,	*Strattonville, Pa.*
George Ford,	*South Bend, Ind.*
William Forgey,	*Quaker Bottom, O.*
Dumpsey W. Fountain,	*Du Quoin, Ill.*
Theophilus T. Fountain,	*Du Quoin, Ill.*
John W. Fox,	*Hamilton, O.*
Christian F. France,	*Rolling Prairie, Ind.*
George B. France,	*Rolling Prairie, Ind.*
Edward L. French,	*Lebanon, Ill.*
Andrew J. Fryer,	*Falmouth, Ky.*
John H. Fryer,	*Butler, Ky.*
Joseph M. Gage,	*Lexington.*
Newton P. Garretson,	*Mt. Union, O.*
William Geer,	*Lyonsville, Pa.*
Gordon H. Giddings,	*Nunda, N. Y.*
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David Goodsell,	*Rouseville, Pa.*
Cyrus Gordon,	*Zion, Pa.*
Cornelins A. Gower,	*Ann Arbor.*
James W. Graham,	*Shueyville, Iowa.*
Albert R. Green,	*Warwick, R. I.*
Luther H. Green,	*Ligonier, Ind.*
James P. Grove,	*Falmouth, Ky.*
James J. Hanna,	*Cadiz, O.*
James R. Harris,	*Frankford, C. W.*
Thomas W. Harrison,	*Juneau, Wis.*
George S. Hastings,	*Quincy.*
Edgar H. Hinman,	*Oberlin, O.*
John G. Hillson,	*Elizabethtown, Ky.*
Charles P. Hogan,	*Morrisville, Vt.*
James T. Holland,	*Portage City, Wis.*
Michael Houston,	*Chatham, C. W.*
Edward Hoverson,	*Wathena, Kansas.*
Henry W. Hubbard,	*Elgin, Ill.*
Henry B. Hughbanks,	*Fairfield, Ill.*
Tilghman A. Huffer,	*Harristown, Ill.*
Watts Humphrey,	*Lansing.*
Jeremiah Hurd,	*Winchester, Ill.*
Basil Jaroshinski,	*New Port, Ill.*
Louis H. Jennings,	*Ionia.*
Edden M. Johnson,	*Pontiac, Ill.*
James W. Johnson,	*Wilmington, Ill.*
Samuel A. Johnson,	*Beloit, Wis.*
William C. Jones,	*Robinson, Ill.*
DeWitt C. Justice,	*Logansport, Ind.*
Henry S. Kaley,	*Carey, O.*
Joel S. Kelsey,	*Huntington, N. Y.*
John W. Kerne,	*Alto, Ind.*
Solomon S. Kirkpatrick,	*Du Quoin, Ill.*
Rienzi Knox,	*Niles.*
Daniel B. Kumler,	*Trenton, O.*

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Alfred W. Lamson,	*Clevelaud, O.*
Garrett C. Land,	*Warrensburgh, Mo.*
Samuel F. Leib,	*Bremen, O.*
Henry Lincoln,	*Ann Arbor.*
Daniel W. Losey,	*La Crosse, Wis.*
John J. Mahon,	*Detroit.*
Samuel L. MaKeever,	*Marsailles, Ill.*
Charles C. Marble,	*Wilmington, O.*
Samuel F. Marsh,	*Milford Center, O.*
Stephen M. Marsh,	*Mt. Carrol, Ill.*
Aaron F. Martin,	*Yohogehney, Pa.*
William Martin,	*Milwaukee, Wis.*
Aaron V. McAlvey,	*Ann Arbor.*
Archibald McArthur,	*Wapacca, Wis.*
Thomas C. McKenzie,	*Hampton, Iowa.*
Henry McKey,	*Janesville, Wis.*
John E. McMillen,	*Manitowoc, Wis.*
James McNamara,	*Lapeer.*
William McPherrin,	*Abingdon, Ill.*
John McQuillin,	*Lyons.*
Andrew H. McVeigh,	*Bremen, O.*
Arthur J. Mellon,	*Rondolet, N. Y.*
William Meredith,	*Aurora, Ill.*
Samuel R. Miller,	*Pittsburg, Ind.*
Melvin W. Mills,	*Wacousta.*
John W. Mitchell,	*St. Joseph, Mo.*
Daniel D. Moody,	*Auburn, Ind.*
Lyman C. Moore,	*Spring Arbor.*
Joseph R. Morris,	*Chili, Ind.*
Alfred E. Mudge,	*Ann Arbor.*
Jonathan W. Newman,	*Richmond, Ind.*
James S. Nottingham,	*Springfield, O.*
William B. Norton,	*Decatur, O.*
Henry C. Noyes,	*Freeport, Ill.*
Charles K. Offield,	*Lewiston, Ill.*

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John A. Osborne,	*Manchester, Iowa.*
David J. Overholt,	*Pana, Ill.*
Thomas L. Patterson,	*Holly.*
Charles O. Patton,	*Gentryville, Mo.*
Albert Phelps,	*South Hero, Vt.*
Henry S. Phettaplace,	*Providence, R. I.*
George W. N. Pitman,	*Champaign, Ill.*
Frank Plumley,	*Morrisville, Vt.*
Martin W. Pond, Jr.,	*Titusville, Pa.*
Newton E. Powers,	*Staunton, Ill.*
Reuben F. Randolph,	*Panama, N. Y.*
James Reardon,	*Romeo.*
David P. Reed,	*Middletown, O.*
John Richards,	*Flint.*
William P. Roberts,	*Gwynedd, Pa.*
William Rochelle,	*Ann Arbor.*
John B. Rosevelt,	*Decatur.*
Edward B. Sackinder,	*Mason.*
Henry C. Sanford,	*Kent, O.*
Jasper N. Searles,	*Fort Wadsworth, D. T.*
William Seufert, Jr.,	*Cleveland, O.*
Harvey B. Shively,	*Wabash, Ind.*
William H. Sisson,	*Grass Lake.*
James R. Sites,	*Springfield, Ind.*
Henry J. Smith,	*Bay City.*
Walter P. Smith,	*Hardwick, Vt.*
H. Oscar Sprague,	*Marcellus, N. Y.*
Scoville C. Stacey,	*Tecumseh.*
John Stahl,	*Avilla, Ind.*
Clinton L. Sterry,	*Chelsea.*
Wellington Stilwell,	*Jones Corners, O.*
Wallace W. Swearingen,	*Decatur, Ill.*
John A. Talbot,	*Cassopolis.*
Davin B. Taylor,	*Chelsea.*
Matthew S. Taylor,	*Havana, Ill.*
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Samuel L. Taylor,	*Sparta, Ill.*
David C. Thomas,	*Berlin, Wis.*
M. Dewitt C. Thornton,	*Ann Arbor.*
Gideon Tiffany,	*Deleware, C. W.*
Charles W. Tindall,	*Oxford.*
Eugene B. Towl,	*Sevastapol, Ind.*
Winfield S. Townsend,	*Warren, Ill.*
Thomas E. Turner,	*Freeport, Ill.*
William A. Underwood,	*Adrian.*
Robert D. Updegraff,	*Mt. Pleasant, O.*
James O. Walker,	*Owosso.*
Samuel Wallace,	*Philadelphia, Pa.*
Peter Walsh,	*Danville, Ill.*
George A. Waterbury,	*Lexington.*
Jabes B. Watkins,	*Washington, D. C.*
John B. Welch,	*Holmesville, O.*
William H. Wells,	*Howell.*
George S. Wheeler,	*Ann Arbor.*
Henry O. Wheeler,	*South Hero, Vt.*
Alexander L. Whitehall,	*Milford, Ill.*
William S. Whittlesey,	*Lima, N. Y.*
Charles R. Wilkinson,	*Vinton, Iowa.*
James R. Willard,	*Olivet.*
Charles E. Williams,	*Northville.*
James Willis,	*Springfield, O.*
George W. Wilmarth,	*Rockford, Ill.*
Leo Wise,	*Cincinnati, O.*
Robert E. Withers,	*Blakeley, N. C.*
Lewis L. Wood,	*Detroit.*
John Young,	*Cayuga, C. W.*

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University of Michigan.

The University of Michigan is situated in Ann Arbor, on the Michigan Central Railroad, 37 miles west of Detroit.

There are three main Departments of the University, as follows: The Department of Science, Literature and the Arts; the Department of Medicine and Surgery; the Department of Law.

The Department of Science, Literature, and the Arts, is devoted to general instruction and discipline. The studies are arranged so as to constitute six courses of study, as follows: The Classical Course, the First Scientific Course, the Second Scientific Course, the Latin and Scientific Course, the Course in Civil Engineering, the Course in Mining Engineering. The Degrees conferred for these courses respectively are, for the first, A. B.; for the second, third, and fourth, B. S.; for the fifth, C. E.; and for the last, M. E. Students who do not wish to pursue either of the above courses, if they are prepared to enter the University, may pursue selected studies, for such a length of time as they may choose. Those who desire it may pursue a special course in Analytical Chemistry, having regular work in the Laboratory. There are also courses of study for graduates of this and other colleges, as hereafter described.

The Department of Medicine and Surgery presents all the advantages of a fully furnished and first-class Medical School. The instruction is carried on mostly by lectures, and the students are enabled, by availing themselves of the advantages presented, to compose the theses and pass the examinations which are to test their scholarship and prove them worthy of graduating as Doctors of Medicine.

The Department of Law presents all the facilities that can be desired in a Law School of the highest character.

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The number of Students during the year closing July 1st, 1867, was as follows: Department of Science, Literature and the Arts, 335; Department of Medicine and Surgery, 525; Department of Law, 395. Total, 1,255.

The number of Graduates during the year, was as follows: Bachelor of Arts, 27; Bachelor of Science, 14; Civil Engineering, 6; Mining Engineer, 2; Master of Arts, 6; Master of Science, 7; Doctor of Medicine, 82; Bachelor of Laws, 148. Total, 292.

The fund of the University is derived from the sale of lands granted by Congress to the State for that purpose, from which the salaries of the Professors are paid, and hence the charges made to Students, are small.

Further general descriptions are found towards the close.

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Department of Science, Literature, and the Arts.

REQUIREMENTS FOR ADMISSION.

I.—General Requirements.

All candidates for admission to any Course of Study must be at least fourteen years of age, and are expected to present satisfactory evidence of good moral character.

Candidates for advanced standing will be examined in the previous studies of the Course which they propose to enter, and, if they come from another College, will present certificates of honorable dismission.

Entering the University will be regarded as a pledge to obey all its Rules and Regulations.

Candidates for the Classical Course of Study, and for either of the Scientific Courses, and for Civil Engineering, Mining Engineering, and for Selected Studies, will all be examined in English Grammar and Geography.

A thorough knowledge of the entire subject of English Grammar, including Orthography, Etymology, Syntax, Prosody, and Punctuation, is required. A good knowldege of the general theory of Geography, and a familiar acquaintance with the special Geography of Europe and the United States, are also required.

Candidates for the Classical Course will all also be examined in Ancient Geography.

II.—Particular Requirements for the Classical Course.

Candidates for admission to the Classical Course must sustain an examination in the following studies:

1. *Mathematical.*—Arithmetic; Algebra, to Quadratic Equations, and the First, Third, and Fourth Books of Davies' Legendre, or an equivalent in other authors.

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2. *Latin.*—Latin Grammar; Four Books of Cæsar's Commentaries; Six Select Orations of Cicero; Six Books of the Æneid, with special reference to the Prosody; Forty-four Exercises in Arnold's Latin Prose Compo sition.

3. *Greek.*—Greek Grammar; Whiton's Companion Book to Hadley's Grammar; Xenophon's Anabasis to the Fourth Book; and all of Arnold's Greek Prose Composition.

III.—Particular Requirements for Either Scientific Course.

Candidates will be examined in the following studies:

1. *Mathematics.*—Arithmetic; Algebra, through the first seven chapter's of Ray's Algebra, Part II; or, what is equivalent, a thorough knowledge of the subject through Equations of the Second Degree, including the Calculus of Radicals; Geometry, the First, Third and Fourth Books of Davies' Legendre, or an equivalent in other authors.

2. *Physics.*—The following studies as contained in elementary works on Natural Philosophy: Properties of Matter; Laws of Motion; Laws of Falling Bodies; Mechanical Powers; Hydrodynamics; and Pneumatics.

The examination will be on principles without regard to authors.

Candidates for the Latin and Scientific Course will be examined in all the studies required for the Classical Course, except Greek.

IV.—Requirements for Selected Studies.

Those who do not desire to become candidates for a Degree may be admitted to any part of the Classical or either Scientific Course, for such time as they may choose, in case they exhibit satisfactory evidence of such proficiency as will admit them to the Freshman Class, in the Classical or either Scientific Course, or will enable them to proceed advantageously in the particular studies which they propose to pursue.

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V.—The Best Mode of Preparation for the University.

The following course of preparation for the University is particularly recommended:

LATIN.

1. Harkness' First Latin Book.

   The exercises in this book should be first *written*, and afterwards repeated *orally*, as often as possible.

2. Harkness', or Andrews and Stoddard's, or Bullion's Latin Grammar, with Latin Reader.

   The study of Ancient Geography should be commenced with the Geography of the Latin Reader.

3. Cæsar's Commentaries, with the Grammar and Ancient Geography.

   The student should take short lessons in Cæsar, and be taught to remember the words and phrases. He should translate English sentences, dictated by the teacher, into Latin, in imitation of those in Cæsar. These translations may be either oral or written.

4. Cicero's Orations, and Arnold's Latin Prose Composition.

   The latter should be first written and carefully corrected in recitation, and afterwards repeated orally. These reviews cannot be too frequently or carefully made. At least two hours a week should be given to the exercise in Latin Prose. The Syntax of the Grammar, *including that of the Modes and Participles*, should be diligently applied to the Cicero.

5. The Æneid, with the Prosody.

   It should be read much less rapidly than usual. The difference between prose and poetry in the construction and arrangement of words, should be pointed out. The previous study of Cicero and the Prose Composition will make these differences the more obvious. The Scholarship of the student will be much improved by committing passages of the Æneid to memory.

GREEK.

1. Hadley's Greek Grammar, with Whiton's Companion-book to Hadley's Grammar.

   The rules of accentuation should be made familiar; and the words should not only be written in all cases with the proper breathings and accents, but also pronounced according to the accents; that is, the stress of voice should fall on those syllables, and on those only, where the Greek accent stands. The Continental sound of the vowels is also preferred.

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As a substitute for the above, Kuehner's Elementary Greek Grammar, or the Grammar of McClintock and Crook, or Kendrick's Greek Ollendorf, or Harkness' First Book in Greek, is accepted.

2. The Anabasis of Xenophon, (Boise's Edition,) to the Fourth Book, *with a careful study of all the grammatical principles contained in the notes;* and *the whole* of Arnold's Greek Prose Composition.

These two should be prosecuted simultaneously, the lessons in each alternating; or, at least, one lesson in every three being devoted to Prose Composition. In this latter, the grammatical principles should be carefully studied, the vocabularies made familiar, and the exercises first written, and afterwards repeated orally as often as possible. The lessons in the Anabasis should be very short, not exceeding eight or ten lines at first; and an effort should be made, not only to trace out all the grammatical forms and constructions, but also to impress as many words and phrases as possible on the memory. A short grammar lesson, in review, should be taken with every lesson in the Anabasis. Frequent reviews in all the above studies are necessary to secure thoroughness.

To accomplish the above course of preparatory study in Greek at all satisfactorily, five weekly lessons, for two years at least, will be requisite.

MATHEMATICS.

Particular attention is called to the requirements in the pure Mathematics, for admission to the Freshman Class. So abundant are the facilities for preparation in these studies, and so essential are the requirements to success in the subsequent parts of the course, that the full measure of preparation will be demanded.

Imperfect preparation in Algebra is so common as to compel the conviction, that insufficient attention is given to this study in our Preparatory Schools, or that inadequate text-books are used. Ray's Algebra, Part II., is preferred as a text-book for preparation. Nor is acquaintance with the *processes* of the science sufficient, without a thorough knowledge of the *principles* upon which these processes are based.

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Courses of Instruction.

CLASSICAL COURSE.

FRESHMAN YEAR.

FIRST SEMESTER.

Latin: Cicero de Amicitia; Arnold's Latin Prose Composition.

Greek: Xenophon's Anabasis, (Prof. Boise's edition;) Boise's Greek Prose Composition; Lessons in Hadley's Greek Grammar.

Mathematics: Geometry completed; Algebra begun, commencing at Equations of Second Degree.

SECOND SEMESTER.

Latin: Livy, (Lincoln's); and Roman History, (Tiddell's).

Greek: Selections from Thucydides; Lessons in Hadley's Greek Grammar; Boise's Greek Prose Composition; Grecian History, (Smith).

Mathematics: Algebra completed, (requiring all but six weeks of the Semester).

Botany: Lectures; and Gray's Manual. (Six weeks.)

SOPHOMORE YEAR.

FIRST SEMESTER.

Latin: Horace, Odes; Prosody: (embracing one half of the Semester).

Greek: The Antigone of Sophocles, (Woolsey's edition); English Essays, to be written on topics relative to the author studied, and to the age in which he lived, (embracing one half of the Semester).

French: Fasquelle's Grammar; Translation.

Mathematics: Trigonometry, and General Geometry.

SECOND SEMESTER.

Latin: Horace, continued; Roman History and Antiquities.

Greek: Selections from Homer's Iliad; Greek Composition; and Grecian History, continued.

French: Grammar and Translation, continued; or, Students may elect instead of French,

Mathematics: Differential and Integral Calculus.

JUNIOR YEAR.

FIRST SEMESTER.

Rhetoric: Whateley's (one third of the Semester).

Greek: Oration of Demosthenes on the Crown, (Champlin's edition); Essays required of the class; (The last two thirds of the Semester).

SECOND SEMESTER.

History: Lord's Modern History, (two fifths of the Semester).

Latin: Quintilian, (Frieze's edition); Essays in Latin; Lectures by the Professor on Roman Literature, (three fifths of the Semester).

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Physics: Silliman's Physics; (All the Semester but ten days).
History: Robertson's Introduction to the Life of Charles V, (ten lesson's.
German: Otto's Grammar; Translations.

Chemistry and Mineralogy: Lectures by the Professor, (three fifths of the Semester).
Astronomy: Course of Descriptive Astronomy, (two fifths of the Semester).
German: Grammar, continued; Translations.

SENIOR YEAR.

FIRST SEMESTER.

Mental Philosophy.
Geology: Lectures on Lithological Geology, all but nine weeks of the Semester).
Latin: Tacitus, (Tyler's); Essays in Latin; Lectures on Roman History, (nine weeks).
History: Guizot on Civilization in Europe, (the last six weeks).
Elective Studies: Analytical Chemistry, (in Laboratory).
German;
Greek;
Zoology;
Geometrical Drawing;
Higher Mathematics.

SECOND SEMESTER.

Moral Philosophy.
Greek: Plato's Apology of Socrates, in connection with a general study of the Grecian Philosophy, and the Prometheus of Æschylus, (nine weeks of the Semester).
Geology: Lectures by the Professor, (all but nine weeks).
Elective Studies: Analytical Chemistry, (in Laboratory).
German;
Latin;
Zoology;
Geometrical Drawing;
Italian Language;
Spanish Language.

FIRST SCIENTIFIC COURSE.

FRESHMAN YEAR.

FIRST SEMESTER.

Mathematics: Geometry, completed, Plane and Spherical Trigometry, (Davies').
French: Fasquelle's Grammar, and Translations, (one half the Semester.
Geometrical Drawing: (Warren's); Tinting and Shading, (half the Semester.
History: Robertson's Introduction to the Life of Charles V; Lord's Modern History.
Or instead of History, Students may elect.
Latin: The same as in the Classical Course.

SECOND SEMESTER.

Mathematics: Algebra, (Ray's, Part II.)
French, continued.
English Language: All but six weeks of the Semester.
Botany: Lectures, and Gray's Manual, (six weeks).

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SOPHOMORE YEAR.

FIRST SEMESTER.

French: Grammar, and Translation.
Surveying: Gillespie's, and use of Instruments in the field, (half the Semester.
Descriptive Geometry: Davies', (half the Semester).
History: Patton's History of the United States, (half the Semester).
Mathematics: General Geometry, (half the Semester).

SECOND SEMESTER.

French: Select Readings.
English Literature: (Two fifths of the Semester.
Geometrical Drawing: Shading, Tinting, and Perspective, (three fifths of the Semester.
Mathematics: General Geometry, continued, and Differential and Integral Calculus.

JUNIOR YEAR.

FIRST SEMESTER.

German: Otto's Grammar.
Physics: Silliman's Physics.
Zoology: Lectures, (half of the Semester.
Rhetoric: Whateley, (half of the Semester).

SECOND SEMESTER.

German: Grammar, and Translations.
History: Lord's Modern History, (half of the Semester).
Logic, and Political Economy, (half of the Semester).
Chemistry: Lectures, (three fifths of the Semester.)
Astronomy, Descriptive, (two fifths of the Semester.)

SENIOR YEAR.

FIRST SEMESTER.

Mental Philosophy: Same as in the Classical Course.
Geology: Same as in the Classical Course.
German: Translations, (9 weeks).
History: Same as in the Classical Course.
Elective Studies: Same as in the Classical Course, except Greek.

SECOND SEMESTER.

Moral Philosophy: Same as in the Classical Course.
Geology: Same as in the Classical Course.
German: Translations, (9 weeks).
Elective Studies: Same as in the Classical Course, except Latin.

SECOND SCIENTIFIC COURSE.

This Course is the same as the First Scientific Course, through the Freshman and Sophomore Years.

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JUNIOR YEAR.

FIRST SEMESTER.

Physics: Same as in First Scientific Course.

Mathematics: Differential and Integral Calculus, continued.

German: The same as in the other Course.

Or, the Student may choose, instead of German,

Zoology, and Rhetoric: Both the same as in other Course.

SECOND SEMESTER.

Chemistry and Astronomy: Same as in the other Course.

Mathematics: Analytical Mechanics, Theoretical and Practical.

For the third study, one of the three following must be elected:

German: (Same as in other Course).

Logic, and History: (Same as in the other Course).

Machine Drawing.

SENIOR YEAR.

FIRST SEMESTER.

Mental Philosophy: Same as in the preceding Courses.

Geology: Same as in preceding.

German: Same as in First Scientific Course.

Or the Student may elect

Mechanics, Theory of Bridges and Roofs: (Nine weeks).

History: Same as in the preceding Courses.

Elective Studies: Higher Astronomy.

Any of the studies offered in the preceding courses, except Greek.

SECOND SEMESTER.

Moral Philosophy: Same as in the preceding Courses.

Geology: Same as in the preceding Courses.

German: Continued, (nine weeks).

Or, instead of German, the Student may elect

Mathematics: Applied Mechanics.

Elective Studies: Higher Astronomy.

Any of the studies offered in the preceding Courses, except Latin.

LATIN AND SCIENTIFIC COURSE.

FRESHMAN YEAR.

FIRST SEMESTER.

Latin: Cicero de Amicitia; Arnold's Latin Prose Composition.

French: Fasquelle's Grammar, and Translations, (one-half of Semester.)

Geometrical Drawing: (Warren's) Tinting and Shading, (half of Semester.)

Muthematics: Geometry, completed; Algebra, begun, commencing at Equations of Second Degree.

SECOND SEMESTER.

Latin: Livy, (Lincoln's); and Roman History, (Liddell's.)

French: Continued.

Botany: Lectures, and Gray's Manual, (six weeks.)

Mathematics: Algebra completed, (requiring all but six weeks of the Semester.)

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SOPHOMORE YEAR.

FIRST SEMESTER.	SECOND SEMESTER.
Latin: Horace, Odes; Prosody, (embracing one-half of the Semester.)	Latin: Horace, continued; Roman History and Antiquities.
History: Patton's History of the United States, (half of the Semester.)	English Literature: (two-fifths of the Semester.)
French: Grammar and Translation.	Geometrical Drawing: Shading, Tinting, and Perspeciive, (three-fifths of the Semester.)
Mathematics: Trigonometry, and General Geometry.	Mathematics: Differential and Integral Calculus.

JUNIOR YEAR.

FIRST SEMESTER.	SECOND SEMESTER.
German; Otto's Grammar.	German: Grammar, continued; Translations.
Physics; Silliman's Physics;	Latin: Quintilian, (Frieze's); Essays in Latin; Lectures by the Professor on Roman Literature (three-fifths of the Semester.)
Surveying; (Half of the Semester.)	History: Lord's Modern History, (two-fifths of the Semester.)
Rhetoric; Whately, (half of the Semester.)	Chemistry and Mineralogy: Lectures by the Professor, (three-fifths of the Semester.)
	Astronomy: Course of Descriptive Astronomy, (two-fifths of the Semester.)

SENIOR YEAR.

FIRST SEMESTER.	SECOND SEMESTER.
Mental Philosophy.	Moral Philosophy.
Geology: Lectures on Lithological Geology, (all but nine weeks of the Semester.)	Geology: Lectures by the Professor, (all but nine weeks.)
Latin: Tacitus, (Tyler's); Essays in Latin; Lectures on Roman History, (nine weeks.)	Elective Studies: Analytical Chemistry, (in Laboratory.)
History: Guizot on Civilization in Europe, (the last six weeks.)	German;
Elective Studies: Analytical Chemistry, (in Laboratory.)	Latin;
German;	Zoölogy;
Zoölogy;	Geometrical Drawing;
Geometrical Drawing;	Italian Language;
Higher Mathematics.	Spanish Language.

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COURSE OF CIVIL ENGINEERING.

This Course is the same as the Second Scientific Course up to Second Semester of the Junior Year; and also the same in the Second Semester of the Junior Year; except that Machine Drawing is not elective but required.

SENIOR YEAR.

FIRST SEMESTER.

Geology: Same as in the preceding Courses.
Mechanics: Theory of Resistance of Materials; of Bridges, Roofs, &c., (nine weeks),
Godesy; Theory and Use of Engineering Instruments, and Field Works. (Half of Semester).
Geographical Drawing: (Half of the Semester).
Higher Astronomy: (Six weeks.)

SECOND SEMESTER.

Geology: The same as in the preceding Courses.
Engineering: Theory of Motors and General Lectures by the Professor.
Drawing: Plans and Elevations of Engineering Structures.
Elective Studies: In both Semesters Architectural Drawing. and the same as in preceding courses, except Greek and Latin.

Graduates of the Classical Course may receive the degree of Civil Engineer by passing an examination in the subjects specially pertaining to Engineering. Also graduates of other Colleges will be entitled to the same privilege.

COURSE IN MINING ENGINEERING.

This Course of Study is presented only as it pertains to the Junior and Senior Years. To enter upon the Junior Year the student must have passed examination in the Mathematical studies required to the close of the Freshman Year.

JUNIOR YEAR.

FIRST SEMESTER.

Surveying: Land, Topographical, and Railroad.
Drawing: Geometrical, Tinting and Shading.
Geodesy: Theory and Use of Instruments.
Descriptive Geometry.

SECOND SEMESTER.

Chemistry: Lectures by the Professor, and Work in the Laboratory.
Geology: Same as in Senior Year of other Courses.
Drawing: Shadows and Perspective.

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SENIOR YEAR.

FIRST SEMESTER.	SECOND SEMESTER.
Chemistry: Qualitative Analysis, and Determinative Mineralogy.	Chemistry: Quantitative Analysis.
Geology: With special reference to Mining Districts.	Metallurgy: Reducing of Ores and Assaying.
Practical Operations: The theory of Shafts, Adits, Tunnels, Construction of Furnaces, &c.	Practical Operations: Continued.
Drawing: Continued.	General Lectures on Mining.

The above Courses of Study are more fully explained under the following divisions:

I.—Rhetoric and English Literature.

Besides the regular studies mentioned in the several Courses above, all the Students have instruction and exercises in Vocal Culture, Declamation of selected and original productions, and in the preparation of Essays, &c., subject to criticism by the Professor.

The Junior Class hold a public exhibition, and members of the Senior Class have public exercises on "Class Day," and on Commencement Day.

II.—Latin Language and Literature.

This study embraces a select series of the Latin Classics, accompanied by progressive exercises in the analysis and composition of the language, and a course of lectures on the History, Literature, and Antiquities of Rome.

FIRST YEAR.—Cicero de Amicitia; Livy, Lincoln's; Latin Prose Composition.

SECOND YEAR.—Horace, Lincoln's; Terence; Prosody; Roman History and Antiquities.

THIRD YEAR.—Quintilian, Frieze's; Essays in Latin; Lectures on Roman Literature.

FOURTH YEAR.—Tacitus, Tyler's; Essays in Latin; Lectures on Roman History.

TEACHERS' CLASS.—Frieze's Virgil.

III.—Greek Language and Literature.

The instruction in Greek extends through the first two years, with one semester in the third, and one semester in the fourth year.

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FIRST YEAR.—Xenophon's Anabasis, (Boise's Edition,) and selections from Thucydides. A considerable portion of the time is also devoted to lessons in the Grammar, and to exercises in Boise's Greek Prose Composition.

SECOND YEAR.—Further selections from Thucydides are read; and also selections from Homer's Iliad, The exercises in Greek composition are continued, and English essays are required of the class on topics relating particularly to the authors which are studied, or in general to the age in which they lived.

THIRD YEAR.—The Oration of Demosthenes on the Crown, (Champlin's Edition.) Essays are required of the class, and lectures are delivered by the instructor, on subjects connected with the age of Athenian Orators.

FOURTH YEAR.—Plato's Apology of Socrates, and selections from the Memorabilia of Xenophon, and read in connection with a more general study of the Grecian Philosophy.

The course is not always limited to the above-mentioned authors, but may be varied in different years.

The following works are particularly recommended as books of reference in the Classical Course:

Hadley's Greek Grammar;
Kuehner's Greek Grammar;
Andrews' and Stoddard's Latin Grammar;
Harkness' Latin Grammar;
Bullion's Latin Grammar;
Zumpt's Latin Grammar;
Andrews' Latin Lexicon;
Bullion's Latin Lexicon;
Smith's Dictionary of Ancient Geography;
Liddell & Scott's Greek-English Lexicon;
Smith's Dictionary of Antiquties;
Smith's Dictionary of Biography and Mythology;
Finlay's or Long's Ancient Atlas;
Spruner's Ancient Atlas;
Kieperts Atlas von Hellas;
Becker's Charicles;
Becker's Gallus;
Grote's and Thirlwall's Histories of Greece;
Arnold's Histories of Rome;
Merivale's Fall of the Roman Republic.

IV.—Modern Languages and Literature.

The subjects taught embrace:

1. The French and German Languages.
2. French and German Literature.
3. The General Principles of Comparative Philology.

The method of Instruction comprises translations, written and oral exercises, examinations and lectures. The following text-books are used:

Fasquelle's French Method;
Grammaire Française de Noël et Chapsal;
Knapp's Reader;
Dumas Napoléon, (Fasquelle's Edition)
Racine and Molière;
Otto's German Grammar;
Adler's German Reader;
Adler's Handbook of German Literature.

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In connection with the Lectures on Comparative Philology and Modern Literature, the following books of reference are recommended as most accessible to the student:

Bunsen's Philosophy of Universal History;
Dwight's Modern Philology;
Max Muller's Science of Language and Survey of Languages;
Dr. Donaldson's New Cratylus and Varronianus;
Wedgewood's Etymological Dictionary;
Garnet's Philological Essays.
The Works of Renan, Rask, Pictet, Nodier and William von Humboldt;
Scheler's Dictionnaire d'Etymologie Française;
Taylor's Survey of German Poetry;
Vilmar's and Gervinus' Histories of German Literature;
Carlyle's Essays;
Histoire de la Littèrature Française par Demogeot.
Cours de Littérature Française par Villemain;
Vinet's French Literature of the Eighteenth Century.
Littèrature Française par Nisard.

V.—History.

An effort will be made, *First*, to conduct the student through a careful review of general History. *Second*, To give some insight into the Philosophy of History. *Third*, To lay the foundation for a thorough study of the Political and Constitutional History of our own Country.

Those who enter the University without Classical preparation, will find great advantage in an acquaintance with one or all of the following works:

Gibbon's Decline and Fall of the Roman Empire;
Grote's History of Greece;
Arnold's History of Rome;
Merivale's History of Rome;
Merivale's Rome under the Cæsars.

VI.—Mathematics.

The course pursued in Pure Mathematics has reference both to intellectual training and the acquisition of practical knowledge. Ray's text-books in Elementary Geometry and Algebra were used in the Freshman year. During this year the student is kept pretty close to the methods of the author; but much stress is laid upon the solution of problems and the performance of all practical exercises tending to promote thoroughness and independent thought. In the Sophomore Year, while text-books are used a part of the course is given by lectures in order to give greater breadth of view, and to

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develop in the pupil the power of investigation, by following out suggestions made by the lecturer. For General Geometry and Calculus Loomis' class-book is used. In the Scientific courses Davies' Analytical Geometry and Courtenay's Calculus are in use. Gillespie's Surveying, Davies' Descriptive Geometry and Warren's Perspective Drawing are used on their several subjects.

Ample provision is made for those who wish to pursue a more extended course of Mathematical studies, by allowing them to substitute mathematical for other studies, according to the preceding synopsis of the Courses of Instruction. In this way the General Geometry, Infinitesimal Calculus, Calculus of Variations, and the Calculus of Finite Differences, may be pursued as far as students may desire.

VII.—Physics.

This study is pursued during the third, or Junior Year.

First Semester.—Principles of Physics, by the Classical section of the class; Analytical Mechanics, by the Scientific Section.

Second Semester.—Acoustics, Optics, and Meteorology, by the Scientific Section.

VIII.—Astronomy.

Besides the instruction mentioned in the Courses of Study there is a Course in Higher Astronomy, which embraces two years, and is optional. It begins with the first semester of the Senior Year; and students who wish to go through the whole course must stay one year after their graduation.

The lectures during the two years embrace—

1. Spherical Astronomy, and Theory of the Instruments.
2. Calculations of the Orbits of the Celestial Bodies.
3. Numerical Calculus; Theory of Interpolation; Method of the Least Squares.
4. Physical Astronomy; Calculation of the Special and General Perturbations of Planets, and Perturbations of Comets.

During the whole time the student has ample opportunity to use the instruments of the Observatory, and to make astronomical calculations.

IX.—Geology, Zoology, and Botany.

The instruction in these subjects is as follows:

1. A course in the elements of Botany, extending through one-third of the second semester of the Freshman Year.

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2. A course of lectures and instruction in the elements of Zoölogy; being an elective study during the first semester of the Senior Year.

3. A course of lectures on the Geology of Mines and metaliferous regions.

4. A course of lectures and instruction in the elements of Geology, during the second semester of the Senior Year.

5. During each semester of the College Year, a more special and extended course of instruction in some of the Departments of Geology. Zoölogy, or Botany, is offered to candidates for the Masters' Degrees and others possessing the requisite elementary information. This includes practical instruction in palæontology, the use of the microscope, and in the methods of anatomical research, and a discussion of the general principles of classification. (See also "DEGREES.") Students of these higher courses are permitted to work with the Professor in the Laboratory connected with this Department, and receive such assistance as may be found necessary.

The above instruction is amply illustrated by maps, diagrams, models, and an extensive collection of Natural History, an account of which the reader will find under "Museum." Students in this department enjoy also superior facilities for microscopical observations, on which the successful study of Natural History so much depends. The methods of instruction aim to bring the student as much as possible into direct connection with the objects studied, so that Nature may convey her own truths, and become her own interpreter.

TEXT-BOOKS AND WORKS OF REFERENCE.

Agassiz and Gould's Zoölogy;
Tenney's Natural History;
Woodward's Recent and Fossil Shells;
Owen on the Vertebrate Skeleton and the Teeth;
Carpenter's General and Comparative Physiology;
Agassiz's Essay on Classification;
Baird's Mammals and Birds of North America;
Gray's Lessons in Botany;
Gray's Manual of Botany;
Gray's Botanical Text-Book;
Dana's Manual of Geology;
Vogt's Lehrbuch der Geologie;
Hall's Palæontology of New York;
Pictee's Traitè de Palèontologie;
The various works on American Geology and Palæontology.

X.—Chemistry and Determinative Mineralogy.

The instruction in Chemistry is embraced in a course of lectures to the Medical Class during the first semester, and to the Junior Class during the second, on elementary Chemistry. The Institution being well supplied with apparatus, these lectures are fully illustrated by experiments, and are attended by

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thorough reviews and examinations. Adopting a chemical classification of minerals, the science of Mineralogy is treated in connection with that of Chemistry.

Students more advanced in the science will be admitted into the Analytical Laboratory, and furnished with all the necessary material and apparatus, and will conduct, with their own hands, under the direction and supervision of the professor, a systematic course of Qualitative and Quantitative Analysis. The object of this course is two-fold, viz: *First*, to make the student familiar, by actual practice, with the principles and laws of the science, as well as the properties of the various elements and compounds, and their relation to each other. *Second*, to exercise the student in the chemical manipulation, and enable him to perform analytical investigations.

During the second semester particular attention is given to special investigations in Chemical Technology, among which will be embraced—

Soil Analysis and the Manufacture of Manures;
Analysis of Minerals and Mineral Waters, and Blow-Pipe examinations;
Alkalimetry and Acidimetry;
The Preparation and Purification of Chemicals;
Toxicological Investigations;
Pharmaceutical Preparations.

This course is designed to embrace the general applications of the science to Agriculture, the Arts and Manufactures, and Medicine; and, in short, to make thorough Practical Chemists and Mineralogists.

BOOKS OF REFERENCE.

Well's Chemistry;
Miller's Chemistry;
Brand and Taylor's Chemistry;
Douglass' Analysis;
Musprat on the Blow-Pipe;
Elderhorst on the Blow-Pipe;
Normandy's Analysis.
Fresenius' and Rose's Analysis;
Dana's Mineralogy;
Abel & Bloxam's Chemistry;
Cavendish Publications;
Knapp's Chemical Technology;
Sharpe's Tables.

XI.—Civil Engineering.

The subjects pertaining specially to Civil Engineering, which are studied during the first three years, are pursued in the following order, viz:

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FIRST YEAR.—*Second Semester.*—Geometrical Drawing, Warren's; Topographical Drawing, Smith's; Tinting, Shading, and Lettering.

SECOND YEAR.—*First Semester.*—Surveying, Gillespie's, and Descriptive Geometry, Davies'.

Second Semester.—Linear Perspective, Warren's; Theory of Shades and Shadows.

THIRD YEAR.—The studies are the same during this year as in the Second Scientific Course.

In drawing, the student is required to construct, accurately and neatly, the figures which are assigned to him from the text-books; also to make projections and perspectives of objects which are placed before him in the drawing-room, and tint and shade them. In surveying, he is required to use the instruments in the field, and make at least three accurate surveys, and plats of fields which are assigned him by the instructor. One of these must be made with the Compass, one with the Transit, and one with the Theodolite. The other studies which are pursued during the first three years of the Course, are intended to lay that broad foundation of general culture, and to secure that knowledge of the French Language, and of mathematics, which are essential to a successful prosecution of the subjects of the fourth year.

FOURTH YEAR.

First Semester.—Practical Astronomy.—Computations for Time, Latitude and Longitude.

Road Engineering.—Gillespie's Roads and Railroads; Henck's Field Book for Engineers; Lectures and field work.

Engineering Instruments.—The Theory, Adjustments, and use in the field of the Solar Compass, Transit, Theodolite, Level, and Stadia.

Geodesy.—Railroad Surveying.

Leveling.—Theory and Practice.

Drawing.—Topographical Plans; Shades and Shadows.

Resistance of Materials and Friction.—Mathematical Theory, and results of experiments.

Constructions.—Analytical Investigations of the Stability of Girder, Suspension, Tubular, and Arch Bridges; of Retaining Walls, and Frames.

Second Semester.—Hydraulics and Hydraulic Motors.—Morin Traité d'Hydraulique; Lectures.

Machines.—Transformation of Motion; Theory of the Fly-Wheel, Governor, and other parts.

Geodesy.—Topographical and Hydrographical Surveying.

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Higher Geodesy.—Method of determining the form of the Earth; Methods of the United States Coast Survey.

Geology.—The same as for the Senior Class.

Descriptive Geometry.—Spherical Projections; Sun Dials; Warped Surfaces.

Draughting.—Plans and Elevations of Engineering Constructions; Architectural Drawing; Graphics of Stone Cutting; and Machine Drawing.

Thesis.—Design or review of some Engineering Work; or discussion of some scientific subject.

Throughout the whole course, special pains will be taken to make daily applications of the theory to practical problems. The student is required to adjust the instruments and use them in the field; making ideal surveys for railroads; determining grades; setting slope stakes; running curves; and making topographical and hydrographical surveys.

The preceding course is intended for candidates for graduation; but students are allowed to pursue any particular branch of Engineering for which they are prepared.

WORKS OF REFERENCE IN THE LIBRARY.

Warren's Descriptive Geometry;
Practical Draughtsman;
Barlow on the Strength of Materials;
Weisbach's Mechanics and Engineering;
Bow on Bracing;
Weale's Series;
Haupt on Bridge Construction;
Navier Resumé des Leçons de la Mecaniqué;
Theory of the Arch, Woodbury;
Mahan's Civil Engineering;
Civil Engineers' and Architects' Journal;
Journal of the Franklin Institute.

The following Course is suggested for resident graduates, and those who wish to prosecute mathematics beyond the preceding course:

Theoretical Engineering.—Linear differential equations applied to Robinson's Suspension Bridge; Calculus of variations, to find body of least resistance, as piers in a stream; Elliptic Functions, to investigate the Hydrostatic Trough; and Molecular Mechanics and Machine Drawing.

Astronomy.—Spherical and Physical Astronomy.

XII.—School of Mines.

The School of Mines has recently been established. Its object is to qualify men for conducting mining operations upon strictly scientific principles.

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To be admitted to the course of instruction, the student must pass the examinations for admission to one of the Freshman Classes of the regular courses, (see page 52,) all of Elementary Geometry and Plane Trigonometry.

COURSE OF INSTRUCTION—FIRST YEAR.

First Semester.—Surveying.—Land Surveying, Gillespie's; Topographical Surveying; Railroad Surveying.

Engineering.—Theory of the Construction of Common Roads and Railroads, Gillespie's.

Graphics.—Descriptive Geometry and Topographical Drawing.

Geodesy.—The theory, adjustments and use of the Plain Compass, Solar Compass, Transit, Theodolite, Level and Stadia.

Geology.—The General Principles of Geology.

Second Semester.—Graphics.—Geometrical Drawing, Warren's; tinting, shading, shadows, and perspective.

Chemistry.—Elementary Principles of Chemistry and Mineralogy, Lectures; Qualitative Chemical Analysis, exercises in the Laboratory.

SECOND YEAR.

First Semester.—Chemistry.—Qualitative Chemical Analysis, and Determinative Mineralogy.

Engineering.—Mining Engineering; running of Shafts; Adits, Tunnels, and the construction of Furnaces.

Graphics.—Drawing of Machinery; Furnaces; and Sections of Mines.

Geology.—Special Geology; Geology of Mining Districts.

Second Semester.—Chemistry.—Quantitative Analysis.

Metallurgy.—Manner of reducing Ores, and Assaying.

Mining.—History of Mining Operations.

Students who pass satisfactory examinations upon the above course, and write and defend a thesis upon some topic, relating to mining operations, will be entitled to the degree of "Mining Engineer."

Those who desire a knowledge of the French language, and higher mathematics, will connect themselves with the Scientific Course, and pursue it regularly to the Senior Year, except that Graphics in the first semester, and Qualitative Analysis during the second semester, will be substituted for one of the regular studies of the Junior Year.

XIII.—Intellectual and Moral Philosophy.

Philosophy is taught in the use of text-books, essays, and discussions by the Class, and lectures by the Professor: during

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the first semester, Intellectual and Moral Philosophy, and the Evidences of Christianity; and during the second semester, Æsthetics, and the History of Philosophy.

XIV.—Hygiene, or Sanitary Science.

Instruction in this subject will consist of two courses of lectures on the Laws of Health, under the divisions of Personal, Mental, Domestic, Public, and Military Hygiene; embracing so much of Anatomy and Physiology as may be necessary to render the subject practical and intelligible.

The object of these lectures is to introduce the student to a knowledge of the facts and principles of Life and Organization, and to inculcate such rules for the preservation of "a sound mind in a sound body" as his own interests and the exigencies of the times demand.

XV.—Logic and Political Economy.

A Course of Lectures on Logic is given during the first semester, before the Senior Class.

During the second semester, instruction by use of a text-book and lectures, is given on Political Economy.

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Discipline.

The Rules of the University require that every student shall be in his place, at all stated exercises, from the opening to the close of his connection with the University.

Every instance of absence, tardiness, or failure in recitation, unless a satisfactory excuse be rendered to the proper officer *at or before* the time of the occurrence, is reported to the Faculty.

Absences are excused *after* their occurrence only by a vote of the Faculty, satisfactory explanation being made in writing, either by the student or by his parent or guardian.

All unexcused delinquencies are registered; and when the number amounts to five, or any number more than five and less than ten, notice thereof is given to the student, and to his parent or guardian.

When the number of unexcused delinquencies amounts to *ten*, the student ceases to be a member of the University.

Students are also dismissed whenever, in the opinion of the Faculty, they are pursuing a course of conduct detrimental to themselves and to the University.

Students who are not in their places at the opening of the term, must present written excuses from their parents or guardians for the delay.

Students are not allowed to absent themselves from town without permission from the President.

The Undergraduate Students are required to attend prayers daily in the College Chapel, and public worship on the Sabbath at any one of the churches in the city of Ann Arbor which they, or their parents or guardians may select.

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Degrees.

The Degree of MINING ENGINEER is conferred upon students who pass the examinations in the School of Mines.

The Degree of CIVIL ENGINEER is conferred upon students who complete the course of Civil Engineering, and pass the examinations in the same.

The Degree of BACHELOR OF ARTS is conferred upon students who complete the Classical Course, and pass the examinations in the same.

The Degree of BACHELOR OF SCIENCE is conferred upon students who complete either of the Scientific Courses, and pass the examinations in the same.

The Degrees of MASTER OF ARTS AND MASTER OF SCIENCE are conferred respectively, upon Bachelors of Arts and Bachelors of Science, according to the following conditions:

1. The candidate must be a graduate either of this or some other collegiate institution empowered to confer degrees.

2. He must pursue at least two of the courses for a year, designated in the programme on the following page.

3. He must sustain an examination before the Faculty in at least three of the studies so attended—the studies to be elected by the candidate.

4. He must present a thesis to the Faculty on one of the subjects chosen for examination.

The second Degree may thus be obtained, on examination, one year after the first Degree.

The Master's Degree will also be conferred upon graduates of three year's standing, who shall have engaged, during that period, in professional, or in literary and scientific studies.

The above-described higher courses will not be restricted to graduates and candidates for the second Degrees, but will be open to all who shall give satisfactory evidence of ability to profit by them.

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Programme of Studies,

FOR THE DEGREES OF M. A. AND M. S.

COURSES FOR THE FIRST TERM.

Dr. HAVEN.—*Logic.*—Its History and actual influence on thought and language.

Professor WILLIAMS.—*Physics.*—Analytical Mechanics.

Professor DOUGLASS.—*Chemistry and Mineralogy.*—A course of Qualitative and Determinative Mineralogy.

Professor BOISE.—*Greek Literature.*—The Dramatic Writers of Greece.

Professor WINCHELL.—*Zoology.*—Lectures on the Vertebrate Skeleton—its Morphology and Homologies.

Professor FRIEZE.—*Latin Literature.*—The Epistolary Writings of Cicero and Pliny the Younger.

Professor ADAMS.—*History.*—Lectures on General History.

Professor WOOD.—*Civil Engineering.*—Theory of Constructions.

Professor WATSON.—*Astronomy.*—Numerical Calculus; Theory of Interpolation and Quadratures; Method of the Least Squares.

Professor EVANS.—*French Literature.*

Professor CHAPIN.—*Modern Philosophy.*

Professor OLNEY.—*Mathematics.*—Differential and Integral Calculus.

COURSES FOR THE SECOND TERM.

Dr. HAVEN.—*General Culture.*—Theory of Taste; Political Economy.

Professor WILLIAMS.—*Physics.*—Mathematical Theory of Light and Sound.

Professor DOUGLASS.—*Chemistry and Mineralogy.*—Course of Quantitative Analysis, with investigations, referring specially to the applications of the Science to the Arts, Manufactures and Agriculture.

Professor BOISE.—*Greek Literature.*—The Greek Philosophical Writers.

Professor WINCHELL.—*Palæontology.*—A course of study of the organic remains of one of the Paleozoic Groups of Rocks.

Professor FRIEZE.—*Latin Literature.*—The Roman Satirists.

Professor ADAMS.—*The History of England*, with special reference to the growth of the British Constitution.

Professor WOOD.—*Civil Engineering.*—Theory of Machines; Hydraulics.

Professor EVANS.—*German Literature.*

Professor CHAPIN.—Elements of Morality; Civil Liberty and Self-Government.

Professor OLNEY.—*Mathematics.*—Calculus of Variations.

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Department of Medicine and Surgery.

I.—Terms of Admission.

Every candidate for admission shall exhibit to the Faculty satisfactory evidence of a good moral and intellectual character; a good English Education, including a proper knowledge of the English Language, and a respectable acquaintance with its Literature, and with the Art of Composition; a fair knowledge of the Natural Sciences, and at least of the more elementary mathematics, including the chief elements of Algebra and Geometry, and such a knowledge of the Latin Language as will enable him to read current prescriptions, and appreciate the technical language of the Natural Sciences and of Medicine.

Students are expected to be in attendance upon *the first day of the term*, as the regular course of instruction will commence upon, and continue from, that day; *and, by the rule adopted, certificates are issued only for the period of actual attendance.*

II.—Course of Instruction.

The Annual Session commences on the first day of October, and continues until the last Wednesday of March.

Four lectures are delivered daily. Previous to each lecture, the students are carefully examined upon the subject of the preceding lecture.

The total number of lectures in the term will thus be between six and seven hundred.

In addition to this, the class is divided into sections, for examination of various tissues of the body by means of microscopes; so that each student has repeated opportunities for becoming familiar with the minute structure of parts, and also the practical working of the instruments; on Wednesdays and Saturdays. Clinics are held for both medical and surgical patients, when examinations are held, prescriptions made, and

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operations performed, gratuitously to patients, in the presence of the class.

III.—Degrees.

To be admitted to the degree of "Doctor of Medicine," the student must exhibit evidence of having pursued the study of Medicine and Surgery for the term of three years, with some respectable Practitioner of Medicine, (including lecture terms); must have attended two full courses of lectures, the last of which must have been in the College of Medicine and Surgery of the University of Michigan, and the previous one in this or some other respectable Medical Institution; must have been engaged in the study of Practical Anatomy; must be twenty-one years of age; must have submitted to the Faculty a thesis, composed and written by himself, on some medical topic, and have passed an examination, at the close of the term, satisfactory to the Faculty.

To encourage a higher grade of preliminary acquirement, an allowance of six months from the term of study is made in favor of graduates of the Department of Science and Arts, and of other respectable Literary Colleges.

Each candidate for graduation must so announce himself at the commencement of his second course, and must be examined in Anatomy, Physiology, Materia Medica and Chemistry. He is also required, during the course, to submit to written examinations by each Professor, on some subject pertaining to his department, in order to further test his knowledge of such subjects, and his ability to express himself correctly in writing. His final thesis may be written either in English, German, French or Latin; and, if required, must be defended before the Faculty.

The theses of successful candidates are to be preserved among the archives of the College.

IV.—General Observations.

The University of Michigan has aimed to elevate the standard of medical attainments, as will appear by consulting the requirements for a Medical Degree. Should the student

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enter upon the course with an inadequate preparation, he cannot be admitted as a candidate for the degree of M. D., nor hope to pass the required examination, without subjecting himself to severe study.

The Medical Faculty, in common with all enlightened members of the Profession, desire, earnestly, that a rule might prevail in our country like that which prevails in most of the Universities of Europe, by which a liberal education should be the necessary introduction to professional study. The sciolist easily runs into the empiric; but he who has obtained a thorough scientific discipline knows how to discriminate between visionary conjectures and established truths. In pursuance of this prime object, several modifications of the prevailing system of medical teaching have been adopted, among which may be specified: The extension of the lecture term; thorough daily examinations upon topics discussed; cultivation of the power of communicating medical facts and principles in writing; frequent examinations in review; and adequate proofs of high proficiency, prior to granting the honors of the Institution.

Arrangements have been made by which an ample supply of *material* for the purpose of Practical Anatomy has been secured; and special attention is devoted to rendering this important study as advantageous as possible to the student. Experience has shown that the *material* for this department can be furnished as abundantly, and at as low rates, as at any other institutions of the kind.

The means of illustration in the Chemical Department and in the Department of Materia Medica, were, not long since, greatly increased by the importation from Paris of an extensive suit of rare and pure Chemicals, and of various articles of Organic Materia Medica, put up in a beautiful and uniform style. The Chemical Apparatus and Surgical Instruments have also been much increased, and the means of illustrating cutaneous and other diseases from plates and models have become very extensive.

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Additions are constantly being made to the Museum, of Anatomical and Pathological specimens, as well as of specimens of the crude Materia Medica and of Pharmaceutical preparations. Various friends of the Institution have continued to manifest their kindness and interest by sending contributions to the different departments.

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Department of Law.

I.—The Department.

The success of this Department has more than equaled the highest expectations at the time it was first opened. It has been the endeavor, alike of the Regents and of the Faculty, to make the instruction imparted and the advantages afforded in this Department equal to any attainable elsewhere in the country; and in this they believe they have been entirely successful. And they expect to spare no effort on their part to render it deserving, in the future, of a continually increasing prosperity. A new and spacious building has been erected for its accommodation, with ample debating and society rooms, and in every respect the conveniences of the Department are unsurpassed.

II.—Terms of Admission.

The sole requisites of admission are that the candidates shall be eighteen years of age, and be furnished with certificates giving satisfactory evidence of good moral character. No previous course of reading is required, and the course of instruction for the two terms has been carefully arranged, with a view to enable students to enter profitably at any stage of their studies, and at either term.

III.—Course of Instruction.

The design of the Department is to give a course of instruction that shall fit young gentlemen for practice in any part of the country. The course will embrace the several branches of Constitutional, International, Maritime, Commercial, and Criminal Law, Medical Jurisprudence, and the Jurisprudence of the United States; and will include such instruction in Common Law and Equity Pleading, Evidence and Practice, as will lay a substantial foundation for practice in all departments of the law.

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The course will be continued through a period of two years, with one t r.n in each year, commencing on the first day of October, and continuing until the Law Commencement in the last week of March ensuing. Ten lectures and examinations will b.e held each week during the term. For one year they embrace the following subjects:

The Origin and History of Equity of Jurisprudence;
The General Heads of Equity Procedure, and Nature and Forms of Equitable Remedies;
Criminal Law;
The Laws of Evidence, and their Application in Legal Proceedings:
Contracts;
Title to Personal Property, by Gift, Inheritance, Sale, Mortgage, Assignment, and by Operation of Law; Bailments;
Bills of Exchange and Promisory Notes, and Commercial Law generally;
Estates in Real Property;
Easements;
Title to Real Property;
The Domestic Relations.

For the year after, the following subjects:

Some Special Heads of Evidence, and Equity Jurisprudence;
Equity Pleading and Practice; Jurisprudence of the United States;
Shipping and Admiralty;
Agency; The Law of Corporation; Common Law Pleading and Practice;
Constitutional Law; Partnership; Uses and Trusts; Wills, their Executions, Revocation and Construction;
The Administration and Distribution of Estates of Deceased Persons.

Moot Courts are held at least once a week during the term, for the argument of cases previously given out by the Professors to students designated to discuss them. They will be presided over by the Professor lecturing for the day, who, at the conclusion, will review the arguments, and give his decision upon the points involved. Club Courts will also be organized among the students, to be arranged and conducted by themselves, with such assistance from the members of the Faculty as may be desired. These Courts, thus far, have been found both interesting and exceedingly useful.

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IV.—Library.

A well-selected and very useful Law Library has been purchased, and arranged for the use of students, and which will be open for consultation at all reasonable hours. The rooms of the Professors adjoin the Library, and they will be ready at all times to furnish to students such aid in their studies and investigations as they may desire. The General Library of the University is also at all times open to the students of this Department.

Hon. RICHARD FLETCHER, one of the Justices of the Supreme Court of Massachusetts, has generously donated to the Department his valuable law Library.

V.—Degrees.

The Degree of Bachelor of Laws will be conferred upon such students as shall pursue the full course of two years in this Department, and pass an approved examination. It will also be conferred on those who, having attended another Law School for a period equal to one year of our course, or practiced law for one year under a license from the highest Court of general jurisdiction in any State, shall also pursue one year's course in this Department, and pass a like examination. In Michigan, the degree entitles the resident graduate to an immediate license to practice in all the Courts of the State.

Candidates for degrees must announce themselves as such to the Dean of the Faculty, at least three months before Commencement. They must be twenty-one years of age, and each will be required to prepare and deposit with the Faculty, at least one month before graduation, a dissertation not less than forty folios in length, on some legal subject selected by himself. These theses will be filed and preserved in the Library.

VI.—Books.

While several copies of each of the leading text-books will be found in the Library, it is exceedingly desirable that students should supply themselves with such as they may need at their rooms; and each is advised to procure for himself the following:

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Blackstone's (or Stephen's) and Kent's Commentaries;
Parsons on Contracts;
Adams' Equity, or Story's Equity Jurisprudence;
And the first volume of Greenleaf's or Starkie's Evidence, and of Bishop on Criminal Law.

These books will be found essential in subsequent practice, and it will greatly facilitate the studies of the student to have them at all times at hand.

VII.—General Remarks.

The Faculty are frequently applied to by letter for advice upon the question whether it is desirable to enter upon the study of the law, and acquire some general knowledge of its principles before admission to this Department. It is somewhat difficult to lay down general rules that can be advantageously applied in all cases, but the Faculty are of the opinion that, for the first year at least, more positive benefit is received from the lectures, and more positive advancement in the law made, by students who have read before coming. at least, the Commentaries of Blaekstone, than by those who are beginners here. But the Faculty are fully aware of the difficulty experienced by the student in giving proper direction to his reading and investigations at the beginning; and they do not, therefore, make it a condition of admission that there shall be any prior reading in the law whatever. The want of such prior reading will, doubtless, in many cases, be fully compensated in the aid the beginner may receive here at the outset. It is not often that the student receives the needed assistance, except in Law Schools. The active practitioner, engrossed with the cares of business, cannot—or, at least, as proved by experience, does not—give to the students who place themselves in his charge, that attention and assistance essential to give a correct direction to their reading, and to teach them to apply it usefully and aptly in their subsequent professional life. The reading of a student in a law office is practically the study of the law by himself, and without assistance; and he neither acquires that familiarity with books and that facility of reference which it will be the aim of this Department to assist

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in acquiring, nor learns anything of the practical application of legal principles, beyond what he may pick up from observation of the practice of his preceptor. The effort here will be to make, not *theoretical* merely, but *practical* lawyers; not to teach principles merely, but how to apply them. To this end, the Moot Court will be made the forum for the discussion of such practical questions as must frequently arise in a professional career at the bar; and the attention of the Faculty will be directed not less to the application of the points discussed to actual cases, than to the elucidation of the lega questions. An opportunity will be afforded all the senior students to participate in this Court, and they will at all times have such assistance in their Club Courts as they may find themselves in need of.

While thus endeavoring sedulously to impart legal knowledge, the fact will not be lost sight of, that a high moral standard is the most important requisite to a successful and honorable legal career; and no pains will be spared in impressing this fact upon students, and in inculcating a high tone of professional ethics and action.

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Miscellaneous.

I.—Libraries.

The University Library is well arranged in the large room appropriated to it in the first story of the Law building, and contains now more than sixteen thousand books, all of which have been purchased within a few years. An appropriation of about a thousand dollars annually is made for its enlargement.

The Law Library is in the second story of the same building, and is open to students of the law department, ten hours each working day, under such regulations as make it a pleasant place, not only for consultation, but regular study. It has about three thousand volumes.

The two Literary Societies, in the Department of Science, Literature and the Arts, have also good and growing libraries.

The Christian Association connected with the University has a well selected Library, of moral and religious works. Donations to this Library would be gladly received.

The Libraries accessible to the students amount, in the aggregate, to about 22,000 volumes.

II.—Astronomical Observatory.

This Observatory, a donation of citizens of Detroit, is situated half a mile from the University ground, in Ann Arbor, on a hill 150 feet above the Huron River. The building consists of a main part, with a movable dome 21 feet in diameter, and two wings, one of which contains the rooms for the observer, while, in the other, is mounted the splendid Meridian-Circle presented by H. N. WALKER, Esq., of Detroit. This instrument, one of the largest and best of its kind, was imported from Berlin. The focal length of its telescope is eight and a half feet, and the clear aperture of the object-glass is six and a half inches. It is furnished with two circles, a little more than three feet in diameter, and each circle is provided with four microscopes, by which the divisions of the circle can be read as near as one-tenth of a second. The same room contains a sidereal clock, made by TIEDE, in Berlin, and two collimators, north and south from the Meridian-Circle, for the determination of the error of collimation. The west wing contains a Chronograph, with BOND's new isodynamic escapement, for recording observations by the electro-magnetic method. In the dome is mounted a large

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refracting telescope, with an object-glass thirteen inches in diameter, constructed by the late HENRY FITZ, of New York. The performance of this instrument is entirely satisfactory, and ranks it among the best and largest in the world.

Students who make Astronomy an optional study during the Senior year, or in the University Course, will have instruction in the use of the instruments, and will have an opportunity to participate in the observations.

III.—The Museum.

The University Museum embraces the following valuable collections, illustrative of Science, Art, History, Agriculture, and Ethnology:

1.—NATURAL HISTORY.

I. A choice collection of MINERALS, embracing over six thousand specimens, principally European. This collection was purchased of the late Baron LEDERER, and is called the "*Lederer Collection.*" Also a rich collection of the MINERAL SPECIES OF MICHIGAN, including all the varieties of *Copper Ore and Associated Minerals* from the different localities of the Lake Superior district. This collection is partly the fruit of the State Geological Survey, and partly the result of the subsequent labors of Prof. DOUGLASS.

II. The collection in GEOLOGY, consisting of:

1st. The large and complete series of lithological and palæontological specimens brought together by the State Geological Surveys of which over a hundred fossil species have already become the types of original descriptions.

2d. The WHITE COLLECTION, consisting of 1,018 distinct entries and about 6,000 specimens.

3d. The ROMINGER COLLECTION, embracing about 2,500 entries and 6,000 specimens, mostly from the Mesozoic formations of Central Europe. This Collection embraces 500 specimens of Mesozoic Ammonites.

4th. SMITHSONIAN DEPOSITES, consisting for the present of a collection of foreign and domestic specimens of building stones, and 23 species of fossils from the Upper Missouri.

5th. MISCELLANEOUS DONATIONS AND COLLECTIONS, of which a large quantity has been procured during the past year.

The entire Geological Cabinet is estimated to contain over 10,800 distinct entries and 35,000 specimens.

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III. A very large ZOOLOGICAL COLLECTION, consisting of:

1st. A complete suit of the *Birds which visit Michigan*, with most of the *Mammals of the State;* a nearly complete Series of the *Reptiles found east of the Rocky Mountains;* two thousand species of *Mollusca*, embracing all the land and fresh-water forms of the Northern and Western States, and a considerable collection of the *Fishes* and *Radiata*.

2d. The TROWBRIDGE COLLECTION. This is a series of 1,356 entries (3,000 specimens) in most of the classes of the Animal Kingdom, made by Lieut. TROWBRIDGE (late Professor in the University) upon the Pacific coast, with numerous additions from the interior and eastern portions of the continent, supplied by the Smithsonian Institution.

3d. SMITHSONIAN DEPOSITES, consisting of about 200 skins of birds from the Arctic Birds; 204 entries of Marine shells from the Indo-Pacific, and Panama, labeled by Mr. P. P. CARPENTER; and 81 entries of *Unionidæ*.

4th. MISCELLANEOUS DONATIONS AND COLLECTIONS.

The whole number of entries in the Zoological Cabinet is over 6,300, and the whole number of specimens not less than 16,000.

IV. A BOTANICAL COLLECTION, consisting of:

1st. The plants of the State, collected by the public surveys, and numbering about 1,175 species, 1,500 entries, and 9,000 specimens.

2d. The HOUGHTON HERBARIUM, collected by the late Professor DOUGLASS HOUGHTON, M. D., and recently presented to the University by his widow, Mrs. R. R. RICHARDS. It consists of 28 folio cases of dried and labeled plants from various parts of the United States, and is estimated to contain 1,800 species.

3d. The SAGER HERBARIUM, recently presented by Prof. ABRAM SAGER, and containing about 1,200 species and 5,000 specimens, collected mostly in the New England and Western States.

4th. A collection of truncheons of the different varieties of wood growing in the United States, and a few from foreign countries.

5th. A collection of the seeds of native and cultivated plants.

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The entire Botanical Cabinet embraces 3,800 entries and over 18,000 specimens. The Geological, Zoological and Botanical Cabinets together, are estimated to contain about 21,600 separate entries and 70,000 specimens.

2.—ETHNOLOGY AND RELICS.

This department of the Museum, now in its incipiency, contains various articles of domestic and warlike use among the North American Indians, and the islanders of the South Pacific; and sundry relics and memorials of the enterprises of Peace as well as of our great Civil War. It seems eminently appropriate that the University of Michigan should make efforts to preserve memorials of the native tribes so fast disappearing before the march of civilization; and it is earnestly hoped that this department of the Museum may be deemed a suitable place of deposit for any such relics in the possession of our citizens. A number of interesting relics from the Pacific Islanders have been added by the Smithsonian Institution during the past year.

Efforts are making to found in the University a collection illustrating the materials, processes and products of agriculture and horticulture. The nucleus of such a collection already exists in, 1st, The Botanical and Zoological Cabinets, and the Cabinet of Economical Geology; 2d, A collection of the seeds of cereals and other field and garden crops; 3d, An interesting collection of textile fibres and various substitutes for cotton, received from the department of Agriculture at Washington.

3.—THE FINE ARTS AND HISTORY.

This collection was commenced in the year 1855, and at present comprises:

1. A Gallery of CASTS, in full size and in reduction, of the most valuable *Ancient Statues and Busts.* These were mainly executed at the imperial modeling establishment of the Louvre, by DESACHY, of Paris, and by the Brothers MICHELI, of Berlin.

2. A Gallery of more than two hundred REDUCTIONS AND MODELS in terra cotta and other materials. These represent the principal *Statues, Portrait Busts, Vases, and other Antiquities in the Museo Borbonico* and other European Museums. They were executed at Naples.

3. A Gallery of ENGRAVINGS AND PHOTOGRAPHIC VIEWS, executed in Italy and Greece, illustrating especially the *Architectural and Sculptural Remains of Ancient Rome, Pompeii, Paestum, Athens and Corinth.*

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4. The *Horace White Collection of Historical Medallions*, comprising, 1st, Four hundred and fifty *Casts from Antique Gems* in the Royal Museum at Berlin, illustrative of Ancient History; 2d, Over five hundred *Casts illustrative of Mediæval History and of the Renaissance Period;* 3d, About four hundred *Medallion Portraits of Leading Personages in Modern History.*

5. A collection has been commenced of copies of the great masterpieces of modern painting, beginning with those prior to Raphael.

In addition to the above are several copies of *Modern Busts and Reliefs*, by THORWALSDEN, CANOVA, POWERS and others.

4.—ANATOMY AND MATERIA MEDICA.

The Anatomical Museum has been selected and prepared with direct reference to teaching. Although it is not deemed necessary to enumerate particularly its contents, a few may be named to indicate the character of the collection.

Besides containing a number of *Adult Skeletons*, articulated and separate, of the most perfect description, there are preparations illustrating its various stages of development and change, from its first rudiments of fœtal life to extreme old age; and a variety of partial or complete skeletons of inferior animals, to exhibit its various modifications.

It contains, likewise, beautifully prepared *Skulls and Teeth*, to illustrate first and second dentition, and others showing many of the diseases to which they are subject.

Various *Arterial Preparations*, complete and partial, afford good facilities for studying the vascular system.

Several hundred *Alcoholic Preparations* of healthy and diseased structures—human and comparative—furnish important aid in illustrating Physiology and Pathology; while models in plaster and *papier mache*, with a valuable collection of *Plates, Splints and Surgical Instruments*, meet the wants of the more practical branches.

An important addition to those means of illustration has recently been made by an importation from Europe of great beauty and value; among which are a collection of bones of the head, disarticulated and mounted, and an extended collection of Wax Models, illustrative of

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various anatomical and pathological conditions, including representations of the Anatomy of the pelvis and its contents, of several varieties of hernia, of specimens of small pox and the vaccine disease, and of a large number of cases in opthalmic surgery, &c.

The Department of the Museum illustrative of Materia Medica consists of a very complete suit of *Crude Organic Medicinal Substances*, embracing between five and six hundred specimens, imported from Paris, put up in beautiful glass-covered half-gallon jars, of uniform appearance, finely displayed, arranged according to their order in Natural History, and labeled in both French and English; besides about one thousand other specimens of *Simple Mineral and Vegetable Substances* and *Pharmaceutical* and *Officinal Preparations*, *Active Principles*, etc., arranged in groups convenient for study; and altogether comprising a collection which, in amount, variety, and adaptedness to the purposes of instruction, it is confidently believed is not equaled by any of a similar character, even, in the older institutions in this country.

Besides these actual specimens, Medical Botany is illustrated by between one and two hundred large and finely-colored *Plates*, framed and glazed, and displayed for observation.

A full suit of *Instruments used in the diseases of Females* is deposited in the Museum, illustrating the surgical processes required in this class of cases: and the magnificent *Portraits of Cutaneous Diseases*, by Dr. ERASMUS WILSON, and the no less useful collection by Dr. ROBERT WILLIS, illustrate very fully this department of Pathology.

All the above collections are now arranged in Galleries, for the purpose of rendering them attractive, as well as accessible, both to students and visitors. The University thus affords a secure deposit for objects of value and curiosity, and it is, therefore, to be hoped that the Museum will receive accessions by donations from various sources.

IV.—Expenses.

The only charges made by the University are: To residents in Michigan, an admission fee of ten dollars; to those who come from other States or countries, an admission fee of twenty-five dollars; and to every student an annual payment of ten dollars. The admission fee

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is paid but once, and entitles the student to the privileges of permanent membership in any Department of the University. The annual fee is paid the first year and every year thereafter.

There are no dormitories and no commons connected with the University. Students obtain board and lodging in private families for from three to six dollars per week. Clubs are also formed, by which the price of board is much reduced.

Students can enter the University at any time, but it is best to enter at the beginning of the year.

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General Rules of the University,

Respecting Admission to the Several Departments, and Matriculation and Other Fees.

EXTRACTS FROM THE BY-LAWS.

Every student, before entering any Department of the University, shall pay to the Steward the sum of ten doliars, if a resident of Michigan, and of twenty-five dollars, if from any other State, as Matriculation fees. Each student shall also pay to the Steward, annually, ten dollars, to be devoted to the payment of incidental expenses. Resident graduates are required to pay the same annual dues as undergraduates, and no student or graduate shall be allowed to enjoy the privileges of the University, except on presentation to the President of the Steward's receipt for all fees and dues specified in this or any other rule or regulation of the Board of Regents.

The Name of no person shall be presented by any Faculty to the Board of Regents for a degree, till he has exhibited to the Faculty the receipt of the Steward for the payment of all his dues, including the fee for the diploma.

ADMISSION TO THE ACADEMICAL DEPARTMENT.

Every candidate for admission, when coming from another Collegiate Institution shall exhibit a certificate of honorable dismission.

Every candidate for admission to the Freshman Class shall pass an examination satisfactory to the Faculty, in the preparatory studies as required by the rules; and every applicant for an advanced standing shall be examined not only in the preparatory course, but also in all the previous studies of the class which he proposes to enter.

ADMISSION TO THE LAW DEPARTMENT.

No student shall be admitted to this Department who has not attained the age of eighteen years, nor until he has presented to the Faculty satisfactory evidence of a good moral character.

ADMISSION TO THE MEDICAL DEPARTMENT.

Every candidate for admission shall exhibit to the Faculty satisfactory evidence of a good moral character; a good English education, including a proper knowledge of the English language, and a respectable acquaintance with its literature and with the art of composition; a fair knowledge of the Natural Sciences, and at least the more elementary Mathematics, including the chief elements of Algebra and Geometry; and such a knowledge of the Latin language as will enable him to read current prescriptions and appreciate the technical language of the Natural Sciences and of Medicine.

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Additional Names.

Department of Science, Literature, and the Arts.

Names.	Residence.
Clarence Morton Boss	*Ypsilanti.*
Wilton Augustus Conway, Jr.	*Milwaukee, Wis.*
Charles Hadley Hamilton	*Fond du Lac, Wis.*
John Jauncey Ketchum	*New York City.*
Thomas Wilson Monteith	*Martin.*
Thomas Wylie	*Martin.*

Department of Medicine and Surgery.

Names.	Residence.	Preceptor.
Aaron W. Cooper	*Grass Lake*	E. B. Chapin.
Augustus R. Davidson	*Montreal, C. E.*	MaGill College.
Howard M. Haskell	*Verona, N. Y.*	E. J. Lawton.
Michael J. McTurnan	*Rolla, Ind.*	Wm. Ewing.
Ezra Peters	*Plainwell*	J. D. Peters.
William Pyper	*Unadilla*	Faculty.
Robert Turner	*Flat Rock*	H. W. Lobdell.

Department of Law.

SENIOR.

Names	Residence.
John H. Kingsbury	*Towanda, Pa.*

JUNIORS.

William G. Carpenter	*Edgington, Ill.*
Philetus M. Church	*Sugar Island.*
James W. Hall	*Avon, N. Y.*
George R. Maxwell	*Monroe.*
David W. Starkey	*Batavia, Ill.*

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To Candidates for Admission.

DIRECTIONS TO CANDIDATES FOR ADMISSION.

The regular examination for admission to the Department of Literature, Science, and the Arts, will take place an Monday and Tuesday, September 14th and 15th, 1868, beginning at 9 o'clock A. M.

The candidate must be provided with credentials from his last instructor, or from the last institution with which he has been connected. These must be presented to the President, (No. 1 Law Building,) before the candidate can enter upon his examination.

Candidates for admission to the Medical and Law Departments will apply first to the Steward, at his office, in the Museum Building, and afterwards to the Secretary of the proper Faculty.

Calendar.

DEPARTMENT OF SCIENCE, LITERATURE, AND THE ARTS.

1868. JANUARY....31....Semi-Annual Examination begins.
" FEBRUARY .. 4....First Semester closes.
" FEBRUARY .. 5....Second Semester begins.
" MARCH.....24....Junior Exhibition. Recess of one week.
" APRIL..... 1....College Exercises resumed.
" MAY.....26....Examination of Seniors.
" MAY.....27....Class Day.
" JUNE.....17....Semi-Annual Examination begins.
" JUNE.....21....Baccalaureate by the President.
" JUNE.....23....Anniversary of Alumni.
" JUNE.....24....Commencement. Vacation begins.
" SEPTEMBER.14....Examination of Candidates for admission.
" SEPTEMBER.16....First Semester of next College Year begins
" DECEMBER..23....Vacation of two weeks begins.

DEPARTMENT OF MEDICINE AND SURGERY.

1868. MARCH .....25....Term ends; Commencement.
" OCTOBER.... 1....Term of next College Year begins.

DEPARTMENT OF LAW.

1868. MARCH .....25....Term ends; Commencement.
" OCTOBER.... 1....Term of next College Year begins.

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Summary of Students.

DEPARTMENT OF SCIENCE, LITERATURE AND THE ARTS.

Resident Graduates,	13	In Mining Engineering,	8
Seniors,	48	In Selected Studies,	59
Juniors,	48	In Higher Chemistry,	51
Sophomores,	87		
Freshmen,	104	Total in Department,	418

DEPARTMENT OF MEDICINE AND SURGERY.

Students, ... 418

DEPARTMENT OF LAW.

Seniors,	159	Juniors,	278

Total for the Department, ... 387

Total in the University, ... 1223

No name, in making out the above Summary, is counted more than once, and no names are inserted in the Catalogue, of persons who have not actually been present as students since the last Annual Catalogue was published.

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THE

Thirteenth Annual Report

OF THE

AMERICAN & FOREIGN ANTI-SLAVERY SOCIETY,

PRESENTED AT NEW-YORK, MAY 11, 1853;

WITH

THE ADDRESSES AND RESOLUTIONS.

New-York:
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Annual Report.*

American Slavery is at war with the Declaration of Independence, the Constitution of the United States, natural justice, and Christianity. Agitation on the subject will not, therefore, cease, while free discussion is allowed, while a free press exists, while Puritanism and Free Democracy are prized, while love to God and man prevail, until the curse is removed from the Church and Government of this country, and all its citizens are equal before the law. Short-sighted are the politicians who aim to suppress inquiry, and impotent are the divines in their unholy alliance with them. Nature cries aloud against the inhumanities of slavery; Free Democracy abjures the hateful system; and Free Christianity recoils from its leprous touch. That it should exist, extend, and flourish in a nation planted by the excellent of the earth, and in opposition to the principles of republicanism and Christianity, excites the marvel and arouses the grief and indignation of good men throughout the world. Nothing could exceed this marvel, except the astonishment that would pervade all countries to know that the people of the United States, descended from such forefathers, and adopting such a frame of government, had become so lost to patriotism, philanthropy and religion, as to acquiesce in the piratical conduct of a handful of their number, who have seized upon one seventh of the men, women, and children of the land, and doomed them to perpetual, unrequited, brutal servitude, ignorance and heathenism.

Indifferent as a majority of the American people now are to the claims of humanity, honor and justice, and apostate as are a large portion of politicians, ministers, and church members to the principles of republicanism and Christianity, with reference to the treatment of the people of color, it is to us a cause of profound gratitude to that Great Being who bore our fathers across the ocean, as it were, on eagles'

* The reader will perceive that matter is introduced into this Report, in some instances, of a later date than the Annual Meeting. So much attention was necessarily devoted to the "Jane Trainer case" by the Corresponding Secretary, that he was obliged to postpone completing the Report of the Committee until an unusually late date; and it was thought best, under these circumstances, to introduce some facts that had come to the knowledge of the Committee while the Report was in a state of preparation.

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wings, to plant freedom of mind and body on this continent, and who sustained them in their struggle for life, liberty, and the pursuit of happiness, that He has raised up a company of men and women to contend for truth and freedom against the combined influence of false Democracy and impure Christianity, and to wrestle "against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." Thanks to God for all the success He has given to efforts begun and continued in his name, in accordance with his Spirit, and in reliance upon his promises!

It is obvious to every intelligent and candid looker-on, that the Anti-slavery cause, in spite of the sneers of opponents, the denunciations of men in power, and the designs of the crafty, is steadily pursuing its march to a glorious consummation. Its progress may be retarded by the diabolical cupidity, cruelty and knavery of demons in human shape, who kidnap, enslave, or torture their unoffending and helpless fellow-men in foreign lands, on the high seas, during the coffle-march between the States of this Union, or on the cane fields and cotton plantations; by unprincipled politicians, who rise to power on pledges to befriend and enlarge the area of despotism; or by venal presses, prostituted pulpits, corrupt courts, and the multiform classes whose god is mammon. It has been so retarded; but the seeming triumph of these enemies of the human race is transient: "He that sitteth in the heavens shall laugh; the Lord shall have them in derision." Truth is mighty, and it will prevail. The rights of man will be regarded. Oppression will cease. Both the body and mind will be unshackled. "The expectation of the poor shall not perish." The mouth of the Lord hath spoken it.

We propose to offer, in addition to the doings of the Executive Committee, an outline of what has been done the past year, in this country and abroad, with reference to SLAVERY and the SLAVE-TRADE, by their friends and enemies. We must restrict ourselves, of course, chiefly to the external relations of these enormities. And even then, we shall be able to present only a part of the atrocious acts that have been perpetrated in sustaining, strengthening, and extending slavery, as most of them are done in secret, visible only to the eyes of the perpetrators and Him who will bring them to judgment. Neither shall we be able to exhibit all that has been done for the mitigation and overthrow of the great iniquity. We cannot know the numerous private or even recorded deeds of those who have labored in season and out of season to weaken or sunder the cords that have bound man in bondage to his fellow-man. The Almighty alone, besides those who have labored and prayed for the downfall of the hateful system, has witnessed the toils of the "good Samaritans" who have bound up the wounds of the robbed and despoiled

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ones that fell among thieves; or the efforts of those who have broken the jaws of the wicked, and plucked the spoil out of his teeth; or those who have in various ways weakened an institution so disgraceful and ruinous to the American people.

The Address to Anti-slavery Christians, prepared by a member of this Committee, alluded to in the last Annual Report, was circulated in pamphlet form and in the newspapers, and favorable responses were received from several influential persons of different denominations. The Committee, however, were disappointed that no more favorable replies were received, nor greater pecuniary aid proffered. A large edition of the Annual Report was published, and favorably received. The Committee are satisfied that these annual histories are not only at present useful to considerable numbers of lecturers, editors, ministers, legislators, missionaries, and anti-slavery writers, but will be valuable hereafter to those who follow us. The Secretary attended the Convention of the Free Democracy at Pittsburgh, in August last; delivered two addresses in Ohio; and aftewards visited Bangor, in the State of Maine, to attend an Anti-slavery missionary meeting, and also the Convention at Albany, October 5th. An impulse was given to the Anti-slavery cause at all these meetings.

Subsequently the Secretary prepared two pamphlets, entitled "Indian Missions," and "The American Home Missionary Society and Slavery," which have been widely circulated, both in this country and England. He has devoted much time to gathering information respecting the mutilations of English and American publications by publishers, the American Tract Society, the American Sunday-school Union, ecclesiastical bodies, and the expurgations of anti-slavery sentiments by authors and others, to suit publications to the Southern market, with a view to its being published at some future day. He has also written for several anti-slavery and other newspapers during the year, besides attending to cases in court that involved the rights and liberty of persons claimed as slaves, or otherwise. Some of these cases will be alluded to more particularly in the Report or the Appendix.

No small part of the Secretary's time has been employed in furnishing information to writers and lecturers on anti-slavery subjects, and in superintending the preparation and publication of anti-slavery books and pamphlets. These, and other matters connected with the cause, would have been attended to more thoroughly if his labors had not been partially suspended for a time, from the pressing duties devolved upon him by domestic affliction and bereavement.

The Committee have published an important pamphlet written by one of their members, Judge Jay, entitled "Letters respecting the Amer-

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ican Board of Commissioners for Foreign Missions, and the American Tract Society; by William Jay."

This was printed in the New-York *Tribune*, and afterwards in pamphlet form. In both forms it has been widely circulated. An edition has also been printed in London.

The ANTI-SLAVERY DEPOSITORY, connected with the office of the Secretary, has been an efficient instrumentality during the past year in promoting the good of the cause. Large numbers of books and pamphlets have been sold to colporteurs and others. Upwards of ten thousand dollars' worth of "Uncle Tom's Cabin" have been sold during the year. The Committee have published the AMERICAN SLAVE CODE, by William Goodell, the first edition of which was long since exhausted. They also made arrangements to have it published simultaneously in London, where it is circulating with good effect.

Just before the Annual Meeting, a telegraphic dispatch was received by the Corresponding Secretary, to the effect that Rose Cooper, of Mobile, had left Cincinnati for New-York, with a little colored child named Jane Trainer, *en route* for California, having, as was supposed, kidnapped the child. Immediate steps were taken to find the party in this city, and information was sent to the father of the child, a free man of color, Charles W. Trainer, who had pursued the woman to Cincinnati, and who was anxiously waiting in that city. He soon arrived. Legal process, which had been previously commenced, was continued, until, after great difficulties, the father obtained possession of his little daughter. The principles involved in this high-handed attempt to carry off a child, when claimed by its father, are such, that it is deemed expedient to give a narration of the facts, together with the admirable opinion of the judge, who did himself so much honor while presiding in the case, and in the judgment rendered.*

The Committee will now proceed to sketch the history of the Anti-slavery cause for the past year, in as concise a manner as the materials allow; and first they ask attention to

POLITICAL AGITATION.

The records of the past year afford evidence that the political agitation of the Slave question has not ceased, and that the "*finality*" measures of 1850 were not *final.*

In Congress, though the debates have been less exciting than at some

* See Appendix. It should be mentioned also, that the four or five weeks' attention devoted to this case by the Corresponding Secretary, assisted by Dr. Pennington and other friends of the child, together with his indisposition, incurred during the proceedings, have greatly delayed the preparation and publication of this Report.

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previous periods, there has been enough said and done to show that the vexed controversy remains a fixed element in the politics of the country, and cannot be excluded from our National Councils.

A petition of the "Religious Society of Friends in New-England, asking that the laws for the delivery of fugitive slaves be repealed," was presented by Hon. Charles Sumner, of Massachusetts, in the Senate of the United States, May 26, 1852. After a brief explanation of its contents by Mr. Sumner, and some conversation between several senators, it was laid on the table, by a vote of 40 to 10; the nays being, Messrs. Borland, Chase, Davis, Dodge of Wisconsin, Hale, Hamlin, Seward, Sumner, Walker, and Wade.*

Into the House of Representatives, the same agitation had been previously introduced by the slaveholders themselves, in presenting a Resolution having for its object the reäffirmation by Congress of the "finality" of the "Compromise Measures" of 1850, including the Fugitive Slave Bill.† This movement was designed to bear upon the Conventions about to be held for nominating a President and Vice-President of the United States. The absurdity of reënacting a statute already on the statute-book, for political purposes, was too glaring to escape exposure, as was also the unconstitutionality of attempting to forestall *future* legislation by *past* enactments, or "resolving" that an act *now* in force should never hereafter be *repealed!*

In the Senate, July 27, 1852, "Mr. Sumner, after giving notice that he intended to call it up as early as possible, offered the following Resolution:

"*Resolved*, That the Committee on the Judiciary be requested to consider the expediency of reporting a bill for the immediate repeal of the Act of Congress approved Sept. 18, 1850, usually known as the Fugitive Slave Act."

The motion lay over to the next day, under the rules, when it was called up by the mover. Mr. Mason, of Virginia, objected to its reception, and demanded the yeas and nays, which were ordered. Mr. Brooke, of Mississippi, said that such a bill would "dissolve the Union." Mr. Charlton, of Georgia, said the same. Mr. Shields, of Illinois, said he should vote against the Resolution, but was in favor of Mr. Sumner's being heard. A hearing was not granted him, the Senate refusing to take up the bill by a vote of 32 to 10. Yeas: Messrs. Clarke, Davis, Dodge of Wisconsin, Foot, Hamlin, Seward, Shields, Sumner, Upham, and Wade.‡

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* *National Era*, June 3, 1852.

† We do not, unless inadvertently, call this a LAW, and it is hinted to us that it is undeserving the appellation of an ACT, as we should as resolutely oppose unconstitutional encroachments as did our fathers, who always invariably spoke of the "BOSTON PORT BILL."

‡ *National Era*, Aug 5, 1852.

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But a way was providentially opened near the end of the session for Mr. Sumner to reach the subject through such a medium that the consideration of it could not be avoided, nor his right of free speech concerning it be wrested from him.

"The Civil and Diplomatic Appropriation Bill being under consideration, the Committee on Finance moved the following amendment:—

"That where the ministerial officers of the United States have or shall incur extraordinary expenses in executing the laws thereof, the payment of which is not specially provided for, the President is authorized to allow the payment thereof, under the special taxation of the District or Circuit Court of the district in which the said services have or shall be rendered, to be paid from the appropriation for defraying the expenses of the Judiciary."

The object of this amendment was not unobserved by the vigilant Senator from Massachusetts, who promptly moved the following amendment to the amendment:—

"Provided that no such allowance shall be authorized for any expenses incurred in executing the Fugitive Slave Act of Sept. 18, 1850, for the surrender of fugitives from service or labor; which said act is hereby repealed."

The question of repeal was now fairly before the Senate, without asking its leave, and the long-deferred speech of Mr. Sumner had to be heard, whether the Senate pleased or no! Thus it is that God's providence overrides and overrules the counsels of his confederate enemies, and puts them to shame. The masterly speech of Mr. Sumner, rarely equalled in power of eloquence, has done and is still doing its destined work; and will live in sunlight when Webster's famous 7th of March, 1850, speech, will seek friendly oblivion.* This is none the less certain on account of the vote in the Senate by which the amendment of Mr. Sumner, supported by Messrs. Chase and Hale, was rejected, 47 to 4. The yeas were: Messrs. Chase, Hale, Sumner, and Wade.† Their testimony will be remembered in time to come.

The continued subserviency of Congress to the pecuniary demands of the slaveholders, however preposterous and degrading, will be seen in the disposal of the case familiarly known as the *Watson claim* by the House of Representatives. Gen. Jessup, it seems, in the prosecution of the Florida war, in 1836, entered into a contract with the Creek nation of Indians, who agreed to furnish six hundred warriors to assist in murdering

* "And now, while I have been writing these lines, I have received the speech he has lately delivered in Congress on the bearing of the Fugitive Slave Law, which, by the closeness of its logic and the masculine vigor of its eloquence, proves to me how all the perfections of his mind have grown up to, and been dilated with, the inspiration of the cause which he has now made his own."—*Lord Carlisle's Preface to an English edition of "Uncle Tom's Cabin."*

† *National Era*, Sept. 2, 1852.

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the Seminoles and capturing the slaves. For their services they were to receive pay and rations, "and all the plunder they might capture from the enemy." A part of this "*plunder*" consisted in slaves, whose names, ages, and sex were duly registered. *James C. Watson*, of Georgia, purchased of the Indians their claim to the "plunder." He failed to get the slaves, however, until they were landed, with the Indians, west of Arkansas. Thither he sent his agents, with orders from the War Department to all our military officers in that region, to assist him in catching the negroes, provided they could do it without bloodshed. This could not be done; and Watson, failing to get his hands upon the negroes, modestly asked *Congress* to pay him *for all the negroes he couldn't catch!* The claim had been pending some twelve or fifteen years. The Committee on Indian Affairs reported in its favor, and the Committee on Claims reported a bill for Mr. Watson's relief, which came before the House. A number of points presented themselves for decision:

1. Did the term "*plunder*" include the "slaves?" The House voted that it did, the following *Northern* members voting in the affirmative, viz.:—Messrs. Appleton and Scudder, of Massachusetts; Brooks, Dean, Hawes, Schermerhorn, Sutherland, and Martin, New-York; Hibbard, Peaslee, New-Hampshire; Chandler, Khuns, M'Nair, Andrew Parker, Pennsylvania; Stuart, Penniman, Michigan; Taylor, Ohio; Price, New-Jersey.

2. Whether a brigadier-general had power to convert *prisoners of war* into *slaves?* These Northern Representatives voted that he had!

3. Whether such an inhuman and barbarous act ought to be sanctioned by a Congress of "professed republicans and Christians?" The same vote decided this in the affirmative.

4. What has the nation to do with this purchase of slaves by Watson from the Creek Indians? To this it was replied, that our Commissioner of Indian Affairs *approved* the sale, and *therefore* the nation must make up Watson's loss; and these Northern men so voted.

The bill was opposed by Mr. Dickey, of Beaver, Pa., and was advocated by Mr. Stuart, of Michigan, passed, and sent to the Senate, where it appears to have been postponed and not taken up afterwards.

Northern citizens may learn from this case what the North has to do with slavery; where their own money goes; who disposes of it, and for what purposes; and whether or no it is best to carry the slave question to the ballot-box, and withdraw support from candidates and parties uncommitted on the slave question or taking sides against freedom.*

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* Washington Correspondent of the *Cleveland True Democrat*, as copied into the *National Anti-slavery Standard*, New-York, May 27, 1852.

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Another item of Northern expenditure by the aid of Northern votes for the support of the peculiar institution, was revealed in the proceedings of the Senate about the same time. In a debate on the Appropriation Bill, Mr. Hunter offered the following amendment:—

"For defraying the expenses of the Supreme Court and District Court of the United States, including the District of Columbia; and also for jurors and witnesses, and for aid of the funds arising from fines, forfeitures, and expenses incurred during the fiscal year ending June 30, 1852, and previous years; and likewise for defraying the expenses of suits in which the United States are concerned, and prosecutions for offenses committed against the United States, and for the apprehension and safe keeping of prisoners, *in addition to former appropriations*, NINETY THOUSAND DOLLARS."

This was evidently designed to provide for the expense of arresting and trying fugitive slaves, and conducting prosecutions of persons charged with the crime of assisting them. Senator Hale instituted some scrutinizing inquiries concerning the nature and disbursement of these appropriations. He wished to know *how much* of it was wanted for enforcing the Fugitive Slave Act. Mr. Hunter said that claims, in all, had been presented to the amount of $150,000, but he had cut them down to $90,000. He added:

"The Comptroller says that, during the present fiscal year, the expenses have been much increased, probably from $30,000 to $40,000, by prosecutions growing out of the Fugitive Slave Law in New-York and Pennsylvania; and prosecutions in New-York and Louisiana, growing out of the violation of the neutrality laws."

The Senate concluded to foot the bill, and the amendment was adopted. Mr. Hale succeeded, however, in securing an amendment precluding *officers* of the Government from receiving pay as *witnesses*.*

The temper of the Senate towards the members of that body whose manly course was felt to be a rebuke of their servility, appears in their action in December last, by which the standing rule of electing committees by ballot was disposed of for the purpose of recommending the election of a list agreed upon in a caucus, from which list the names of HALE, SUMNER, and CHASE were ostracised; for the reason, avowed in the Senate by Mr. Bright, that those gentlemen were considered "outside of any healthy political organization in this country!" Though this was intended to disgrace them, it will prove a testimony to their fidelity, and constitute a monument of the proscriptive meanness of their opponents.†

Mr. Mason, of Virginia, Chairman of the Committee on Foreign Af-

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* *National Anti-slavery Standard*, June 3, 1852; and *National Era*, May 27, 1852.

† Senator Seward had previously declined being on any committee.

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fairs, made a report at the first session of the last Congress, in favor of the claim of the Spanish Minister for fifty thousand dollars' indemnity for the Spaniards who brought to this country—or rather were brought here by them—the Amistad Africans. He succeeded, on one occasion, in having it made the special order for a distant day; but when the day arrived, other things occupied the Senate, and it lost its place. He proposed informally on several other occasions, at both sessions, to take it up, but was prevented by the avowed opposition of the Free Democratic Senators, and their determination to discuss it.

At almost every session of Congress, one or more of the slaveholding members, influenced by the recommendation of the President of the United States, attempts to get a bill of indemnity passed for these scoundrel Spaniards. We trust that every member of Congress who loves humanity or prizes justice will keep a vigilant eye upon future attempts to rob the treasury for the purpose of undoing, virtually, the righteous decision of the Supreme Court of the United States in their decision to give liberty to the unfortunate Mendians, who were more entitled to indemnification than their oppressors. Slaveholders doubtless would be pleased to have compensation awarded to their brethren in Cuba who brought Cinquez and his companions from their home in Africa, or to the pirates who, in attempting to hold them in slavery, lost, by the act of a merciful Providence, possession of their victims: but the representatives of the free States should be held to a strict account if they attempt to gratify the slaveholders of the country at the expense of justice and equity.

The arguments of Messrs. Adams and Baldwin in this celebrated case demonstrated the utter groundlessness of the claim of the Spaniards for the Africans, and consequently the groundlessness of their claim for indemnification. Members of Congress would do well to refresh their minds with these able arguments, and also with the statement of facts made by the late Hon. John Quincy Adams, in the House of Representatives, March 2, 1847, and the able speech of Hon. Joshua R. Giddings, in the House of Representatives, against the claim of the Spaniards, delivered April 18, 1844; for which see "Speeches in Congress by Joshua R. Giddings." Boston: Published by John P. Jewett & Co., and New-York, by Lewis J. Bates, 48 Beekman street.

The aggressions of the slave power have been manfully resisted by a number of resolute and able champions of liberty in both Houses. Messrs. Chase, Hale, Sumner, in the Senate; Messrs. Giddings, Durkee, Mann, Allen, Townsend, and Rantoul, in the House, with others in both branches of the National Legislature, have merited the thanks of their country. It is matter of regret that the nation is deprived of the valu-

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able services of Mr. Rantoul by his unexpected decease, and that some of the other distinguished men just named are not members of the next Congress. We rejoice, however, in the accession to the number of the friends of freedom in the House by the election of Gerrit Smith, a man whom all patriots and philanthropists should delight to honor.

The Presidential Election, in its connection with the action of the two rival Conventions for nominating candidates, presents another humiliating picture of the position of Northern freemen, blinded by their attachment to political parties, and betrayed by their unscrupulous leaders into the support of men and measures which their sober judgment must disapprove, their best sympathies revolt against, and their consciences condemn. If it be said (as it sometimes is) that there is a more deplorable slavery than that of the chattelized negro, the illustration may perhaps be found in the records that follow:—

The Democratic Convention for nominating a President and Vice-President, assembled at Baltimore early in June, resulted, on the fiftieth ballot, in the selection of Franklin Pierce and William R. King. A "*Platform*" for the party and its candidate was also erected, but not before the nomination was first made, lest the consciences or the self-respect of a portion of the delegates should revolt at their own inconsistency, as professed friends of liberty, in selecting a candidate to grace such a platform. This arrangement proved an accommodation to those who found it consistent to quit the Convention immediately on making the nomination, thus dodging a vote on the Platform, some of them going home to oppose it, and others to protest against it among their constituents. By this means, the Platform, though large enough to hold the candidate, was proved quite too small to hold all the members of the Convention, or all who subsequently voted for the candidate.

The Platform is as follows:

"That Congress has no power, under the Constitution, to interfere with or control the domestic institutions of the several States, and that such States are the sole and proper judges of every thing appertaining to their own affairs, not prohibited by the Constitution; that all efforts of the Abolitionists or others to induce Congress to interfere with questions of slavery, or to take incipient steps in relation thereto, are calculated to lead to the most alarming and dangerous consequences; and that all such efforts have an inevitable tendency to diminish the happiness of the people, and endanger the stability and permanency of the Union, and ought not to be countenanced by any friend of our political institutions.

"*Resolved*, That the foregoing proposition covers and was intended to embrace the whole subject of slavery agitation in Congress; and therefore, the Democratic party of the Union, standing on this national platform, will abide by and adhere to a faithful execution of the acts known as the Compromise measures settled by the last Congress—the act for reclaiming fugitives from service and labor included; which act, being designed to carry out an express provision of the Constitution, cannot, with fidelity, be repealed, or so changed as to destroy or impair its efficiency.

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"*Resolved*,, That the Democratic party will resist all attempts at renewing, in Congress or out of it, the agitation of the Slavery question, under whatever shape or color the attempt may be made."*

The Whig Convention for Presidential nominations was soon after held in the same city. As though emulous of exhibiting a still more bold and defiant hostility to the liberties of their country, and greater subserviency to the slave power, they adopted a similar "platform" *before* the ballotings began, as had been dictated by a Southern caucus the night previous. Still there were sixty-six votes in the Convention recorded against it. The "platform," as embodied in the 8th Resolution, is as follows:

"That the series of acts of the 31st Congress, known as the Compromise, including the fugitive Slave Law, are received and acquiesced in by the Whig party of the United States, as a final settlement, in principle and substance, of the dangerous and exciting subjects which they embrace; and so far as the Fugitive Slave Law is concerned, we will maintain the same, and insist upon its strict enforcement, until time and experience shall demonstrate the necessity of further legislation to guard against the evasion of the laws on the one hand, and the abuse of their powers on the other—not impairing their present efficiency; and we deprecate all further agitation of the questions thus settled, as dangerous to our peace, and will discountenance all efforts to continue or renew such agitation, *whenever*, *wherever*, or *however* the attempt may be made; and we will maintain this system as essential to the nationality of the Whig party, and the integrity of the Union."†

The ballotings finally resulted in the selection of Gen. Winfield Scott and Wm. A. Graham, as the Whig candidates for President and Vice-President of the United States.

Some instructive particulars may be noticed in the proceedings of these rival Conventions. They vied with each other in their subserviency to the slave power, and yet they both rejected the prominent statesmen of their respective parties, including the political leaders of the last quarter of a century; men of renown as senators, diplomatists, generals, heads of departments, presenting the highest claims on their respective parties, all of whom had humbled themselves to the lowest point of degradation as aspirants for the honors denied them—the *very* men, for the most part, through whose exertions and influence the lauded "Compromise measures" had been carried! And yet they were cast aside *because* the odor of their efficient servility had so entered into the nostrils of the people, that the sagacious instincts of the managers of both the Conventions *dared* not risk the experiment of nominating them! The idolized name of HENRY CLAY might have stood at the head of the

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* *National Era*, June 10, 1852.

† *National Era*, June 24, 1852. Also 21st An. Rep. Mass. A. S. Soc. (There are verbal variations in the copies, without changing the meaning.)

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list, (as once before,) had he been living. The half-deified DANIEL WEBSTER did stand there, but his disappointment at the result hastened his exit. Mr. Fillmore, the acting President, was on the same list, along with Cass, Buchanan, Marcy, and others. These men, who had bartered their manhood for the loaves and fishes of office, were not only deprived of the boon they most coveted, but, by a singular arrangement of distributive justice, were not even suffered to enjoy the poor honor of a partisan passport for the field of competition.

The old leaders of both the parties, so far as their great men were accounted such, were bowed aside, as not competent to be placed in a position where they could act most efficiently for the permanency of the Union, because they had already done *so much!* Men less publicly known for the flagrant type of their patriotic conservatism would command more votes; and hence the selection of Messrs. Scott and Pierce, only one of whom could obtain the prize, and the other must of course fail! A lesson for unscrupulous aspirants is wrapped up in the record; and even the successful incumbent of the highest office may be well admonished of the tenure by which his unexpected position is to be held. Let him beware of bowing *too* low to the power that has enthroned him!—the rock upon which his predecessor, Millard Fillmore, made shipwreck.

The deaths of Clay and Webster, coming so closely upon the deaths of their long-cherished hopes, gave the solemn impress of eternity and retribution to the scene. Alas for the statesmanship and the statesmen that know only *the present*, and forget or overlook, in their calculations, the *first principles* that enter into the idea of the immutability of God, as well as of the stability and security of man!

The Free Democracy Convention for nominations was held at Pittsburgh in August, and John P. Hale, of New-Hampshire, and George W. Julian, of Indiana, were nominated for President and Vice-President. The "platform" of the Free Democracy, so far as the Slave question is concerned, is described, mainly, in the following Resolutions:

"That no permanent settlement of the Slavery question can be looked for, except in the practical recognition of the truth that slavery is sectional and freedom national; by the total separation of the General Government from slavery, and the exercise of its legitimate and constitutional influence on the side of freedom, by leaving to the States the whole subject of slavery and the extradition of fugitives from service.

"That slavery is a sin against God and a crime against man, the enormity of which no human enactment or usage can make right, and that Christianity, humanity and patriotism alike demand its abolition.

"That the Fugitive Slave Act of 1850 is repugnant to the Constitution, to the principles of the common law, to the spirit of Christianity, and to the sentiments of the civilized world. We therefore deny its binding force upon the American people, and we demand its immediate and total repeal.

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"That the doctrine that any human law is a 'finality,' and not subject to modification or repeal, is not in accordance with the creed of the founders of our government, and is dangerous to the liberties of the people."*

These propositions, with exception of the first above quoted, were doubtless in accordance with the views and feelings of all the Abolitionists, of all organizations, in the country. But large numbers, including members of both the National Anti-slavery Societies, objected very strongly to this. In the Pittsburgh Convention, this dissent was expressed by the presentation of a Report from a minority of the Committee from which the proposition objected against was excluded. Some *further* views were likewise introduced, the most distinctive of which (in relation to slavery) were the following:

"That our new party, inasmuch as its aim will be the impartial and full realization of the idea of a just civil government, will faithfully endeavor, to the extent of its jurisdiction and power, to protect all persons (irrespective of sex or color) in the enjoyment of their political rights.

"That not only do we contemn and trample upon the 'Fugitive Slave Law,' and upon every other enactment for slavery, but we hold all forms of piracy, and especially the most atrocious and abominable one of slavery, to be entirely incapable of legalization."†

This Report is said to have been enthusiastically received by a respectable minority of the Convention, and its sanguine supporters believe that if time could have been given for its full and deliberate consideration, it would have been adopted by a majority of the votes. However this may have been, it is agreed that the Convention was numerously attended, very enthusiastic in its spirit, and disposed to go to the farthest point deemed proper and feasible, for the total and speedy abolition of slavery.

The call for the National Convention at Pittsburgh, signed by Samuel Lewis, Chairman, did not give entire satisfaction. The Convention at Cleveland, the year previous, had, on the motion of Lewis Tappan, appointed the National Committee, and it was intended that the call should include ALL THE FRIENDS OF FREEDOM. But it was addressed to "Free Soilers" only. This would have prevented many Anti-slavery men who had not agreed to all the resolutions adopted at Buffalo from attending, had not assurances been given, by the Chairman and others, that the call would be construed to include all, of every party and sentiment, who went for the abolition and non-extension of slavery.

At a Convention of the "Free Soil Party" at Worcester, Mass., a little previous, a resolution was passed with great unanimity, embracing a doc-

* *National Era*, August 26, 1852. † *National Era*, August 26, 1852.

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trine that had not previously been avowed by this distinctive body, in the following words:

"*Resolved*, That slavery is a sin against God, and a crime against man; and that Christianity, humanity and patriotism alike demand its abolition by those who have the constitutional and legal right to abolish it."

In the declaration of principles and measures, as first reported at Pittsburgh, were sentiments that a considerable minority could not agree with. Their objections were stated by Gerrit Smith, who presented a minority report. It was feared by some that the difference of opinion might lead to a separation. To prevent this, if possible, Lewis Tappan, with the approbation of leading men in the majority and minority, moved that the fourth resolution in the majority report be stricken out, viz.:

"That the early history of our Government clearly shows the settled policy to have been, not to extend, nationalize and encourage, but to limit, localize and discourage SLAVERY; and to this policy, which should never have been departed from, the Government ought forthwith to return."

He also moved that the fourteenth resolution be stricken out, with a view to introduce a substitute, viz.:

"That slavery is a sin against God and a crime against man, the enormity of which no law nor usage can sanction or mitigate, and that Christianity and humanity alike demand its abolition."

The substitute for the above resolution was the following:

"That as American slavery is a sin against God and a crime against man, it is, in the highest sense, invalid, illegal, not law, either Divine or human, and is, therefore, utterly VOID and OF NO FORCE, before God or man."

The mover stated, that he had been assured by Mr. Gerrit Smith that if the fourth resolution should be stricken out, and the substitute proposed for the fourteenth resolution be agreed to, he, and those acting with him, would cease all opposition to the report of the majority, so far as slavery was concerned.*

It was agreed to strike out the fourth resolution; but on the question to strike out the fourteenth and adopt the substitute, violent opposition was made by two or three members, and sundry amendments offered, after which it was voted that the following be adopted in lieu of the original resolution and the substitute:

"That slavery is a sin against God and a crime against man, which no law or usage can make right, and that Christianity, humanity and patriotism alike demand its abolition."

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* Mr. Smith and his friends overlooked, at the time, resolution No. 8 in the majority report, which to them was objectionable for the same reasons that were offered to Resolution No. 4.

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The fourth resolution was particularly objectionable to those who believed that the Government had nothing to do with slavery, and that after undoing what it had unconstitutionally done in sustaining and extending it, Government ought to cease all interference with the subject.

As the acquiescence of the minority was pledged, on the ground that, in addition to striking out the fourth resolution, the substitute to the fourteenth should be adopted, the course taken by the Convention left them to act freely, to support the platform or not; but it was allowed, on all sides, that the platform was the best that had ever been adopted by the Free Soilers or the Free Democracy.

Needless alarm was given, as it seemed to many, about the introduction of the word "illegal," for, in its connection, it seems to follow as a sequence to the expression, in which all were agreed, that "Slavery is a sin against God and a crime against man." As sin cannot be Christianized, so neither can crime be *legalized*, in the true sense of LAW.*

ISSUE OF THE PRESIDENTIAL CONTEST.

The issue of the Presidential contest is among the most remarkable in our history. At the time of the nominations, and for some time afterwards, the most shrewd and intelligent politicians were in doubt in respect to the comparative strength of the candidates. The friends of General Scott were quite confident of his success. His military reputation was in his favor with the mass of the people—the element to which four of our previous Presidents had been so deeply indebted, and against which no claims on the score of civil qualifications, statesmanship, or learning had ever been successfully urged. The competitor of Scott, though a general, was without military renown, and, though he had been a senator, was scarcely known by name to the mass of the voters, to whom the name of Scott had long been familiar. Notwithstanding this, the official returns, as announced in Congress, (Feb. 9, 1852,) showed 254 electoral votes for Franklin Pierce, and only 42 for Gen. Winfield Scott.†

Different reasons will be given for this result. It may be said, by his Anti-slavery supporters, that Scott received the votes of only two slave States, (Kentucky, 12, and Tennessee, 12,) and that this should be attributed to the disaffection of the slaveholders, which they regard as his certificate to the honor of having been less servile than his competitor. But to this it may be answered that he likewise received the votes of only two free States, (Vermont, 5, and Massachusetts, 13,) being 6 less

* For the views of Mr. Smith, and those who agree with him, see the chapter on the "Illegality of Slavery," in another place.

† *National Era*, November 18, 1852.

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Northern votes than Southern. The "platforms" of the two parties were substantially the same, and it would be difficult to show any marked difference in the declared opinions of the two candidates. It is doubtless true that the previous course of Gen. Pierce in the Senate gained Southern votes for him; and that the protest of a large minority of the Whig Convention against its "platform," with the fact of his support by Senator Seward and others, operated against Gen. Scott at the South. Yet it may be doubted whether these combined causes were sufficient to account, in full, for the result. The remaining item in the solution may perhaps be found in the final explosion and failure of that long-cherished policy of the Whig leaders, to which they had been much indebted for two Presidential victories—that of carrying, like the Colonization Society, a Janus' face, one side for the North, and one for the South. Two instances of success in such a policy were quite enough to have been counted upon. The old caution against third experiments in sleight-of-hand tricks should have been heeded by them. The fate of the Whig party stands a beacon to politicians of all parties. A firm, united, and consistent stand, on one side or the other, (whether in support of the right or the wrong,) should be understood to be the indispensable condition of the support of a shrewd people.

It appears to have been upon this policy that the Democratic party acted in the late contest; and to this they owe their success. Yet it is true that their espousal of a diabolical cause, if persisted in, insures their future and overwhelming ruin and infamy. True and permanent success comes only from unflinching fidelity to the TRUE and the RIGHT. For the present, the dominant party enjoys its chosen reward—the victory and the spoils. The day of reformation or of retribution must come.

The claim of President Pierce to his official position rests on services like the following:

On February 2, 1833, he voted in favor of Mr. Chinn's Resolution (in opposition to J. Q. Adams) to lay the Abolition petitions on the table. He voted in the same manner on a similar motion, December 16, 1835. Two days afterwards he did the same, and preceded his vote by an advocacy of that course. The same question drew from him the same vote, Dec. 21st. Feb. 8, 1836, he voted for Mr. Patton's motion to reconsider the vote referring a petition, and on the 16th he denounced the Anti-slavery petitions and the Anti-slavery movement. Feb. 23, he voted against a motion of Mr. Adams to refer to the Select Committee on the subject, a petition to abolish slavery in the Federal District. May 18, 1836, he voted for the gag of Mr. Pinckney, having been a member of the Committee that reported it, and having advocated it before the House.

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On Jan. 18, 1837, he voted for the gag of Mr. Hawes. On the 11th of Feb., 1837, he voted for the Resolution that "Slaves do not possess the right of petition secured to the people of the United States by the Constitution."

In 1837, Mr. Pierce entered the Senate. On Dec. 18, 1837, he was in favor of nominally *receiving* an Anti-slavery petition, (it having become odious to do otherwise,) and of then laying it on the table. Dec. 7, he supported the resolutions of John C. Calhoun on the subject, with incidental exceptions. Jan. 3, 1838, he voted against receiving petitions against the annexation of Texas. The next day, he voted against printing the Resolutions of the Legislature of Vermont on that subject. Feb. 6, 1838, he coöperated with Mr. Calhoun in applying the gag to Mr. Morris, of Ohio.

With his public course in the House and the Senate, the speeches and letters of Mr. Pierce on other occasions correspond. He earnestly opposed, in New-Hampshire, his old political friend, John P. Hale. On a public occasion he avowed his approbation of the Compromise measures, and, in a letter to Major Lalley, May 27, just before the Nominating Whig Convention, 1852, shown by him to members of the Convention, he distinctly advocated "The Fugitive Slave Law."* And, like his competitor, Gen. Scott, he accepted the nomination of his party, approving its "Platform."

A few years hence, it will almost seem incredible that such a candidate, with such claims on a free people, and connected with such a political platform, could have been elected President of the United States by a party calling themselves Democratic, by Northern votes, and with such an overwhelming majority. The solution connects itself with that of the Whig defeat, and with the prevalence of the singular delusion that the Whig and Democratic parties must, of necessity, divide the people's votes, there being no possibility of a third nomination that could command public respect. When two rival parties sink so low, it should be the high mission of a free people to teach them that *neither* of them can succeed. This lesson, though it now lies in the future, must soon command public attention.

The Free Democracy, at the late election, cast 155,849 votes for John P. Hale, instead of the 62,163 cast by the Liberty Party in 1844 for James G. Birney, and the Free Soil vote of 291,378 for Martin Van Buren in 1848.

The Inaugural of President Pierce, March 4, 1853, afforded him an

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* For the particulars of the preceding statement, see *National Era* of June 17, 1852.

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opportunity to express anew his position, which he did in the following terms:—

"I believe that involuntary servitude, as it exists in different States in this Confederacy, is recognized by the Constitution. I believe that it stands like any other admitted right, and that the States where it exists are entitled to efficient remedies to enforce the constitutional provisions. I hold that the laws of 1850, commonly called the 'Compromise Measures,' are strictly constitutional, and to be unhesitatingly carried into effect," &c.*

This harmonizes with his course in both Houses of Congress, and with his acceptance of the Baltimore Platform. How well it agrees with the dictates of his own conscience, will appear from the following:—On the 2d day of January, 1852, in a speech at Boston Center, N. H., he had said that the "Fugitive Slave Law of 1850 differed in no important particular from that of 1793." In answer to inquiries publicly propounded to him, he admitted that the act was not consistent with common law; that it was "opposed to moral right, as well as to humanity;" that "slavery is contrary to the Constitution in some respects." He said also, "I have been asked if I liked this Fugitive Slave Law. I answered, No, I loathed it! I have a most revolting feeling at the giving up of a slave; the law is opposed to humanity." When further pressed, he said "Yes, it is opposed to moral right. But our fathers made the compact, and we must fulfil it. I say nothing of the humanity of it; nothing of the right of it."†

General Pierce, at that time, was neither a member of Congress nor an expectant of a Presidential nomination. We may see, in his case, the demoralizing effects of recognizing the binding force of immoral and inhuman enactments. We may see, likewise, the intrinsic weakness of the cause so seemingly strong, and may derive assurance and courage in maintaining the right, by perceiving that we have an ally in the breasts of all men. In such a controversy, ultimate success must be certain. Who can fail to see this? The slaveholders and their supporters see it and feel it. Hence their extreme sensitiveness and rage. Their struggle is not that of courage, but of despair. Whatever they may lack, it is *not* the light that shows them they are in the wrong. How lamentable that any religious teachers should labor to strengthen their hands in wrong-doing!

The elements of real strength are not to be found in the old political parties. Where the position and activities of the individual *man* are at war with his *own conscience,* it cannot be expected that, in associations composed of such men, the members can be in harmony with each other.

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* *National Era,* March 10, 1853.

† The *Republic* thus quotes the *Independent Democrat,* Concord, N. H.; also, the *Manchester Democrat,* N. H., Jan. 8, 1852. See *National Era,* July 29, 1852.

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Conspiracies are not *Unions*. The Democratic leaders glory over Whig dissensions. But their own ranks present ill-concealed feuds. In Ohio, Democratic policy sustains the position of Senator Chase, by refusing to adopt the Baltimore Platform. At a State Convention for nominations, a motion to adopt it elicited a warm debate. The friends of the proposal wished to withdraw it, to avoid a vote, but the poor privilege was denied them, and it was suppressed by a vote to lay it on the table! And resolutions concerning slavery were adopted, very closely corresponding with those of the Pittsburgh Convention of the Free Democracy.* This shows that the victorious party now in power, even with the spoils in its possession, cannot agree on the slave question—the grand question of the age. A dissolution of the party, as now organized, seems not improbable. The nationality of the Whig party, if that party can be said to have any organized existence at all, seems hopelessly wrecked. As the maintenance of *one* national party without another to contend against is impossible, and as the friends of liberty are rapidly increasing, it will not be long, we trust, before the electors of this country are all divided into two parties, the friends and enemies of freedom.

The disappointments and mortifications of the majority of servile politicians should tend to dampen their ardor and warn their successors. Allusion has already been made to the fate of prominent aspirants for the Chief Magistracy, but the melancholy fate of Webster deserves further notice. It has well been said of him that "in giving strength to the South, he lost strength at the North. And in losing strength at the North, he lost availability at the South. This case of Mr. Webster is not an exception. It illustrates a general rule."† Van Buren, Cass, and Buchanan, were sacrificed in the same way. It is remarkable that in the Baltimore Convention, Mr. Webster was signally deserted by the South. At the first ballot, out of 294 votes, he only received 29, and all these were from non-slaveholding States. At the subsequent ballotings, his rose only to 31, and then declined to 25 and 21. "From beginning to end, on 53 ballotings, Mr. Webster had received but two votes from the South, one of them from Virginia, and one from Missouri!"‡ And this was the reward he reaped for his services in procuring and sustaining, at an immense sacrifice, the Fugitive Slave Bill! It is known that this ingratitude was deeply felt by Mr. Webster and his friends, and that this feeling contributed largely to diminish the vote for Gen. Scott.

When to these records of Southern ingratitude are added those of

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* *National Era*, Jan. 20, 1823.

† *National Era*, June 17, 1852.

‡ *National Era*, June 24, 1852.

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Northern disgust, they may unitedly warrant the hope that the days of political servility to slaveholders are numbered, and nearly expired. The confessions of Mr. Brooks, a Representative in Congress from the city of New-York, are in place here. In an explanation made in the House, April 23, alluding to the Southern members of Congress and their course at a previous caucus in Washington City, Mr. B. said:—

"In the great hour of trial, two sessions ago, our services were necessary for them, and they were given to them freely. *Ever since that, we have been hunted down in the North,* as Missouri Compromise men were in 1820—but one of whom survived the political shock; the rest were hurried into political death by their connection with the South. If we feel sensitive upon the subject amid the adverse political opinion around us, *and if we joined with them to execute an odious provision of the Constitution, and in creating an American sentiment for its vindication and support,* and if we desired and claimed their protection, we only claimed what is our due and right, and which, *if they give us,* we can support ourselves and our country upon the basis of our Constitution.*

It is here stated that the Northern supporters in Congress of the Fugitive Slave Bill supported it expecting Southern "protection," and in the hope of changing public opinion at the North; but, failing to effect such a change, they are "hunted down at the North," while the South fails to "protect" them. The leading Whigs of Massachusetts express similar complaints. Neither Yankee nor Dutch shrewdness can hardly be expected to persevere in courting martyrdom in support of slavery, under prospects like these. Governmental patronage, including executive appointments, may continue to bribe, successfully, large numbers of adventurers, so long as the Administration remains in pro-slavery hands; but the blanks drawn in the lottery will greatly outnumber the prizes, and the high price of the tickets will discourage such investments before long. The PEOPLE of the free North hold the power of the nation in their own hands. They have only to use that power in accordance with their professed sentiments, and the work is done.

We have seen how the Slavery question has continued to agitate both Houses of Congress—how it constituted the grand test of the Presidential nomination and election—and how vitally it enters into the measures of the existing Administration, giving shape and character to its policy. The discussion of *such* a question cannot be suppressed: the attempt at suppression only adds to the range and the interest of the discussion; and the agitating topic is introduced of necessity—is unceasingly introduced by the very persons who most loudly demand that the agitation shall be silenced! Who can help investigating such a question? And what but unceasing investigation does the cause of liberty need?

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* *New-York Evening Post,* April 24.

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If we now glance at the political movements of those who dispute the supremacy of the slave power, we shall find ample evidence of the activity of the agitation, and that this activity increases and becomes more effective with every political device for its suppression or termination.

The Nominating Convention at Pittsburgh, already mentioned, was only a specimen, on a large scale, of similar Conventions held throughout the non-slaveholding States, and in some of the slave States, besides some of the free States, in which the advanced position of the Pittsburgh minority report (not novel in many parts of the country) was ably advocated, enthusiastically welcomed, and sustained. The Conventions of the Liberty Party were of this latter type.

State Conventions of the "Free Democracy" for nominations during the Presidential campaign (and in which the Pittsburgh platform and nominations were adopted) were held in each of the sixteen free States and in five of the slave States, making twenty-one States in all, (besides the District of Columbia,) to wit:—Maine, New-Hampshire, Vermont, Massachusetts, Rhode Island, Connecticut, New-York, New-Jersey, Pennsylvania, Ohio, Indiana, Illinois, Michigan, Wisconsin, Iowa, and California, (free States;) also, Delaware, Maryland, Virginia, North Carolina, and Kentucky, (slave States;) in all of which, and in the Federal District, votes were cast against the present supremacy of the slave power: a testimony which had to be spread before the people in the teeth of all gags, compromises, and "finality" settlements of the vexed question. The ballot-box is still left to us, and once in four years the voters have the opportunity of making their voices heard and their sentiments understood at the seat of government, by those who trample their petitions in the dust, and by the whole nation.

When we consider how the Slavery question thus enters, of necessity, into our national politics, as an element of agitation, of discussion, and of election tests; when we notice how inevitably national politics become State politics, county politics, city, ward, township, village, school-district and neighborhood politics, among a people whose daily reading and conversation familiarizes them with political questions, one cannot help seeing the mistakes of those who, on the one hand, indulge hopes that the agitation can be quieted during the existence of slavery, and of those who, on the other hand, give way to gloomy apprehensions of the perpetuity of oppression. It is enough to know that discussion will overthrow slavery, and that nothing short of its extinction can silence the discussion.

The year past furnishes assurances of this. Besides the State Nominating Conventions just mentioned, there have been county, city, ward, township, village, school-district, and neighborhood conventions, meet-

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ings and gatherings, larger and smaller, of the same character, responding to the nominations, and taking measures for sustaining them. The political agitation has, almost literally, been carried to the family threshold and fireside of the voter, and he could not avoid hearing something of the merits of the case. A wide diffusion of important information has been the result, and a demand created for more.

STATE LEGISLATION.

If the subject of slavery enters vitally into our *national* politics, most assuredly does it enter directly into the policy and action of the *State* Legislatures, Northern and Southern. Though some of the free States may, for the present, remain inert and inactive, the time must come when action, on one side or the other, will be demanded by importunities and necessities which will preclude further delay. Agitation in the State Legislatures, and consequently in State elections, will then be the order of the day.

For the present, the pro-slavery element, now in the ascendant, is prosperously pioneering the way, and preparing *precedents* without number for agitators on the side of freedom. If there may be State action in support of slavery, there may be State action against it. It will be for *the people* to say *which* shall obtain, and the selection will invite and secure *discussion*, the precursor, we trust, of *right* action.

In the State of Delaware, the agitation has already begun. And, what is remarkable, it has been begun for the purpose of *preventing* its beginning! Apprehensions, it seems, were entertained, that the Legislature might yield to the moving current of the age in favor of freedom. To prevent this, it is proposed so to amend the Constitution as to place it beyond their power. And thus the discussion is precipitated.

Hon. James A. Bayard, the Democratic leader in the Convention, has introduced and carried the following clause, divesting future Legislatures of the absolute power over slavery, always hitherto enjoyed, and aggravating the wrongs hitherto inflicted on the free colored population, viz.:

SEC. 22. The Legislature shall have no authority to emancipate slaves without the consent of their owner or owners. [Yeas, 21; Nays, 6.]

SEC. 23. No free negro or mulatto not now an inhabitant of the State, or who shall hereafter leave the State with intent to change his residence, shall, after the adoption of this Constitution, settle in this State, or come into and remain within the State more than ten days. All contracts made with any free negro or mulatto coming into the State contrary to the provisions of this section shall be void; and any person who shall employ such free negro or mulatto, or otherwise encourage him to remain in the State, shall be fined in a sum not less than ten, nor more than one hundred dollars.

SEC. 24. All fines which may be collected for a violation of the provisions of the preceding section, or of any law which may hereafter be passed for the purpose of carrying the same into effect, shall be set apart and appropriated for the colonization of such free negroes and mulattoes as may be inhabitants of the

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State at the adoption of this Constitution, and their descendants who may be willing to emigrate. [Yeas, 17; Nays, 8.] *

As might easily have been foreseen, this movement threw the State into a ferment. Dissent is stamped upon the record of the proceedings, as nearly one third of the body voted in the negative. And the same number of the same journal from which we copy the intelligence, connects with it the earnest and able protest of an influential editor in the same State. The proposed clause was approved in Committee of the Whole, but it was afterwards rejected by the Convention, so that the subject of slavery, and the condition of the free people of color, are left untouched.

In the Legislature of Massachusetts, the agitation has also been going on. The Twenty-first Annual Report of the Massachusetts Anti-slavery Society says:

"Resolutions were introduced into the House of Representatives of an anti-slavery character, but they soon came to an untimely end. An excellent bill for the security of personal liberty, which was drafted and reported by Hon. Samuel E. Sewall, and which passed the Senate by a good majority, shared the same fate at the hands of the Lower House. An attempt to relieve the colored men of the State from the opprobrium cast upon them by their exclusion from the militia on account of their complexion, was also defeated."

These temporary defeats will only supply fresh topics of discussion and agitation, forbidding the subject of slavery to stagnate. The friends of liberty in Massachusetts will perhaps be driven to the discovery and adoption of some more efficient methods of political State action, hitherto overlooked by them. At all events, pro-slaveryism in Massachusetts will reap no laurels and gain no permanent popularity by such demonstrations.

The Legislature of Pennsylvania has also been a hall of slavery and anti-slavery agitation, within the past year. There is a law of that State against kidnapping, "by which the State officers are forbidden to assist in the capture of fugitive slaves," and (as it stood until recently) the use of the State jails for the confinement of fugitives was made a penal offense. A bill had passed the Legislature, repealing these provisions, but it had been vetoed by Governor Johnston, with a clear and conclusive exposition of his reasons. This was his last official act. His successor, Governor Bigler, recommended the repeal of the essential parts of the anti-slavery law. But all that was done was to repeal the section making the use of the jails a penal offense. "The rest of the law stands as it did before." "A most infamous bill for the prohibition of the emigration of free negroes into the State, excited so strong an indignation that it was suffered to drop in the committee to which it was

* New-York *Tribune*, April 29, 1853.

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referred." "Governor Bigler succeeded, however, in making his zeal for the injured South conspicuous, by the pardon of the infamous Alberti,' who had been convicted of the crime of kidnapping.* A bill was likewise introduced into the Legislature for reënacting the statute by which slaveholders were permitted to hold their human property in the State for a limited time, but no action was had on the subject.

In the Legislature of New-York, a similar attempt was made, for the special object of counteracting the effect of Judge Paine's decision in the case of Mr. Lemmon's slaves,† and thus restoring the usage of allowing slaveholders to travel with their slaves through this State, without their claiming successfully their common-law right to freedom. But the proposal met with little favor, and was prudently permitted to pass into oblivion, affording fresh encouragement to efforts for purifying public opinion. By a former law of the State, the master might hold his slave within its limits nine months, but through the efforts of Abolitionists it was repealed, and cannot again be revived.

In the California Legislature, likewise, there has been agitation, and conflict, and action. In February, 1852, "a bill was introduced into the House of Representatives, providing process and imposing obligations on officials for the capture and rendition of fugitive slaves—essentially a reënactment of the Fugitive Slave Act." Another section was introduced, providing that persons held to service and labor in other States and Territories of the United States, who had been brought within the limits of the State previous to its admission into the Union, and who now refused to return, should be deemed fugitives, and surrendered accordingly. By this provision, many persons legally free by the operation of fundamental law, in the absence of municipal law, were subjected again to slavery!

The bill did not pass without warm opposition in both Houses, especially in the Senate; where it was very near being defeated. The bill was also so modified as to make it expire on the 1st of May, 1853; and it was provided that no master should hold any slave in the State for any other purpose than that of removing him from it.‡

The Legislature of Illinois has disgraced itself by a most infamous enactment, by which (in defiance of the Jeffersonian Ordinance of 1787, for ever inhibiting slavery in the North-west Territory, and in the States formed out of it) the odious system is substantially established, and ILLINOIS BECOMES A SLAVE STATE, not merely by the introduction of persons already enslaved, but by *the enslavement of free citizens of the United States*, coming in from other States, in direct violation of the Constitu-

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* Twenty-first Annual Rep. Mass. A. S. Soc., p. 34.
† Ibid., p. 59. ‡ Ibid.

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tion itself.* In its minute specifications determining *who* may be slaves, it outstrips the statutes of all the other slave States, insomuch that while even Southern judges have been unable to find the enactment in those States that created and originated the legal relation of master and slave,† it must be admitted that the statute of ILLINOIS presents, perhaps, the only exception to that rule, making her THE ONLY STATE IN THE UNION whose *Statute Book* can be shown to have expressly and definitely enacted slavery. As the statute is of great length, we will give only an abstract of its main features:

SEC. 1. provides that any person who brings, or causes to be brought, "into the State, any negro or mulatto slave, whether said slave is set free or not," shall be subjected to a fine of from one to five hundred dollars, and to imprisonment not more than one year, with costs.

SEC. 2, after describing the process, and pointing out the duty of officials in executing the law, even when the accused may be citizens of other States, concludes thus: "Provided, that this section shall not be construed so as to affect persons or slaves *bona fide* travelling through this State to and from any other State in the United States."

This gives the slaveholder permission to take his slaves into Illinois and carry them out again as slaves, whereas, by the common law, his bringing them in would free them, as was decided by Judge Paine in New-York.

SEC. 3. "If any negro or mulatto, bond or free, shall come into this State and remain ten days, with the evident intention of remaining in the same, every such negro or mulatto shall be deemed guilty of a high misdemeanor." Penalty for the first offense, fifty dollars.‡

SEC. 4 provides, that if said fine is not *paid forthwith*, the delinquent shall be advertised for sale at public auction; and at the time appointed, "*the justice shall proceed to sell said negro or mulatto* to any person who will pay said fine and costs for the shortest time," etc., etc.

SEC. 5 provides, that if said negro or mulatto fails to leave the State within ten days of the expiration of his or her term of service, he or she shall be liable to a fine of one hundred dollars, and so on, for every subsequent offense increasing the fine fifty dollars.

SEC. 6 regulates the process of appeal from decisions against the accused, requiring heavy bonds, and making the process onerous and difficult.

SEC. 7 awards to the successful *complainant* half the fines collected, and reserves the rest for a "*charity fund*" for the benefit of "*the poor of said county!*"

SEC. 8 provides facilities for the benefit of such as may claim the arrested persons as their slaves, enabling them, on due proof, to remove them from the State.

SEC. 9 provides for the punishment (for nonfeasance in office) of justices who shall refuse to carry out the preceding provisions! *So that no one can hold the office who declines becoming a slave auctioneer!*

SEC. 10. "Every person who shall have one fourth part negro blood, shall be deemed a mulatto."

SEC. 11. "This act shall take effect and be in force from and after its passage."

Approved, Feb. 12, 1853.

It is evident that, by the operations of this statute, free colored emi-

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* Constitution of the United States.

† See Goodell's American Slave Code, pp. 260–8.

‡ It will be seen that this act does not refer to persons of color living in the State at the time it passed.

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grants may be reduced to slavery for life. It is *not* the *services* of the man that are sold, but the *man himself!* The words of the statute are clear and emphatic. Slave statutes are always construed to the letter. And the known usage is, that a sale for a term of time secures perpetuity. The man is held as a chattel, and can have no redress. Besides, in the absence of competition, the term of service may cover a whole life, especially in cases where the fine, as provided in the statute, is increased to a large amount, and heavy costs added to the sum.

If this development in Illinois does not rouse the friends of liberty in that State, and throughout the free States, to more spirited action and to a higher tone of demand, the case is indeed a hopeless one. While they are consenting to make issue upon the question of the extension or non-extension of slavery into *new* States, the Genius of Slavery is emboldened and enabled to carry the aggressive warfare into the already existing *free States*, and transform one of them into a *slave State!* The issue is now changed to the question whether the free States of this Union shall become slave States! Is it not high time to learn that slavery, if permitted to exist, can neither be limited nor localized? Might we not as well talk of limiting a conflagration to a particular part of a city by ordinances and statutes? *What has become of the Ordinance of* 1787? Will not Abolitionists of all organizations and parties—will not all lovers of liberty, all opponents of pro-slavery supremacy, unite in raising again, in still louder tones, the Anti-slavery demand of 1833, *not* merely for the non-extension, but for the utter and *immediate abolition* of American slavery?

After witnessing such specimens of pro-slavery legislation in the so-called free States, we need not be surprised to find their example followed by the semi-civilized Indians. The following is among recent newspaper items:—

The Cherokees are really reaching a high pitch of civilization, refinement, and chivalry. The "Act in regard to Free Negroes" has just been amended so as to read thus:

"No free negro, except such as may be freed by citizens of the Nation, shall reside or hold property within the limits of the Cherokee Nation. And it is hereby made the duty of the Sheriffs to notify all such as may be found in their respective districts, now or at any time hereafter, to leave the Nation within fifty days after said notice.

"*Be it further enacted*, That all free negroes and slaves whatever are hereby prohibited from carrying any weapon of any description declared to be unlawful, under the penalty of receiving thirty-nine lashes on the bare back for every such offense, upon conviction before any Court having jurisdiction of the offense."

The fruits of the missionary policy that has permitted slaveholding, unrebuked, in the Cherokee and Choctaw mission churches, is here plainly visible. Will not the advocates of that policy see and rectify their mis-

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take? Will not the supporters of Christian missions demand a change? And will they not so direct their contributions as to make the demand effectual?

The *National Era* of April 28, 1853, states:

"*In the Legislature of Virginia*, a bill has been passed appropriating $42,000 to be applied to removing free colored persons from the State to Liberia, providing that a portion of it shall be raised by a poll-tax on free colored males, and a tax on seals attached to registers for freedom; in other words, compelling the poor to contribute to the expenses of their own banishment."

And this it seems is the newest phase of colonizationism in Virginia, where the scheme originated. This is colonizing the free people of color "with their own consent!" It is stated by a correspondent of the *National Era** that the number of free negroes in Virginia, by the last census, is 54,333; that their presence, in certain localities, is a great public benefit; that those capable of labor are constantly employed by persons willing to employ hired laborers and pay them just wages. But the system of *hired* labor cannot be tolerated by the slaveholders! "Agitation" in the Old Dominion may yet grow out of this phase of pro-slavery legislation, and shake the stability of the "peculiar institution" of *coerced* labor. It must be an unnatural and forced state of things in a "Commonwealth" where statutes have to be enacted for preventing a large class of the citizens from *hiring their work done for them!* In an age of railroads, steam machinery, and telegraphs, such a system must encounter formidable obstacles to its perpetuity. *Legislation* may thrust a dam over the current, but the waters will rise above it, and at length sweep it away.

FUGITIVES — ESCAPES — CAPTURES — KIDNAPPING — RESCUES — JUDICIAL PROCEEDINGS.

Not only has the country been agitated on the slave question during the past year, by discussions in Congress, by Presidential nominations, by political rivalry, and by State legislation, but the agitation has been greatly promoted by the continued escapes of fugitive slaves, by their capture, by rescues, and by trials in the courts growing out of these exciting transactions.

On no point, perhaps, connected with the workings of slavery, are the sympathies of a Northern population so readily roused *in favor of freedom and against slavery*, as when fugitive slaves come among them—especially when they are seized, dragged before magistrates, and, by a summary process, remanded back into slavery. This fact has been so well understood, both before and since the beginning of the present anti-

* *National Era*, Feb. 24, 1853.

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slavery movement, that captures and arrests have been conducted with all practicable secresy, and commonly under the pretense of charges for petty larceny, &c. At an early stage of the present contest, (as, for instance, at Utica,) it was found that the same populace that had mobbed the Abolitionists were ready to rally and rescue from official custody fugitive slaves!

It was a strange oversight on the part of the conservators of slavery when they passed the Fugitive Slave Bill of 1850, and especially when they determined upon systematic measures for its rigorous execution. In no other way could they have done as much to increase the agitation they had determined to suppress. In no other way could they have so effectually drawn the public attention to the diabolical character of slavery, and to the wickedness and meanness of its Northern allies and supporters, both in Church and State. In no other way could they have so opportunely seconded the efforts of that class of Abolitionists who desire nothing more favorable to their cause than the opportunity of litigating the validity of pro-slavery legislation in the courts. As the records of the past year intertwine themselves with those of preceding years, we must be excused for briefly alluding to them.

In Massachusetts, ELIZUR WRIGHT had been prosecuted for assisting at the rescue of SHADRACH. The trial took place before JUDGE CURTIS, in June, 1852. "It was affirmed and believed that the District Attorney received instructions from the Secretary of State to have this trial take place during the week preceding the Whig Convention;" apparently desiring to incite a mutual influence between judicial decisions and political movements. But the jury could not agree, though the charge of the judge was strongly against the accused. At the second trial, in November, Mr. Wright was acquitted.*

In Pennsylvania, the trial of Rev. SAMUEL WILLIAMS, for giving timely *notice* to the slave of GORSUCH, which led to the battle of Christiana, terminated in his triumphant acquittal.† Judge GRIER, who presided on this trial, had betrayed an evident leaning to the slaveholders, and had treated with marked courtesy the Maryland Attorney-General, who was in attendance. But he was severely censured by the Governor of Maryland because he did not so distort the laws of the United States as to procure the conviction of Mr. Williams and of the other prisoners, whose prosecutions were dropped in consequence of his acquittal. This shows the *extent* of the slaveholders' demands, and their *gratitude* to those whose services fall short of the successful vindication of them.

ELIZABETH PARKER, a free colored girl, who had been kidnapped from

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* Twenty-first Annual Rep. Mass. Anti-slavery Soc., p. 33. † Ibid.

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Pennsylvania and sold in New-Orleans under another name, has been liberated by the exertions of citizens of Chester county. They entered into a bond for $1500 for her return, conditioned on the payment of that sum if she did not prove to be Elizabeth Parker; and the issue was in accordance with their anticipations.

RACHEL PARKER, sister of Elizabeth, had been previously kidnapped. She, too, has been recovered from New-Orleans. Counsel was furnished for her by the State of Pennsylvania, and she was liberated by a Baltimore jury. But no steps have been taken for the punishment of the kidnappers aud murderers by whom JOSEPH C. MILLER was assassinated for having instituted legal proceedings at Baltimore for the rescue of Rachel Miller.*

In May, 1852, JAMES PHILLIPS, a colored man, who had lived fourteen years in Harrisburgh, much respected, and employed in a confidential situation on a railway, was thrown off his guard by a pretended friendly salutation, knocked down, carried before Commissioner RICHARD MCALLISTER, and, by a summary and irregular process, delivered up into slavery. The enormity of the case created a strong sensation; and a contribution was raised for his relief, and he was ransomed from slavery.†

Brief allusion was made in our last Annual Report to the case of WILLIAM SMITH, who was arrested at Columbia, Pennsylvania, and, on his attempting to escape, was shot dead by the slave-catcher, one Ridgely, of Baltimore. This attempted arrest was under warrant of the same Commissioner MCALLISTER. "It has never appeared that Gov. BIGLER, of Pennsylvania, has demanded the surrender of Ridgely, or that any steps have been taken to bring him to justice."‡

The case of SHADRACH S. OLIVER and others, *versus* DANIEL KAUFFMAN and others, in the United States Circuit Court at Philadelphia, in Nov. 1852, was a significant one. The defendants were charged with harboring and assisting thirteen fugitive slaves, claimed as belonging to the plaintiffs. The charge by JUDGE GRIER entitled him to the appellation of the American JEFFRIES, and evinced a resolute determination to succeed, at *this* time, in giving satisfaction to the all-controlling slave power of the nation. He alluded distinctly to the complaints of the Executive of Maryland concerning the former action of the Court, and seemed anxious, on this occasion, to make due amends. He lamented that "a worthy citizen of Maryland, in attempting to capture a fugitive, was basely murdered by a mob of negroes on the southern borders of

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* *National Era*, Aug. 5, 1852; also Twenty-first An. Rep. Mass. A. S. Soc., p. 34; also Frederick Douglass's paper, April 22, 1853.

† Twenty-first An. Rep. Mass. A. S. Soc., p. 44. ‡ Ibid.

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the State," and he affirmed that "this outrage was the legitimate result of the seditious and treasonable doctrines taught by a few vagrant and insane fanatics."

In harmony with these appeals to the worst passions and prejudices of the community, were his expositions of the law.

"In the case now before the Court," he said, "it is contended that the slaves became free by the act of the plaintiffs in voluntarily bringing them into the State of Pennsylvania. This question depends upon the law of Maryland, and *not* of Pennsylvania."

Thus he decided that the slave laws of a *slave* State extend their jurisdiction over the *free* States, whether they consent or no! Thus he denied to a sovereign State the power of excluding slavery from its territory.

He next proceeded to sneer at and set aside the contrary principle recognized in the famous decision of Lord Mansfield, in the case of James Somerset, in 1772, thus denying the legal validity of the noble decision by which he declared that slavery could not exist in England! denying, likewise, by plain and unavoidable implication, the legal validity of the kindred judicial decision by which slavery was abolished in Masachusetts, and reducing it again to a slave State!

"On this subject," said Judge Grier, "Lord Mansfield has said some pretty things, (in the case of Somerset,) which are often quoted as principles of the common law. But they will perhaps be found, by examination of later cases, to be classed with rhetorical flourishes rather than legal dogmas. Since the former trial of this case, the point has been decided by the Supreme Court, as I think. But, however that may be, *the point is ruled* in favor of the plaintiffs, for the purposes of the present case, *as we desire to have your verdict on the facts in the case*, which are so much contested."

The "Declaration of Independence," in its affirmation of inalienable rights, has long since been exploded by the slavery party, as a "rhetorical flourish." And *now* the judges of the Federal Courts, on the bench, decide that the foundation-principles of the common law, upon which Anglo-Saxon liberty, in both hemispheres, has reposed for ages, are "rhetorical flourishes" likewise!

The price of maintaining the Fugitive Slave Bill is thus ascertained. It must involve the loss of all *legal principles*, with the securities that depend on them. "An examination of later cases" (as decided by our judges) will sweep them all away. Such sentiments from the bench of the Federal Courts can hardly fail to suggest or to stimulate the inquiry whether *that* can deserve the name of *law*, which, by the avowals of its judicial supporters, requires them to trample under foot, with derision, the fundamental *principles* of law!

The jury, thus instructed, and allowed to judge only of "*the facts* of

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the case," (leaving the law to Judge Grier, who deems legal science a "rhetorical flourish," to be set aside by an examination of "later cases!") returned a verdict of $2,800 against Kauffman, and of "not guilty," in the case of the other defendants.* Such is the penalty for performing a Christian and humane act in the land of William Penn! The man who does not feel his religious liberties infringed by such decisions, should solicitously ask himself whether he prizes and practises *Christ's* religion, which requires us to "hide the outcasts," to "feed the hungry," to "entertain strangers," to "remember them that are in bonds as bound with them," and "do to others as we would have others do to us."

About the same time, another alleged fugitive, called THOMAS BROWN, *alias* BORDLEY, was arrested in Philadelphia by the noted kidnapper, ALBERTI, who was going at large under the pardoning grace of Gov. Bigler. The poor man was given up into slavery. At this trial, DAVID PAUL BROWN, Esq., a legal gentleman professing to be friendly to freedom, acted as counsel for the prisoner. The papers report him as having assented, in open Court, to the sufficiency of the evidence produced by the claimants, and as saying: "Much as we are opposed to the Fugitive Slave Law, and to the institution it is designed to protect, we know our *duty* as citizens, and will bow in submission to the *laws of the land*."†

We see, here again, the cost of admitting the legal validity of the "Fugitive Slave Bill, and of the institution it is designed to protect." The concession binds the people hand and foot, and lays them upon the altar of the slave power, unresisting and submissive, while LAW ITSELF, in the fundamental *conception* of it, is adjudged by the Courts to be a "flourish of rhetoric," repealable by judicial decisions!

In the State of New-York, the work of judicial agitation has not been less effectively forwarded.

One JONATHAN LEMMON, of Virginia, already alluded to, designing to emigrate with his slaves to Texas, found it convenient to come with them to the city of New-York, in November, 1852, for embarkation. On arriving there, the fact came to the knowledge of some friends of liberty, by whom a writ of *habeas corpus* was procured, and the slaveholder, with his alleged eight slaves, were brought before Judge Paine, of the Superior Court of the City of New-York, in due form, viz.: "The People, *ex rel.* Louis Napoleon, *vs.* Jonathan Lemmon, Respondent." On the latter party rested the obligation to show cause why the alleged slaves were held by him in a state of imprisonment and detention. The

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* *National Anti-Slavery Standard*, Nov. 11, 1852. † Ibid.

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plea for the respondent, of course, was, that "*they were his slaves*, in the right of his wife Juliet, who had been their owner for several years past, she being a resident of Virginia, a slaveholding State," &c.; "that she is now, with her said slaves or property, *in transitu* from Virginia to Texas, another slave State," &c.; that "she had no intention of bringing them into this State to remain or reside, but was passing through the harbor of New-York, on her way from Virginia to Texas," &c.; and "she insists that said persons are not free, but are slaves, as aforesaid, and that she is entitled to their possession and custody."

The point of law thus distinctly presented was, whether a slave, brought into the State of New-York by his master or mistress, could for one moment *remain* a slave, and *as* such be taken into a slave State, or whether he was not in a condition of freedom, and, like every other free man, entitled to protection in the enjoyment of that freedom. The case was a plain one, but was earnestly contested in court. Judge Paine, in an elaborate opinion, giving abundant citations of authorities and precedents, (some of them taken from the courts in slave States,) decided that "the eight persons mentioned in the writ be discharged." They were accordingly set at liberty. But an excitement of political and counting-house sympathy was got up in favor of Mr. and Mrs. Lemmon, and a sum much exceeding their own valuation of the "property" was subscribed for their relief by the members of the "Union Safety Committee" and their coadjutors. Strange to tell, Judge Paine himself contributed to this fund for making due amends for the harshness of his own decision! Whether he thought it one of those hard cases in which (according to prevailing judicial ethics) the moral *right* of the case had to be sacrificed on the altar of precedent or law; or whether he was willing to appease the clamor, Northern and Southern, that assailed him, we undertake not to say; but his friends may console themselves with the belief that the peace-offering was not, to him, a very expensive one, as it was rumored that the money for the purpose was put into his hands by merchants seeking Southern custom. The class of presses of which the *New-York Journal of Commerce* is a specimen were vociferous in their condemnation of the decision, and of the meddlesome fanatics who had procured it. The Washington *Union*, and other political presses, invoked "indignant rebukes;" the Governor of Virginia, in an official communication, complained of the decision as an outrage upon Southern rights and two patriotic gentlemen in the Legislature of New-York courageously stood alone in support of the Union, by proposing a legislative remedy against such decisions. In the midst of these developments, a New-Orleans editor administered a caustic rebuke of Southern fanaticism and Northern servility, showing, by a reference to cases decided in the courts of Louis-

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iana, that the decision of Judge Paine was a correct one, according to the books and the precedents even in slave States! When will Northern cupidity and meanness cease to invite a world's scorn?

The decision of Lord Mansfield in the Somerset case supplied British statesmen and poets with the proud motto, that "*Slaves cannot breathe in England.*" The decision of Judge Paine, were it not for the continued judicial recognition of the infamous Fugitive Slave Bill, would have inscribed the same motto upon the ægis of New-York. There was formerly a law of this State, by which slaves brought into it by their masters might be held for nine months, and then taken to the land of perpetual slavery. Through the untiring efforts of Abolitionists, that law was repealed during the administration of Gov. Seward, and we trust will never be restored. But for this repeal, the eight freemen released by the decision of Judge Paine would have been taken to Texas and held as slaves to-day:—one item of answer to the inquiry, "What have the Abolitionists done?"*

Another illustration, both of judicial *agitation* and of consequent Anti-slavery *progress*, is found in the records of the process through which the odious enactment of 1850 is rapidly becoming, in some portions of the country, a dead letter. On this point we should have quoted, in connection with recent judicial decisions in Pennsylvania, the last Annual Report of the Pennsylvania Anti-slavery Society, which has the following:

"One year ago, our record showed a catalogue of twenty-six cases of alleged slaves delivered up, from this State, under the Fugitive Slave Law, besides numerous cases of kidnapping and attempts to kidnap, and other instances of outrage and violence perpetrated under cover of this infamous enactment. This year we have to report but THREE cases of extradition as having occurred within the limits of our State, and *only two* well-authenticated cases of kidnapping."

The result of trials for violating the "Compromise," in Massachusetts, has already been stated. We recur again to the State of New-York.

JERRY was rescued at Syracuse, in October, 1851. A few months after, at the sitting of a United States Court at Buffalo, from twenty to thirty persons were indicted as rescuers of Jerry, &c.

None of them were tried until February, 1853. ENOCH REED, of Syracuse, (a colored person,) was the first who was put on trial. He was not tried under the *Fugitive Servant Law* of 1793 or 1850. He was

* The decision of Judge Paine, made it would seem with considerable reluctance, and apologized for by his subscription for the benefit of the defendant, was not only according to law every where expounded in free countries, but as recognized in slave States. Among the decisions of the Supreme Court of Louisiana, made soon after the termination of the Lemmon case, is that in the case of *Lucy Brown* vs. *Persifer F. Smith—S. B. Taylor, warrantor*, by EUSTICE, Chief Justice, which fully recognizes the constitutionality and propriety of the legislation of the North, on the question of slaves *in transitu*, or temporary residents.—*National Era*, February 17, 1853.

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tried under the law of 1790, which forbids *resisting officers*, &c. He was convicted, but, owing to irregularities in the proceedings, he was not sentenced, and has not yet been sentenced; nor can he be, as he has recently been released by death.

WM. L. SALMON, of Fulton, Oswego co., was then tried under the law of 1850 aforesaid, and acquitted.

IRA W. COBB was then tried under the said law of 1850. The jury could not agree.

Mr. BRIGHAM, of Syracuse, was then tried under the said law of 1850. The jury could not agree.

No others have been tried. It is said, but we know not how truly, that there are to be further trials. The above trials took place in Albany, before Judge HALL, late Postmaster-General, and brother-in-law of Mr. FILLMORE, late acting President.

On the other hand, some of those who fell upon Jerry have been prosecuted.

LEAR, who came from Missouri to Syracuse for the purpose of plunging Jerry into slavery, was arrested. He died before the time for his trial had arrived.

HENRY W. ALLEN (Deputy Marshal) was tried for kidnapping, in the Supreme Court of New-York, at the Onondaga Circuit, in June, 1852. He was acquitted.

Several of the assistants of Allen have been prosecuted for assault and battery. One was tried at Syracuse last autumn. The judge held that the law of 1850, aforesaid, is constitutional, and the jury therefore acquitted. A case was made. It is now before the Supreme Court, and will probably be before the Court of Appeals in the course of a year or eighteen months.

GERRIT SMITH, to whom we are indebted for this statement of the trials growing out of the Jerry rescue, has acted as counsel on the side of freedom, at the trials. The trial of H. W. Allen, the Deputy Marshal, is published in a thick pamphlet, with the arguments of the counsel on both sides. That of Mr. Smith comprises, in sixteen distinct propositions, his reasons for the unconstitutionality of the Fugitive Slave Bill. It ought to be widely circulated and carefully studied. The LAW QUESTION should be kept before *the people*, as well as the courts, and be first decided by *them*. This was the policy of GRANVILLE SHARP, perseveringly pursued for years; and it was not until the people of England had studied and decided in favor of liberty that the MANSFIELDS and the BLACKSTONES of the law could be prevailed upon to do so. It will be found that, in this country, the judicial decisions on this subject are already influenced by the moral atmosphere of the locality the court sits in, and the character

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of the people from among whom a jury must be empannelled. Massachusetts, with Central New-York, are not favorable sites for obtaining pro-slavery decisions. This matter was understood in fixing the place of the trial of the Jerry rescuers at Albany, and not farther west. The Federal Executive understood perfectly well what parts of the State were most imbued with an intelligent and elevated anti-slavery sentiment. He knew precisely where anti-slavery appeals were most enthusiastically responded to, for he had formerly found it convenient, in such localities, (once at Rochester, just before his nomination for the Vice-Presidency,) to harangue the people on "the aggressions of the slave power!" He knew the power of such appeals, for they had gained him votes. He knew that, of all the popular gatherings in his native State, none were more respectable or more enthusiastic than the annual "Jerry Rescue Celebration" at Syracuse—the same (yet *not* the same!) Syracuse whose citizens prided themselves in her exemption from the "Abolition infection" in 1834, and scarcely tolerated an Anti-slavery Convention in 1836. And he knew that the influence and the eloquence of a DANIEL WEBSTER, put forth for the special object, before the Jerry rescue, had signally failed to allay or to overawe the anti-sentiment of Syracuse!* When all the territory of all the non-slaveholding States rises to the moral elevation of the region of Syracuse, there will be no eligible seats for the sittings of pro-slavery Federal Courts. Let Abolitionists see the work that is to be done. There were few darker spots on the map than Syracuse, twenty years ago!

It is interesting to notice the origin of the practice of surrendering fugitive slaves. A remark in an article in the *Christian Examiner* for March, 1853, on "Ausebar, the Apostle of the North," reveals the fact that it was during the reign of anarchy and dismay that followed the dismemberment of the empire after the battle of Fontenoi, while the Northern men were foraging all along the sea-coasts of the Franks, just a thousand years ago:

"When the marauders came, the King sent out to negotiate for how much spoil they might be bribed to stay away. It was an article of treaty with them, that if one of their prisoners should escape, he should be given back, or a price paid for him."†

Who would have thought that, after the lapse of a thousand years, the nation calling itself the freest on earth would enact a law for the

* This was during the time or near the close of an Anti-slavery gathering, a fact which Mr. Webster understood. When he saw by their countenances that the citizens disapproved the Fugitive Slave Bill and Compromise he was commending to them, he grew petulant, and said, in a threatening tone, that the law should yet be enforced in Syracuse, though even in the presence of an Anti-slavery Convention. The *Jerry* arrest appears to have been planned accordingly. The result is before the world.

† *Independent*, March 10th, 1853.

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forcible reclamation of fugitives from oppression, and making it a penal offense to extend to them comfort and aid? Who that reads the debates in the Convention that formed the Constitution, and the debates in the Conventions of the several States that ratified it, can believe that our forefathers intended to intrust the Congress with such a power? It is impossible. It is as clear as noonday, that not one of these Conventions held that the clauses in the Constitution, supposed to allude to slavery, sanctioned or sustained in any way the foul system. On the contrary, they were spoken of in the North Carolina Convention as anti-slavery in their tendency; they were denounced in the Virginia Convention as investing Congress with power to interfere for the abatement of the evil; and they were explained by Judge Wilson, in the Convention of Pennsylvania, and Judge Dawes, in that of Massachusetts, as being concessions on the part of the South, which in reality paved the way for ultimate emancipation; and those explanations were accepted.*

As the slave-trade was at the time universally considered the parent of slavery, it was held that the extinction of the former would put an end to the latter. Hence the provision of the Constitution allowing Congress to prohibit the traffic in the year 1808—an act beyond the power of the Congress of the Confederation—was referred to as a clear gain by the opponents of slavery. The provision in regard to fugitives from service or labor excited no discussion or agitation in the Federal Convention, and, so far as we can judge from an examination of the proceedings of the State Conventions, attracted little attention. The reason of this may have been, that the article was intended to apply primarily to indented apprentices or to redemptioners. At any rate, its consequences with regard to fugitive slaves were not foreseen; and besides, it was the prevailing belief that slavery was a temporary institution, rapidly tending to extinction, when of course those clauses of the Constitution, so far as they relate to it, would become inoperative.*

The late lamented Mr. Rantoul made a very able speech in the House of Representatives, June 11, 1852, on the question: "Is there in the Constitution of the United States a grant of power to the Government to legislate for the rendition of fugitives from labor?" This he denied, and argued at length, with great force of reasoning, to sustain his position. It is worthy of notice, that the law of 1793 was drafted by a Massachusetts merchant;† that in the Prigg case some parts of the law were pronounced unconstitutional by a judge from Massachusetts,‡ and that the chief supporter of the law of 1850, intended to supply the deficiencies of the previous act, was sustained by a Massachusetts senator.‖

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* See *National Era* of June 10th, 1852, for some of these remarks.
† George Cabot. ‡ Joseph Story. ‖ Daniel Webster.

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We will now glance again at the records of jurisprudence in those sections of country and before those courts wherein no available influence of a rectified and progressive public sentiment operates.

In Illinois there is a statute by which persons who "harbor or secrete a slave, or hinder or prevent any lawful owner or owners from taking them in a lawful manner," are "deemed guilty of a misdemeanor," and "fined not exceeding five hundred dollars, or imprisoned not exceeding six months."

Richard Ellis was indicted and convicted under this statute, by the Supreme Court of Illinois. By writ of error the case was carried up to the Supreme Court of the United States. In behalf of Ellis, it was urged that the act of Illinois is void, because it conflicts with the Constitution of the United States, which provides for the proper disposition of such cases; and also with the corresponding acts of Congress, which impose specific penalties for such offenses. The act therefore subjects the delinquent to double punishment, one by the State Courts and the other by the Federal Courts. It was further urged, "that an affirmance of the judgment in this case will conflict with the decision of this court in the case of Prigg *vs.* Pennsylvania."

The opinion of the court, delivered by Justice Grier, was, that the act of Illinois was not in conflict either with the Constitution of the United States, nor with the acts of Congress, nor with the decisions of the Federal Courts. And therefore (Judge McLean dissenting) the judgment of the Supreme Court of Illinois was affirmed.*

In Missouri, the Supreme Court of the State, at St. Louis Circuit, have undertaken to establish a principle which overrides many decisions of the slave States themselves, favorable to liberty. It had been held that when a slave was taken by his master, or with his consent, into a free State and brought back again, he could not be legally held in slavery, but was entitled to his freedom. But in the case of Dredd Scott *vs.* Irene Emerson, wife and administratrix of Dr. John Emerson, the contrary doctrine prevailed. The late master of Scott was a surgeon in the U. S. Army, and had been stationed at Rock Island, Illinois, and also at Fort Snelling, in the territory of the United States; at both of which places, the plaintiff, Scott, had been detained in his service. He therefore sued for his freedom. "On the first trial, the jury, in accordance with the ruling of the Court, found a verdict for the slave. But on the case being carried up on a writ of error, the decision was reversed, on the ground that the condition of servitude *re-attached* upon the slave's returning within the jurisdiction of Missouri."†

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* *National Era*, Jan. 6, 1853.

† Twenty-first Ann. Rep. Mass. A. S. Soc., p. 38.

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"This case overrules the following cases, previously decided by the Supreme Court" of the same State:—

Mary *vs.* Tiffin & Menard, 1 Mo. 521.
Milly *vs.* Smith, 2 Mo. 32.
Milly *vs.* Smith, 2 Mo. 139.
Vincent *vs.* Duncan, 2 Mo. 174.
Ralph *vs.* Duncan, 3 Mo. 138.
Julia *vs.* M'Kenny, 3 Mo. 193.
Nati *vs.* Ruddle, 3 Mo. 282.
Rachel *vs.* Walker, 4 Mo. 351.
Wilson *vs.* Melville, 4 Mo. 592.*

It likewise contradicts numerous judicial decisions in the other slave States,† as also the following:—

In Kentucky, a slave State, in which efficient anti-slavery operations (in sympathy with Northern Abolitionists) are going forward, free churches gathered, that exclude slaveholders, and a political party, hostile to slavery, organized, the courts maintain a different position.

Clarissa, a slave in Kentucky, was permitted by her mistress, Mrs. Triggs, in 1838, to accompany Mrs. Alexander to Philadelphia, and to continue there for more than six months, though she was apprised that, by statute of that State, passed in 1780, a slave brought into the State would be entitled to freedom there, after a residence of six months. Clarissa returned to Kentucky with Mrs. Alexander, and, on being sold, instituted a suit for her freedom. The decision was given in her favor; an appeal was taken; and in January, 1853, the Court of Appeals, through Judge Crenshaw, delivered an elaborate opinion, affirming the decision of the lower court, and liberating Clarissa.

In some of its features, the decision of this case is considered to be in advance of any former decision in Kentucky.

In California, the monstrous enactment before mentioned, making provision for the seizure and rendition not only of fugitives, but of resident citizens before free, is rigorously and greedily enforced by the courts.

Three persons, Carter Perkins, Robert Perkins, and Sandy Jones, claimed by C. S. Perkins, of Mississippi, as his slaves, were brought into California to work at the mines, in 1849, and therefore became legally free. Under the act of April 15, 1852, he undertook to reconvey them to Mississippi. They were taken to Sacramento City, and sought their release by a *habeas corpus*. The unconstitutionality of the statute was urged in their favor, but Judge Aldrich (from Florida or Alabama) de-

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* *National Anti-Slavery Standard*, June 10, 1852.
† See Goodell's American Slave Code.

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cided against them, and remanded them back to their claimants. Another writ of *habeas corpus* was obtained from Judge Wells, (from New-York,) of the Supreme Court at San Francisco. Judge Wells' term having expired, the case was tried before Judges Murray and Anderson, and the negroes were given up to the claimant.*

Later accounts say that under this law, "arrests of colored people continue to be made."†

"The Press is faithless, with exception of the *Pacific*." Where a vigorous and vigilant anti-slavery sentiment is not kept up by persevering agitation, the decisions of the Courts will be pro-slavery, of course.

The *California Christian Advocate* (says the *National Anti-Slavery Standard* of Nov. 4) relates an incident which recently occurred in San Francisco, showing what things are done there under cover of the late Fugitive Slave Law of that State.

"On last Thursday morning, just before the sailing of the steamer Golden Gate, the usual quiet of Belden street, in this city, was disturbed by a most remarkable affair, the thread of which seems as yet shrouded in mystery—probably in the mystery of iniquity.

"It appears, as near as the facts have as yet been ascertained, that a colored woman, named Louisa, had resided there for some time past, washing and cooking for several persons, and striving to make an honest living. She seems to have maintained a fair character in the neighborhood. She had been a slave, however, and was brought to this country some time in 1850, by Mrs. Reese, who keeps a boarding-house in Dupont street. Louisa lived with Mrs. Reese for one year, when, owing to causes not necessary to relate, she left, agreeing to pay $800 to Mrs. R. for the year's time she still owed her. Since the passage of the State Fugitive Slave Law, Louisa, it is said, had heard various rumors that she would be sent back to slavery. But she confided in the integrity of her old mistress, and took no pains to keep herself out of the way. She considered also that the reports, if from the family, were only intended to stimulate her to pay the $800—$200, or more, of which she had already paid, and she was laboring successfully to secure the balance. Some flattering efforts, or more properly decoys, had been presented, to induce her to return to the States, but she had not listened to them.

"On the day before the steamer sailed, we are told, on what we consider reliable authority, that she was requested to go to Mrs. Reese's early on the next morning—that is, on the morning the steamer sailed. She did not go, but put on her wash-water and was proceeding as usual with her daily avocations, when five men rushed unexpectedly upon her, seized her, and after a vigorous resistance, in which her dress was nearly torn off, captured her and hurried her into a carriage which was standing in the street adjacent, and drove speedily away. A Scotchwoman who was near, witnessing the horrible plight of the colored woman, ran to fetch her another dress, but the carriage was gone, and only one or two persons happened to be near, who were confused and confounded by the circumstances, till the carriage was beyond reach. The five men were armed with revolvers. A number, ready to secure the full value of the woman to any claimant, ran to the boat, but, amid the denials, contradictions, and confusion of starting, nothing could be done. What adds to the mystery of the affair is, that no process of law was observed. So far as we can learn, no warrant was obtained, nor was the woman taken before any justice of the peace or judge of any court. It is said, however, but we know not how truly, that a certain official of the city led on the chivalrous attack.

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* *National Era*, August 6 and October 21, 1852. † Ibid, November 4

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"Another matter of mystery is, Mrs. Reese, the proper person and claimant (or her daughter) to move an arrest according to law, assures a friend of ours that she neither knew of nor authorized the arrest.

"Under the State Fugitive Slave Law, two colored men who had been stewards on the Golden Gate were sent back to the States on the last trip. We suppose these were sent back according to law.

An account of another case, under the law, is given in the *San Francisco Herald*:—

"FUGITIVE SLAVE CASE.—Justice Shepherd yesterday issued a warrant for the arrest of a mulatto woman who was claimed as a fugitive from labor by T. T. Smith, of Jackson county, Missouri. She was brought to this country by the claimant in 1850, and remained, together with a number of other slaves, in his family until a few months since, when she married a free negro and escaped. Her owner heard of her arrival here, and came down in search. Being informed that she was secreted on board the ship Flying Cloud, he applied for a warrant, by virtue of which she was arrested and brought before Justice Shepherd, by whom, on satisfactory proof of title, she was remanded to the custody of Mr. Smith, to be conveyed to the State of Missouri."

It is cheering to notice that in the State of New-York, the region of Anti-slavery Conventions, colored editors, colored clergymen, church agitation, and Anti-slavery churches—the birth-place of distinctly-organized political Abolitionism, where slaveholding and pro-slavery voting are extensively regarded as heinous sins, it is not quite as easy as in California, Illinois, and Missouri, to enslave free citizens, without public protection or redress.

SOLOMON NORTHROP, a free colored citizen of the United States, born of free parents in Essex county, N. Y., married in 1829, and residing with his wife and children at Saratoga, found occasion, in 1841, to go to Washington City to drive a team. He took the precaution to provide himself with written testimonials of his freedom. On his arrival at Washington, he put up at Gadsby's Hotel, retired, sick, to bed, and took medicine at the hands of some persons. The next thing he remembers is, that he found himself chained to the floor of Williams' slave-pen, in that city, and in possession of James H. Burch, a noted slave-dealer. In spite of all remonstrances, he was conveyed down the river, by steamboat, to Richmond, put on board the brig Orleans, carried to Louisiana and sold as a slave. After having been sold several times, he fell into the hands of Edwin Eppes, in Bayou Bœuf, about 130 miles from the mouth of Red river, in the parish of Avoyelles, La. Here he found opportunity to send a letter home, in August, 1852. Application being made to Governor Hunt, of New-York, with proper proofs of his freedom, the requisite authority of the State was obtained; Mr. H. B. Northrop, of Washington county, proceeded to Washington City, where he received testimonials from Hon. Mr. Conrad, Secretary of War, and other distinguished gentlemen. Arriving in Louisiana, a legal process was commenced,

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and the testimony was so complete, that the defense was relinquished and the captive restored to his freedom. On their way home through Washington City, they caused Burch to be arrested; but, owing to the rejection of the testimony of Solomon, the victim of his villany, because he was *colored*, while the testimony of Burch in his own case was allowed by the Court, he was discharged. Burch then commenced a suit against Solomon for a conspiracy to defraud him! Mr. H. B. Northrop promptly offered himself as counsel for Solomon, and asked that the trial might immediately proceed. Burch was intimidated, and discontinued the suit.*

A narrative of Solomon Northrop's captivity is just published, and is expected to make an important addition to the "peculiar" literature of America.

A mistaken rumor that some slave-catchers were in the county of Ashtabula, (Ohio,) within the Congressional District of JOSHUA R. GIDDINGS, occasioned an unprecedented excitement in that region. Had it proved true, it is doubted whether the intruders would have been safe themselves, so far from being permitted to bring into grave litigation the security and freedom of others.† Such would be the state of feeling in all the counties of all the free States, if men loved their neighbors as themselves, and did not honor, in practice, the peace principles of the "Friends." The "spirit of Seventy-six," that resisted taxation without representation, in the imposition of a three-penny tax upon tea, was far more excitable and impetuous.

Even at the South, the kidnapping of FREE colored persons, when the knowledge of the fact becomes public, is beginning to cause unwonted excitement. If such excitements are ever justifiable, and if "*all men* are created equal," the excitement sometimes seen among "Northern fanatics" must be so. The item that follows proves this, while it also shows the natural workings of the slave system:—

EXTENSIVE KIDNAPPING.—By a friend who arrived this morning from Mobile, we learn that two white men, named Mapley and Long, have been arrested there on a charge of forcibly carrying off free persons of color from this State, and attempting to sell them. Eight colored persons of French extraction, named Frozine, Madeline, Sally, Ozenne, Julia, Hyppolite, Adela and Eudora, were taken up with them, and are now in prison. These colored persons say that they are free. They refer to Messrs. Francois Le Beau, Severin Passe, Gustave and Armauld Gronin, Major Theozende Leme, Hyppolite Deveron, and Charles Poydras, of Pointe Coupée, planters, for the truth of their statement. The white men are also accused of having sold five kidnapped colored persons in this city, for Texas. —*New-Orleans Picayune*, March 1.

The extent and frequency of ESCAPES FROM SLAVERY may be inferred from such items as the following:—

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* *National Era*, Feb. 3, 1853. † *National Anti-slavery Standard*, Oct. 7, 1852.

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"Five slaves have left Mr. C. Q. ARMSTRONG, of St. Louis; a girl of 18, a woman of 25, and three children, supposed to have been abducted by two white men.

"Mrs. PENDLETON'S slaves, fourteen in number, who ran off to Pennsylvania from Washington county, Md., a few days ago, have not been arrested at Harrisburgh as reported, although they are said to be in that town.

"THE NEGROES LEAVING.—The *Rockingham* (Va.) *Register* says, that on the 4th inst. there was a considerable stampede among the negroes of Pendleton county in that State. Z. Dyer, Esq., late Clerk of the county, lost three, Cyrus Hopkins, Esq., two, and Elisha Stonestreet, one. About a year since, A. W. Dyer, of the same county, lost four of his most valuable slaves in the same way."*

In Mason and Bracken counties, Kentucky, the subject has attracted the most anxious attention. A meeting of citizens has been held, and an Association organized to assist in pursuing and recovering fugitives. Liberal rewards are offered to citizens of free States to assist them†—fresh stimulus to the zeal of "Union safety" patriots, and new aids to the "lower law" ecclesiastics who magnify the office of the Apostle to the Gentiles, by investing it with the function of returning fugitive slaves!

Such appeals to the North may derive force, perhaps—illustration certainly—from judicial decisions at the South, reducing free Northern citizens, known as such, to a state of slavery, for no fault but acting in accordance with the Golden Rule. Witness the following:—Four free citizens of Massachusetts, colored men, were arrested in Galveston, Texas, for concealing a fugitive slave on board the brig Billow, of Boston, with intention of aiding in his escape. They were tried and convicted, *on slave evidence*, (which for all humane and just purposes is excluded from the Southern courts,) and were sentenced to pay a fine equal to the value of the slave, or, in default thereof, to be sold as slaves themselves. And they were accordingly sold! The Governor of Massachusetts was authorized by the Legislature of that State to take measures for their relief at the public expense. The result is not known.‡

Southern authorities are forward to claim indemnity of the free States, when they deem the rights of slaveholders infringed. A colored man wrongfully accused of grand larceny, (a pretext for securing him as a fugitive,) was, on his own confession, sent to the State prison at Sing-Sing, N. Y., in 1849, for two years, and was pardoned out a day before the term of his imprisonment expired, on a representation of the facts to Gov. Hunt by Rev. Dr. Pennington. He escaped to Canada. A Dr. Allen Thomas, of Howard county, Maryland, claims him as his slave, and demands indemnity from the State of New-York. The Legislature and Governor of Maryland endorse the claim, and forward it to the

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* *National Anti-slavery Standard*, Aug. 26, 1852.
† Twenty-first Annual Rep. Mass. A. S. Soc., p. 39.
‡ Ibid., p. 37.

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Governor and Legislature of New-York,* as a claim by the State of Maryland.

SOUTHERN DISSENSIONS—DILEMMA—STATE RIGHTS—CONSOLIDATION.

Before dismissing this class of topics, we cannot forbear to notice some of the straits and dilemmas into which, by their own chosen course, the slave States and the pro-slavery party are now placed. They can scarcely move in any direction without coming into direct conflict with something they have said, or done, or insisted upon for some other purpose, or in some other connection.

The Democratic party in Kentucky, for example, in unison with their party associates in Virginia, solicitous to establish a strong Southern platform, adopted resolutions declaring that Congress can pass no law to punish any *crime* not specially enumerated in the Constitution. This course was in accordance with the old Virginian Democratic doctrine of *State Rights* and *Limited Federal Powers.* But it evidently declares the main provisions of the FUGITIVE SLAVE BILL of 1850, imposing fines and imprisonment upon those who aid fugitive slaves, to be null and void! This fact the *Whig* editors of Virginia have discovered, and readily charge the result upon their political opponents. And they do not overlook or suppress the fact, that the National Democratic Convention at Baltimore, in erecting the "platform" that *endorsed* the Fugitive Slave Bill, *repeated* its affirmation of the same doctrine, which, *in effect*, and by all fair principles of induction, makes it "NULL AND VOID!" For the Constitution, say they, in its list of crimes punishable by Congress, makes no allusion to the crime of aiding fugitive slaves!

The Whig editors of Virginia have gone farther than this, as will be seen from the following:—

"This may be called strict construction, and so it is; but the Democrats cannot object to it on that account; and besides, *the Supreme Court of the United States* has acted upon this view of the matter, *and hence arose the necessity for the present law.* That Court, relying possibly upon the authority of this very resolution, or, at all events, arriving at a precisely similar conclusion, declared its opinion that Congress had nothing to do with the rendition of fugitive slaves, but that, under the Constitution, the power '*is reserved, and of right appertains, solely and exclusively to the respective States,* each within its own territory!' It was this decision which, more than any other cause perhaps, *called for the passage of the present Fugitive Slave Law,* which the Democratic Convention, by endorsing the Kentucky Resolutions, has declared to be *null and of no force.*"†

Thus far the Southern Whig organs see clearly enough, and readily reveal what they see.

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* *Frederick Douglass's Paper,* April 22, 1853.

† *Charlottesville Advocate,* as approvingly copied by the *Richmond Whig.* Vide *New-York Evening Post,* June 23, 1852.

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But there is something more *to be* seen there, which they either fail to discover, or willingly hide. Their object in the statements just quoted is *not* to disparage the Fugitive Slave Bill, but to show how the Democratic party, by its theory of State Rights, disparages it. *They* claim, by implication, that the Whigs, in their repudiation of that theory, are in a better position to sustain the Bill. It seems not to occur to them, or they will not confess it, that if the State Rights doctrine of their rivals should be overborne by the exercise of the strong Federal power requisite for the enforcing of the Fugitive Slave Bill, the boasted "State Right" to maintain slavery is swept away, and the Federal Government, addicted to the exercise of such unlimited power *in support* of slavery, would be equally potent, on a change of national policy, contingent on any future election, to cripple and even to *overthrow* slavery!

A dilemma is here presented, from which there is no escape. Neither the Whig creed nor the Democratic creed can avail any thing towards removing it. If the State Rights doctrine predominates, it must nullify the Fugitive Slave Bill, and all kindred Federal enactments. On the other hand, if that doctrine becomes obsolete, the right of maintaining slavery in the States evaporates, and the Federal power over it is established!

As a matter of historical fact, the slave power (as the preceding quotations prove) has made alternate trial of both these theories, and now, by the Fugitive Slave Bill of 1850, settles down upon the theory that explodes the Southern claim of State Rights, and virtually affirms the power of the Federal Government over the whole subject! Strange to tell, (and quite unfortunately for the gratulatory tone of the Virginia Whig editors,) this policy was fastened upon the country by the concurrent action and approbation of both Whigs and Democrats—Calhoun, Cass, and Buchanan, by the side of Fillmore, Webster, and Clay! The entire phalanx of the slave power has fastened this constitutional construction upon the country, and must abide the result!

A lucid and vigorous writer over the signature of "W." in the *National Era* of July 8, 1852, has placed this view in a clear and strong light:—

"In this particular case the South relaxed their vigilance, as it was a measure supposed to be favorable to their interests, and a law insisted upon as an additional bond to the Union; but never was there a greater mistake made at the South than this; never was a more fatal blow given to the Union; never was there an act passed, tending so strongly to consolidation as this. . . . . It now seems as if we had no State Government, or that it is weak and puny, overshadowed completely by the Federal Government, either for good or for evil. If for evil, consolidation has brought it upon us, and consolidation must therefore be our remedy. We bide our time. If the General Government is so potent for evil, it must be equally potent for good."

If the General Government may disregard the limitations of the Constitution to infringe original and natural rights, why may it not do the

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same to restore and protect them? The records of arrests, trials, judicial decisions and outrages during the past year, are sufficient, at least, to suggest some such reflections and inquiries. It *may* yet prove that these painful and humiliating developments are but a necessary link in the chain of providential preparations for deliverance. The continuance of the Fugitive Slave Bill, with attempts for its enforcement, *especially if successful*, must unquestionably consolidate the Government, with ample powers and precedents for their exercise, not *always* by a petty oligarchy of perhaps 120,000 *slaveholders,* but at length by a majority of MILLIONS OF FREEMEN.

CALIFORNIA — GRADUAL INTRODUCTION OF SLAVERY — CONSPIRACY TO ALTER THE CONSTITUTION, TO DIVIDE, &c.

The train of thought and of facts just presented derives additional force from the consideration that, while the slave power is intent, through the willing action of the Federal Government, to enforce the pro-slavery part of the "Compromise" upon the free States, by arrests, fines, and imprisonments, there has never been, for one moment, the slightest regard paid by the slaveholders to that part of the "Compromise" that nominally assented to the admission of California as a free State. And the Federal Government has not interposed a particle of its power or influence to prevent California from becoming a slave State, nor to prevent or terminate the gross violation of the Federal Constitution, already noticed, in the legislation and jurisprudence of that State, in reducing free citizens of the United States to slavery.

If the Federal Government has power to enforce one part of the "Compromise," why not the other? Or was there only *one side* of a Compromise entered into, or *to be* enforced?

We have already noticed the legislative and judicial action of California in favor of slavery. In addition to this, we must now advert to the actual process of the emigration of slaveholders into California with their slaves, holding them there in open violation of the Constitution and laws; and to the corresponding efforts for changing the Constitution, or of so dividing the State as to form at least one or two slave States out of it. Southern testimony is full and explicit on these points.

The *Columbus (Ga.) Times* says: "It is now confidently believed that this new State will alter or explain away that portion of her Constitution which prohibits slavery."

The *Richmond (Va.) Dispatch* says, May 12, 1852: "We said, three years ago, in a public journal, that California would be sure to remove every restriction that could be placed upon her by the General Government, and that she would be the largest slaveholder of all the States." . . . . "The way was paved by the last Legislature, when they authorized the

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system of Chinese peonage. The next step will be African slavery; and as we here in Virginia are overrun with slaves, *we hope to see it draw off about one half.*"

It is here avowed, that before the "Compromise" was adopted, it was understood at the South that no restrictions imposed by the Federal Government upon California would prevent the introduction of slavery; and that it would become a slave State. What becomes, then, of the pretended "Compromise" that is to be enforced upon the *North*, but which was never for one instant recognized as binding at the South? What binding force on the North can there be in a bargain like this, even if the immorality of the contract did not annul it?

"Gov. McDougal, of California, in his last Message, recommended a Convention for the purpose of revising the Constitution, with a view to the division of the State—a favorite measure of the pro-slavery party. Gov. Bigler, just elected, sets his face against the agitation of slavery, and is devout in his admiration of the Compromise measures. Among the candidates for the senatorship were Ex-Governor Smith, of Virginia, a rampant slavery man, Robert McLane, who signalized himself in Congress, two years ago, by his hostility to anti-slavery men, and another citizen of a slave State. J. B. Weller, formerly of Ohio, and one of the bitterest foes of the Anti-slavery cause, *was elected.* These facts show the leading influences in the new State." *

The *Southern Press* intimates that California may yet be divided. The *Washington Union* anticipates the same, and maintains that it would be no violation of the "Compromise!" †

A correspondent of the New-York *Evening Post*, (as copied into the *National Era*,) writing from San Francisco, Nov. 14, 1852, expresses the apprehension that many, in some parts of the State, who are opposed to slavery, would nevertheless be induced to join with pro-slavery men in calling for a Convention, because of their dissatisfaction with the Constitution on other grounds. He adds:

"Slavery is to be excluded from the mines and admitted into the agricultural portions of the State!. [As though a law should be passed confining a conflagration or the cholera to the valleys and plains, and forbidding it in the mountains!] Then some few specious provisions are to be thrown in for the benefit of the native Californian counties, on the subject of taxation, &c.; and the whole instrument, thus hocus-pocussed, is to be presented in a lump to be voted for, in the hope that, taking the good with the bad, and by another concerted movement among the pro-slavery men, the amended Constitution may slip through, and California be reduced to the level of Arkansas, Texas, and Mississippi. . . . . With scarce a press sure for freedom—two or three Democratic papers dead against us—the Whig papers either hostile or silent—hardly any of the leading men in either party who is not a fanatic for slavery, or in his heart false to freedom and the State, there seems little room for hope." ‡

The Legislature met on the 3d of January, 1853. The Governor in his Message recommended the calling of a Constitutional Convention,

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* *National Era*, March 11, 1852.

† Ibid.

‡ See *National Era*, Dec. 30, 1852.

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ostensibly to abolish certain offices created by the Constitution, but maintaining silence respecting the real object in view.*

The next item of information that reaches us is the following:—

"The division of California into three States, distinct and separate, is now contemplated and pressed there. A majority of the Legislature, it is said, will order a State Convention." †

The next we hear is that the Convention question is opened in the Legislature, and that a Committee of the Senate have reported favorably to the measure. The same writer says:

"Slaves have frequently been introduced into the State, and, after working to the satisfaction of their owners, have been forcibly carried back. To help the transportation of such persons, it is well understood that an 'underground railroad' [i. e. a line of secret transportation] has been constructed to Panama." ‡

Soon came the announcement that the Convention Bill had passed the Assembly, and was expected to pass the Senate. Pro-slavery legislation and jurisprudence glide on quietly and swimmingly, without a ripple of unpleasant excitement, in regions where *reckless Abolitionists* are not *riveting the fetters of the slaves, and putting off emancipation fifty years by their imprudence!*

The exultation of the Southern presses on this intelligence is unbounded. Says the *Southern Era*, (Richmond, Va.:) "SLAVERY DOES EXIST *in California now*, and WILL CONTINUE *to exist* until it becomes unprofitable. Do what you will, and say what you will, this thing must come to pass." § Yet in California, at the same time, while no pains were spared by circulars and correspondence to secure the united action of Southern and pro-slavery men in favor of a Convention, it was strenuously denied, for a time, that the object was either the division of the State or the introduction of slavery. But the object could not be concealed,‖ and is no longer denied.

The result remains to be seen. But we are warranted in two practical conclusions: (1.) *Abolitionists* should learn better than to content themselves with *mere* efforts to prevent slavery extension, or to expect the overthrow of slavery by such appliances. (2.) *Non-extensionists* should likewise learn that there is but *one* way to prevent the extension of slavery, and that is by its utter extirpation without delay.

While the friends of liberty have been contesting the issue whether slavery should be extended into new States, it is seen steadily extending itself into the contested regions, as well as into Illinois, a free State!

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* *National Era*, Feb. 24, 1853.
† Ibid., March 31, 1853.
‡ Correspondent of New-York *Tribune*. Vide *National Era*, March 31, 1853.
§ Vide *National Era*, May 5, 1853.
‖ Ibid., April 14, 1853.

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This is no ground for discouragement, but only for dropping the *defensive* policy and resuming the *aggressive*. We are driven to the alternative of either giving up the contest with defeat, or of raising a higher issue by reviving with unanimity and pressing with vigor the *original demand* of Abolitionists, twenty years ago, for "THE IMMEDIATE AND UNCONDITIONAL ABOLITION OF SLAVERY." As it was this demand that first broke the slumbers of the nation, so nothing short of its continued reiteration can present the true issue, and fix the public attention to the problem to be solved.

NEW TERRITORIES.—DOUBTFUL PROSPECTS.

At the late session of Congress, a bill passed the House for organizing the Territory of NEBRASKA, but it was defeated in the Senate. The ground of objection openly avowed by some Senators, particularly by General Atchison, was, that it was protected from slavery by the Ordinance of 1787, and by the Missouri "*Compromise!*" Here, again, the part of the "Compromise" intended to favor liberty cannot, it seems, be carried into effect. In the meantime, it has been intimated that the organization of the Territory would only open the way for slavery, and that the executive appointments of judges and officers would be likely to favor such a result. Others say that emigrants will go there whether the Territory is organized or not, and if any of them defy the laws by carrying slaves with them, the practice could be more effectually suppressed by the Federal Courts than without them. Thus does Liberty need to contest vigilantly her foothold in the North west.*

This is seen also in the case of the Territory of WASHINGTON, just organized. The New-York *Express* denies that slavery is excluded from that Territory. Yet it was formed out of the Territory of Oregon, which was included in the Ordinance of 1787, excluding slavery, and which, on its organization in 1848, was expressly recognized by act of Congress, as being entitled to all the privileges, and subject to all the conditions and restrictions of that ordinance. A question, it seems, is raised by a Northern editor, whether the subsequent division of the Territory takes away those rights and restrictions, and thus exposes it to the inroads of slavery! On such flimsy pretexts are doubts raised; and it seems to be held that (by reversing the common law maxim) *slavery*, and not *liberty*, is to have the benefit of the uncertainty!

PROBLEM IN TEXAS.

There is a project for the division of Texas. Some advocate it as a means of increasing the power of slavery in the United States Senate.

* See National Era, April 14, 1853.

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Some oppose it through fear that, if divided, the western division would become a free State. However the problem may be disposed of, the slaveholders will doubtless compass sea and land to have it in their own way, which will of course be the one that is thought to promise most advantages to slavery.* But in either case, the providential course of events will, we trust, turn their wisdom into foolishness.

NEW-MEXICO AND UTAH.

By a recent communication to the Corresponding Secretary from an intelligent and trustworthy correspondent, Rev. W. G. Kephart, we learn that there are supposed to be a few *black* slaves in the Territory of Utah, and a large number of *Indians*. The people are generally opposed to slavery, their soil being embraced within the prohibitory Ordinance of 1787. Mr. Kephart remarks:

"In New-Mexico the case is somewhat different. A considerable portion of it at least is not secured by any statute or ordinance to freedom. The southern portion of the region is not so uncongenial to the growth and expansion of slavery, but that they might exist there and even be made profitable. . . . That Southern men do not account it impossible is evident from the fact that, from the very first, they have been manœuvring for its introduction. I need not cite to you the struggle in Congress during the turbulent sessions of 1849–50, which resulted in the passage of the 'Compromise' bills. Nor need I refer you to the organic law then given to New-Mexico, by the provisions of which that Territory was thrown open, so far as it could be, to the introduction of slavery. . . . In opposition to the known and expressed wishes of a vast majority of the people, a Southerner of the extreme type was appointed by the last Administration for its first Governor. . . . A Chief Justice was appointed of the same type, thus placing the executive and judicial department in the hands of those who, it was doubtless understood, would use their power and influence, as occasion might require, for the support of slavery. At the same time, every man who was appointed to office there, and was *afterwards* suspected of entertaining sentiments favorable to freedom, was denounced by slaveholding members in Congress; and Judge Watts would probably have been removed, had not Mr. Foote assured his Southern colleagues that he was not an Abolitionist. . . . The same policy controls the present Administration, and consequently the same policy is adopted. One Mississippi Chief Justice is removed only to have his place filled by another from the same State; while Borland, of Arkansas, has been appointed to the executive office, although the people of the Territory had sent their petitions, numerously signed, praying for the appointment of Cunningham, of Ohio."

When Mr. Kephart first went to Santa Fé in 1850, as agent for this Society and the American Missionary Association, the Southerners claimed the Territory as theirs, and denied his right to circulate Anti-slavery tracts there, threatening him with mob-violence. Though temporarily held in check, they do not seem to have relinquished their claims.

The Southern programme of operations, Mr. Kephart understands to be *division*, (as in Texas and California,) relinquishing only the northern part to freedom, then a renewed invasion and conquest of the Mexican States.

* National Era, February 24, 1853.

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INVASION OF MEXICAN TERRITORY BY NEW-MEXICO.

Already, as it would seem, the process of Mexican invasion is recommenced! The late Governor of New-Mexico, Mr. Lane, (now superseded by Mr. Borland,) not long before the close of his official career, made an armed incursion into Mesilla Valley, in Chihuahua, and took forcible possession. His entrance was resisted, though without bloodshed. It seems that the treaty with Mexico provided that joint commissioners and surveyors should run a line between the United States and Mexico. They did so, but did not agree upon the correct boundary. Lane, without instructions from Government, as is alleged, undertook to obtain possession of the territory that, in his judgment, belonged to the United States under the treaty. Mexico has taken offense and sent a force to defend the Territory. It was supposed that our Government would disclaim the act of Governor Lane, but instead of doing so, it is reported that the measure will be justified and sustained. It is well that, by Article XXI. of the treaty with Mexico, both powers bind themselves, in case any disagreement should arise, that they will endeavor to settle the difference by pacific negotiations, and resort shall not be had to hostilities of any kind until efforts are made to settle the same by the arbitration of commissioners appointed on each side, or by that of a friendly nation.

Most sincerely do we hope that peace may long continue between the respective countries; but past events evince that no treaty is likely to stand with feeble neighbors while the thirst for new territory and the strife for the extension of slavery exist to the extent they have done, and while the political parties of the country are so obsequious to the slave power.

PROJECTED ANNEXATION OF CUBA.

What has the United States to do with Cuba, any more than it has to do with Newfoundland? If the one is wanted by the South, why is not the other for the North? If the planters need the one, why do not the fishermen need the other? If Cuba were not wanted to strengthen the *slave power* in the national councils, the world would never have heard of American aspiration after Cuba. Should the Spanish Government abolish slavery in Cuba, and should France and England, in conjunction with Spain, give public pledges that they would never see it re-established there, there would be a perpetual quietus to projects for the annexation of Cuba!

As it is, there has been some little misgiving among the slaveholders. It has been feared that, like another California, it may set up pretensions to freedom. The Southern councils have at times been divided, or the final onset would have been made before now; but the reckless and

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daring among them seem to predominate over the timid and cautious. Preparations and devices for the annexation of Cuba constitute no inconsiderable element of political thought and activity in the slave States. The questions discussed have main reference to the time and method of annexation. The more impetuous are for taking forcible possession at once, either with or without the open sanction and aid of the Federal Government. The more wary would wait "for the fruit to ripen," and would secure by negotiation and management the object desired.

Within the past year there have been developments that have placed these facts upon the page of the world's history in clear sunlight, and have attested, in the most documentary and official form, their truthfulness.

The forcible invasion of Cuba by armaments fitted out from the United States, with little or no secresy, and with no effectual efforts by the Federal Government to prevent it, was already well known. But the long-settled policy and determined perseverance *of the Federal Government itself* to obtain Cuba was *not* generally or circumstantially known, until officially communicated to Congress by President Fillmore, July 13, 1852, in compliance with a request of Congress for information on that subject. How it came to pass that this information was solicited, how the President came to communicate it, and above all, how Congress came to give it publicity, is a problem to be solved only by a reverent reference to the providence of Him who taketh the wise in their own craftiness, brings to light the hidden things of darkness, and convicts the workers of iniquity by their own voluntary testimony. No disclosures have been more astounding, or better calculated to stimulate a general discussion of the slavery question, in its relation to the Federal Government, than those contained in this Message—none furnishing stronger arguments for vigorous and radical political Abolitionism at home—none presenting a more humiliating picture of our Republican Government to the inspection of both friends and enemies abroad.

From this document it appears that, from November, 1822, to December, 1848, a period of twenty-six years, and under all the successive administrations of the Government, from Monroe to Polk, a continuous course of policy has been pursued, anticipating the future occupancy of Cuba. National Republicans and Nullifiers, Whigs and Democrats, appear to have been united in this policy; showing here, as in every thing else, that amid all minor wranglings and struggles of rivals for office, the SUPPORT OF SLAVERY is the one overshadowing, paramount, and steady policy of the Government! *

No marvel that some of the pro-slavery editors, as well as senators,

* *National Era*, Dec. 9, 1853.

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found fault with Mr. Fillmore for thus "disclosing the secrets of our diplomacy!" It would be wiser to find fault with the *acts* of the Government than with the *revelation* of them.

The *National Era* says:

> The publication of these documents, as has been well observed, "presents our Government in an attitude calculated to arouse the jealousy of European powers. Spain and the world now know the policy of the American Government in relation to Cuba—how it longs for the acquisition—by what means it has attempted to gratify its passion—what price it is willing to pay—what advantages it expects to secure—by what acts it has attempted to influence the feelings of Spain against England, and awaken its fears of revolution. In a word, the position and purposes of our Government are fully disclosed. A few more such disclosures, and we may expect to stand an Ishmael among the nations." *

Already the public ear is becoming accustomed to DEBATES IN CONGRESS ON THE ANNEXATION OF CUBA! On the 23d of Dec., 1853, Mr. Mason, of Virginia, in the Senate, submitted a Resolution calling on the President for information respecting Cuba. Yet in this speech he blamed the President for having communicated *so much* information, in compliance with the former request of Congress! "*The ends and objects we desire*," said he, "*should not be uselessly promulged!*" A gentle hint to secure garbled communications in future—suppressing whatever might cause agitation; for, said Mr. Mason, "So far as the acquisition of Cuba is involved, the Administration has done little to expedite it by divulging that correspondence." "I do not question the motives of the President, but I do question his judgment. Whatever it was intended to effect, one consequence must be the result—the postponement of the acquisition of that island to a more distant period than if the correspondence had not been divulged." Yet he adds, "It may postpone the acquisition, but it cannot prevent it." "It would occur as certainly as the earth revolved on its axis."†

Mr. Mason should be reminded that Mr. Fillmore is not the only statesman whose devotion to the interests of slaveholders has betrayed him into the adoption of measures that work against them. Mr. Mason's own pet, the Fugitive Slave Bill, has been even more unfortunate than Mr. Fillmore's compliance with the request of Congress.

It is amusing to notice some of the pretexts and pleas insinuated in favor of the annexation of Cuba. The public are sometimes gravely reminded that the horrible *African* slave-trade is carried on in Cuba; that Spain encourages it, because she derives her revenues and existence chiefly from Cuba. It is hence covertly inferred that Spain is not fit to have charge of the island. *This* is represented as among the "grounds of dissatisfaction" in Cuba; and their sympathizers in the United States,

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* Dec. 2, 1852. † *National Anti-slavery Standard*, Dec. 30, 1852.

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in palliation of their "filibustering" schemes, transform themselves almost into Abolitionists by the implication that *humanity* requires the transfer of Cuba to the *United States*, as though *that* would secure the suppression of the slave trade.*

At the same time, the efforts of the British Government, in its treaty stipulations, to terminate the slave-trade and favor freedom in the island, are denounced as impertinent intermeddling. Through these efforts, it is understood that, resulting from treaty stipulations concerning the slave-trade, there is a large and increasing body of "FREEDMEN" in Cuba, whose continued freedom is in a manner guaranteed by the terms of the treaty with England. It is even questioned whether a more full and equitable compliance with the treaty would not emancipate a pretty large proportion, "probably the majority," of the remaining slaves on the island, as having been illegally imported in violation of the treaty. It is known that the British Government has an eye to the subject: the result cannot be foreseen.†

In the meantime, no opportunities are neglected for involving the United States in a controversy with Spain, or at least with the authorities of Cuba, as a pretext for seizing upon the island. The exclusion of the steamer Crescent City, Capt. Porter, from the harbor of Havana, some time last autumn, afforded one of those opportunities. It was certainly very pardonable in the Cuban authorities, after all that had occurred, to keep up a vigilant watch against invaders from the United States! Yet it is found easy, on such grounds, to inflame the passions of the ignorant, and to keep up constantly before the public, for the basest ends, a parade of "Cuban aggressions" and "difficulties with Cuba." As in the case of Mexico, the slavery factionists will not rest until they have tried every expedient with the Federal Government, to acquire Cuba before emancipation takes place in the island. But *should* slavery be abolished in Cuba, (as it was in Mexico, including Texas,) it would by the annexation be restored, if the people of the United States did not, meantime, awaken from their stupor and prevent the outrage.

The Washington *Union*, the would-be central organ of the party that elected and that supports President Pierce, is an open and avowed advocate of Cuban annexation,‡ and the Belfast (Me.) *Journal* takes the same ground.§ The Administration of President Pierce is claimed as being in favor of the measure, and none of the prominent supporters of the Administration are known to have called in question the correctness of the claim, or to have expressed regret for the fact.

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* See New-York *Times*, April 23, 1853; *National Anti-slavery Standard*, Jan. 27, 1853, and New-York *Tribune* of April 19, 1853.

† New-York *Tribune*, April 15, 1853.

‡ Vide extract from the *Union* of Nov. 2, in *National Era*, Nov. 18, 1852.

§ Ibid.

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PROPOSED ANNEXATION OF THE SANDWICH ISLANDS.

THE public mind has been somewhat agitated with discussions respecting the annexation of these islands to the United States. Newspapers favorable to such a project have been filled with stories about the dissatisfaction of the people of those islands with their government; and with statements that it is for the interest of the people of both countries that annexation should take place. They even desired that the annexation question should be made one of the issues of the late Presidential election. The *New-York Herald*, with its accustomed audacity, has published real or pretended letters from Honolulu, in which the importance of the island is greatly magnified, and the necessity of its annexation to the United States vehemently urged! It was reported some months since, that a private expedition was fitting out in California to obtain possession of the islands, by hook or by crook.

These unexpected discussions and reports have, as might be supposed, excited some attention at the islands. We quote a passage from the *Polynesian*, the editor of which, after transferring to its columns the filibustering reports of the California and other American newspapers, says:

"We caution the public against such attacks upon a kingdom at perfect peace within itself and with all the world. The statements made are, many of them, greatly exaggerated, and others too ridiculously false to require refutation. We give them for what they are worth—that is, just nothing at all, except to show how easy it is for some men to utter untruths, to exaggerate facts, and to deceive the American public by misrepresentation."

It is evident that there are individuals at the islands and in the United States interested in annexation, who coöperate to spread extravagant statements, with a view to pave the way for the accomplishment of their purposes. They speak of the imbecility of the king of the islands; the discontent of his subjects; the improvements that annexation would introduce into this "Cuba of the Pacific," to use their own expression; the inevitable destiny of the islanders, and the certain progress of the Anglo-Saxon race. Meantime the peaceful and unoffending inhabitants of the islands, and their government, are astounded at the rapacity of the Model Republic, imagining that the loud-mouthed publications who declaim so much about the inevitableness of the annexation, utter the voice of the American people.

TREATMENT OF HAYTI.

The general policy of the American Government in relation to Hayti has long been before a scrutinizing world, but the developments of the past year have added an important chapter to the stock of previous in-

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formation. If the administration of Mr. Fillmore deserves any thanks from the friends of freedom, it is for the readiness with which it has spread before Congress and the world those long-concealed secrets of our national diplomacy which reveal more distinctly than ever the depths of servility to which the Federal Government has descended, in its subserviency to the petty oligarchy of slaveholders.

Not content with having refused, since the year 1804, a recognition of the independence of Hayti, to the great detriment of our commercial interests, the Government, it now seems, has had the meanness to interfere with her affairs, while refusing honorable international intercourse with her;—has secretly plotted against her peace, and has added insult to injury in the tone of arrogance officially held towards her.

A union, it should be remembered, was effected, in 1822, between Hayti and certain portions of Dominica, inhabited by French and Spanish negroes. Some years since, Dominica revolted against the Haytien Government, and declared independence. Into the merits of the controversy we need not now enter. It is sufficient to know that the Government of the United States had no right to interfere with it; that it was impertinent to intermeddle against Hayti, especially while refusing to recognize her among the family of nations. But all this, and more, was done.

Successive Administrations had sent secret emissaries to Dominica to stimulate the rebellion against Hayti, without the concurrence of Congress, or the knowledge of the American people, thus clandestinely compromitting the neutrality of the United States in violation of important trusts, and by an exercise of usurped and unconstitutional power. And this is not all. Great Britain and France, on some pretexts, had interested themselves in an adjustment of the controversy, and had assumed a tone of dictation towards Hayti. This presented a fit occasion for the assertion, by our Government, of the non-intervention doctrine of President Monroe, so much gloried in, declaring it impertinent and inadmissible for the European Governments to intermeddle in the affairs of this Western Hemisphere. But so far from remonstrating against *this* interference, our Government eagerly availed itself of it for the purposes it had in view, and coöperated in measures for making it effectual. Not content with this, its emissary, Mr. Hogan, concocted a plan for a *white* republic on the eastern part of the island of Hayti: and cool prophecies were circulated in the papers, "that the *white* race would yet have to interfere for the cause of humanity, and re-subjugate or exterminate the blacks of Hayti, fast relapsing into barbarism!" These hints and feelers, somewhat enigmatical and mysterious at the time, are better understood now, in the light of the diplomatic correspondence that has

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been published.* A plan was likewise projected, and announced by a manifesto of General Duff Green, for *the colonization and subjugation of St. Domingo.* In short, the design of the slave power to get possession of St. Domingo is now no more a secret (to those who will open their eyes on public affairs) than the design to annex Cuba: no more a secret than was the design, a few years ago, to annex Texas, and to dismember and reënslave Mexico. Here, again, we are certified that there *is* and *can* be only *one way* to prevent the extension of American slavery, and that is by the speedy and vigorous extirpation of American slavery itself. Instead of saying, "If it is suffered to expand, it will continue to exist," we should say, "If suffered to exist, it will continue to expand." Should the Sandwich Islands be annexed, there would be an almost resistless effort and tendency to their enslavement. If the nation expands, it will, of necessity, expand ITSELF; and remaining pro-slavery, its expansion must be pro-slavery extension. "Who can bring a clean thing out of an unclean?"

A petition to Congress in favor of the recognition of the independence of Hayti has been signed by fifty among the most enterprising merchants in the city of Boston, *not* for the purposes of Anti-slavery agitation, but for the protection of their own commercial interests. They state that Hayti has been *de facto* an independent state since her declaration of independence, January 1st, 1804; and *de jure* since July, 1825, by recognition of France under Charles X., and all the great powers of Europe. They recapitulate a mass of facts showing the commercial importance of the island, and the extensive interests of her merchants involved in commerce with it, which need to be regulated and established on a firm basis. A similar petition has been forwarded from merchants in New-York.† If the people of Hayti were *white*, these petitions would receive prompt and favorable attention. But the reception of *black* consuls into our American ports, and of a *black* minister to the seat of government at Washington, would be offensive to slaveholders, and might inspire ideas of the capabilities of the colored race, inconsistent with prevailing theories, and incompatible with the perpetuity of their enslavement! And so the commercial interests of the country must take care of themselves, so far as Hayti is concerned! Perhaps a memorial to the "Union Safety Committee" should have preceded the memorials to Congress. The course of our diplomacy, in the meantime, appears in the following:

The commercial agents of this country had been recognized in Hayti

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* See *National Era*, Dec. 23, 1852; Jan. 6, 1853; Feb. 10, 1853; *National Anti-slavery Standard*, Dec. 23, 1852; Feb. 8, 1853. Also Pamphlet, "Plea for Hayti," by B. C. Clarke, Boston.

† *National Era*, July 29, 1852; *National Anti-slavery Standard*, July 22, 1852.

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as consuls. Mr. Green, agent of the United States Government at Hayti, had been instructed "to propose to the Haytien Government an arrangement for the mutual recognition of the United States consuls in Hayti, and Haytien consuls in the United States," the arrangement not to be binding on the United States, "till made known here for consideration!" By this very singular finesse, the party soliciting overtures for arrangements advertises beforehand its unpreparedness for the measure! But the Haytien Government, magnanimously overlooking this equivocal feature of the overture, promptly informed our Government that the commercial agents of the American Government in Hayti were *already* recognized as consuls, requesting the American Government to recognize B. C. Clarke as Haytien consul at Boston. But this request was declined in the following paragraph from Mr. Webster, our Secretary of State, to Mr. Walsh, the successor of Mr. Green, January 18, 1851:

"With this request we are not prepared to comply, but are willing that he, *or any other person*, NOT OF AFRICAN EXTRACTION, should be appointed *commercial agent* of Hayti at Boston, or any other United States port where Haytien commerce may be supposed to require." *

The intended distinction is readily understood. If the Federal Government should recognize Haytien *consuls* instead of commercial agents, there would seem to be an implied recognition of the Haytien nation, which might lead to a more formal recognition, or prove a precedent for receiving a Haytien minister, who might be *a black man!* And the occasion was considered a fitting one for an official declaration from the Department of State that it could recognize no foreign official of "African extraction." Yet a person of "African extraction" is just as eligible, under the Constitution, to the office of President or Secretary of State, as a white man!

It may deserve inquiry, after all, whether the intended distinction is a successful one. If there be no Haytien Government, what mean "commercial agents" *to* it? What mean the missions to it of such officials as Messrs. Green and Walsh? What mean communications *through* these officials from the American Department of State, with proposals and declinatures to be addressed to "*the Haytien Government?*" Is there no *matter-of-fact* or implied recognition of the Haytien Government in all this? If one Administration may cautiously propose a mutual recognition of consuls, may not another Administration on due "*consideration*" recognize them, and recognize a black minister at Washington? What is wanting but a public sentiment that shall demand it? Nothing! It may be discovered a few years hence that President Fill-

* *National Era*, Dec. 23, 1852.

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more and Secretary Webster *did de facto*, or by unavoidable implication, recognize the Haytien Government in 1851. It would not be any more an usurpation of power than is developed in the diplomatic correspondence before the public.

INDEPENDENCE OF LIBERIA.

And what bearing is the policy of the Government to have upon the destinies of Liberia? A republic in Africa, we were told, was to be built up, in order that its reflex influence upon the United States might teach the capabilities and illustrate the dignity of the colored race. This was the plea at the North of the Colonization Society. Well. They have enjoyed the public favor. They have produced, they say, an independent republic. Will the leading influences of the Society, Southern and Northern, acknowledge it as such? Will they earnestly and perseveringly insist upon its recognition by the Federal Government. *If they will, they will succeed.* Abolitionists will not oppose them. *We shall see.* Liberia has been recognized by England and other powers, but not by the United States. Why not?

DISTRICT OF COLUMBIA.

By some of our Northern citizens it has been supposed that a part of the famous "Compromise" of 1850, which included the Fugitive Slave Bill, secured likewise the termination of the slave-traffic and the discontinuance of slave auctions in the Federal District. *This is a mistake*, as may be seen in the frequent advertisements, in such respectable papers as the *National Intelligencer*, of SLAVE AUCTIONS IN WASHINGTON CITY. The following may serve as a specimen:—

By E. N. STRATTON, Auctioneer, Pennsylvania Avenue, corner of Ninth street. NEGRO BOY AT AUCTION, for account of whom it may concern. Peremptory sale for cash in bankable funds. On Saturday morning, February 5, at ten o'clock, at my Auction Room, I shall sell one likely Negro Boy, Slave for life; highly recommended as a superior house, dining-room, or body servant; fifteen years old, and well grown for his age. Feb. 4.

On account of bad weather the sale was postponed to the 8th, when the lad was sold for $750 to a purchaser in Georgia. He cried bitterly during the operation. Probably he had parents living.*

Barbara Peterson, known as "Aunt Barbara" in Washington City, has *a son Henry*, whose time she (the mother) hired from his "*owner*," at eight dollars per month, and had paid him punctually hundreds of dollars; and Henry had proposed to *buy himself;* but the master was

* *National Era*, Feb. 17, 1853.

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inexorable. One day, while attending to his business, he was arrested by two constables, dragged before a *magistrate*, manacled, dispatched to Baltimore, and thrown into a slave-pen. He had been sold to a slave-dealer! A sympathy was excited in favor of Henry and his agonized mother. An officer of the United States army, the Mayor of Washington, and other citizens, the majority of them slaveholders, raised the sum of $1000, demanded for him by the trader, and restored him to his mother—a deed of humanity that deserves honorable mention; while the *occasion* illustrates the barbarous Code of the Federal District, for which the entire nation, *the North* EVEN MORE *than the South*, (as holding the majority of power,) is responsible.*

Some time before this, an advertisement appeared in the *National Intelligencer* as follows:—

Piano-forte, Household and kitchen furniture, Negro boy, horses, harness, carryall, carts, farming utensils, &c., at Auction. On Saturday morning, Dec. 11, *at* 11 *o'clock, in front of the Auction Rooms, I shall sell without reserve, &c., &c.*

One negro boy, 18 years of age.
Also one negro girl.
3 horses, saddles, bridle, and harness.
Carryall, 2 carts, and wheelbarrow.
One rake, 2 plows, Cultivator.
Hay cart, lot of farm harness, &c.

Terms Cash. JAMES C. MCGUIRE, Auct.

The slaves were part of the estate of the late Jesse Brown, proprietor of Brown's Hotel. Marshall Brown, one of the heirs, intended to buy the boy at a reasonable price. He was struck off to him at $325, but a trader, named Naylor, claimed the bid as his. He was put up again, and struck off to Naylor at $330. The auctioneer (who had previously offered $25 to any person who would relieve him from the necessity of selling the slaves) offered Naylor $25 if he would not bid any more. This was accepted, with the remark that he "*had as lief make twenty-five dollars in this way as to make it out of a nigger!*" The poor trembling boy was delivered to Mr. Brown.†

It fared worse with the poor girl. She, only ten years of age, was next set up, and, in the presence of its agonized mother, was struck off to Judge STURGIS, of Georgia; and this child was, as is supposed, sent immediately to that distant State to drag out a miserable existence in the cotton field, without a single human friend on whom to rely in case of sickness or distress!

So much for the boasted "Compromise." The Act of 1850, says the *National Era*, (Feb. 3,) "simply prohibited the *importation of slaves into this District*, for sale here, or to be placed in depot for sale elsewhere.

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* *National Era*, Jan. 6, 1853. † Ibid., Jan. 6, 1853.

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That is all. It did not touch the buying and selling of slaves *already in the District.*"

It may be noticed further that, as the restriction is only upon the importation of slaves into the District, *for sale* out of the District, there seems to be no impediment to the importation of them *for service.* And if afterwards an estate is to be divided or settled, like that of Mr. Brown's, or if an attachment is made for debt, a slave thus imported, if put upon the auction-stand, would derive no benefit from the restriction, not having been imported for the purpose of sale out of the District.

The enactments and the customs of the Federal District in respect to the so-called "*free* people of color," remain as they were before. "FREE negroes," recognized in statutes and publicly advertised *as being* such, may still be *sold at auction* to pay their jail fees, in cases where the imprisonment was made on the mere *suspicion* of their being fugitive slaves, and their wrongful arrest and detention under that suspicion.

In Washington City no "FREE black or mulatto person" is permitted to go at large after ten o'clock at night, without a pass, unless engaged in driving a cart or carriage, or returning from a religious meeting, or on an errand from the owner or employer. Under this ordinance, "Isaac N. Carey, a most respectable and orderly free man of color, was fined by a justice of the peace ten dollars." He applied to the Circuit Court, and "His Honor Judge Dunlap delivered the written opinion of the Court affirming the judgment;"* an additional instance of the atrocious character of judicial decisions in sections where the Abolitionists have not been suffered to exert themselves freely for the purification of public sentiment. Not a shadow of foundation for the constitutional validity and legality of such ordinances, or of slavery itself, can be produced before any tribunal! And yet they are enforced by the Federal Courts! This fact presents *one* point of effort—the LIBERATION OF THE DISTRICT OF COLUMBIA, in which it is to be hoped all the friends of the Constitution and of liberty will agree, and make their power felt. Why should not millions of signatures to suitable memorials against slavery in the Federal District be presented to the next Congress, in array against only 113,000 slaveholders?

RELEASE OF DRAYTON AND SAYRES.

After an imprisonment of four years in the Federal District for the crime of assisting native Americans to exercise the gift of locomotion "in pursuit of happiness," in the use of the schooner "Pearl," Drayton and Sayres were released by an act of executive clemency, in August, 1852.

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* *National Era,* April 28, 1853.

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A petition in their behalf from Boston had been presented to President Fillmore some months previous. The President is said to have doubted his power in the premises. Mr. Sumner, senator from Massachusetts, prepared an elaborate argument and presented it for his consideration. The question was laid before the Attorney-General, who concurred with Mr. Sumner, and the pardon was granted.* It may not be deemed indecorous to suggest the inquiry whether the President and his friends were not in a more favorable position to examine candidly the subject after the anxieties preceding and during the two great Nominating Conventions at Baltimore had passed away, leaving them at leisure to reflect upon the political benefits of subserviency to slaveholders. Drayton and Sayres will have no occasion, we think, to regret the decision by which the name of Millard Fillmore was dropped from the list of Presidential candidates. The slave power is in a way of digesting some useful lessons of experience in respect to Presidential candidates who are Presidents. There are delicate problems to be disposed of in such cases. There *may* arrive exigences in which a message, a measure of diplomacy, a signature of approval, a withheld veto, on the part of such a retiring President, may work mischiefs to the slaveocracy more formidable than this exercise of the pardoning power by President Fillmore. Between the rival claims of fresh aspirants and old worn-out servants, it may sometimes be hazardous to decide. And an overruling Providence, the dread of atheists and evil doers, may yet ripen the hazard into discomfiture. No high principles, no lofty sentiments, no godlike aims, bind together the conspirators against American freedom, Northern and Southern. Their combinations are all founded on the base instincts of selfishness, and must ultimately be broken in pieces.

COLORED SEAMEN.

The ordinances of Southern seaport cities, sanctioned in some instances by State enactments, and upheld by the courts, by which colored seamen from the free States and foreign countries are thrown into prison on their arrival, and detained, at an expense charged to the ship-owners, until the vessel is ready to depart, has been a source of much vexation and complaint. The efforts of Massachusetts to test the validity of these ordinances in the courts were indignantly repelled, and her public agents, Messrs. Hoare and Hubbard, it will be remembered, were ejected by the authorities of Charleston and New-Orleans.

On former occasions, the remonstrances of the British Minister at

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* *National Anti-slavery Standard*, Aug. 19, 1852.

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Washington City against such outrages have been answered by assurances that the National Government could not interpose in the affairs of the sovereign State of South Carolina: and thus the theory that the National Government alone can sustain foreign relations and conduct international business has been abandoned, and Great Britain has been referred to the independent nation of South Carolina for redress. Whether, under such circumstances, an interruption of amicable relations between the two independent sovereignties of South Carolina and Great Britain would necessarily involve a rupture between the United States and Great Britain, and whether South Carolina could look to the Federal Government for assistance in a war thus commenced, have been questions earnestly pondered; and it has been foreseen that whenever the practical problem should be presented, there would be fresh topics of thrilling anti-slavery agitation, as well as some new aspects of the old question whether, or what degree of, State independency can subsist with the functions of a National Government. How soon, if at all, these questions may press upon us, cannot now be foreseen; but recent events have shown that it is not too early to direct the public attention to them.

On the 24th of March, 1852, a Glasgow vessel, on her return voyage from Jamaica, was driven into the port of Charleston by stress of weather. The captain and crew had scarcely landed when she went to the bottom. One of the crew, Manuel Pereira, of African descent, was immediately seized and conveyed to jail. The British Consul, George Matthew, Esq., thought this a fair opportunity of testing the law, against which he had previously remonstrated, and of which he had suggested to Gov. Means some modification. The Governor afterwards said that this was under consideration, when Mr. Matthew sued for a *habeas corpus* in the courts of the State. The application was rejected by Judge Withers. The Consul then appealed to the higher court, upon which the authorities, apparently alarmed, endeavored to ship Pereira off, to evade a legal scrutiny.

The *British and Foreign Anti-slavery Reporter* states:—

"But the Consul, finding that his great object would be thus defeated, intercepted the Sheriff on his way to the vessel, with Pereira still in custody, and had the latter reconveyed to prison, until, having completed his arrangements for carrying on the appeal, and given due notice thereof to the Sheriff, he paid Pereira's passage to New-York, who thus recovered his liberty."

Here is another case:—

"On the 19th of May, the steamer Clyde arrived in Charleston from the Bahamas. On board her was a colored seaman named Reuben Roberts, who was in like manner forthwith seized by the Sheriff and conveyed to jail, where he remained until the 26th, when, the Clyde being ready to sail, Roberts was put on board, and departed the same day. . . . . We are informed, upon the

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very best authority, that in 1851, thirty-seven British subjects were seized and incarcerated, and forty-two in the course of the last year. And there is no doubt of many free colored British subjects having been sold into slavery under the operations of this law, all traces of whom have been lost. The cases of Pereira and Roberts are, however, now being prosecuted, with a view of bringing the subject before the Supreme Court of the United States. The Legislature of South Carolina asserts its intention of resisting to the last any attempt to abate one jot or tittle of the law; alleging as its reason for making so resolute a stand, that an attempt has been made to defy the law, and bring the States of North and South Carolina into conflict with the Federal Government."*

It was understood that Mr. Fillmore's administration favored the side of South Carolina. The *Charleston* (S. C.) *Standard*, after complaining that the Administration had for a long time preserved an unequivocal position, announces that the "*Washington Republic*, Mr. Fillmore's organ, comes out flatly in favor of the law."†

The cases of Pereira and Roberts were brought before the British Parliament by Mr. Moncton Mills, in the summer of 1852, and the main facts disclosed.

The New-York *Evening Post*, April 25, says, "The Circuit Court at Charleston having decided against the British Consul, an appeal has been taken to the Supreme Court."‡

In the mean time, it is understood that some modifications of these port laws have been made in Louisiana and Alabama; but of the extent and degree we are not informed; nor whether (as some accounts say) the relaxations are in reference only to colored seamen from foreign countries.§

Since the preceding account was penned, the intelligence reaches us that the suit against South Carolina has been withdrawn by the British Consul, in pursuance of orders from his Government. The remarks of the *Charleston Courier*, taken in connection with some facts previously known, and the discussions in both Houses of Parliament in June of the present year, afford some clue to the policy of Great Britain in this particular. The *Courier* recommends such a modification of the law as shall dispense with the imprisonment of the colored seamen, and prohibit their going on shore after the ringing of the curfew or night-bell, or at any other time without a written permit either from the city authorities or one of the officers of the vessel. This harmonizes with the statement of

* *London Anti-slavery Reporter.* Vide *National Anti-slavery Standard* of April 21, 1853.

† *National Anti-slavery Standard*, Dec. 9, 1852.

‡ The story of "MANUEL PEREIRA, or the Sovereign Rule of South Carolina; with a View of Southern Life, Laws and Hospitality; by F. C. ADAMS," has been written at Charleston, published by Buell & Blanchard, Washington; and republished in London.

§ Twenty-first Annual Report Massachusetts Anti-slavery Society, p. 36. Also, *National Era*, May 6, 1852.

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Gov. Means, that some modification of the law was under consideration when the British Consul instituted the suit. That declaration of the Governor was alluded to in the recent discussion in Parliament, and the hope was expressed that, on a withdrawal of the suit, the object could be better obtained by negotiation. One embarrassment in the prosecution of the suit was stated to be that the treaty with America, on which reliance had been placed, was subsequent to the municipal regulations of South Carolina, and that the words of the treaty had only secured commercial intercourse "subject to the laws of the country," which, as Lord Clarendon observed, would include "the municipal laws of the States."

There seems, therefore, some reason to expect a relaxation of the existing laws. An indication of this, and of a corresponding change of sentiment, is found in the fact that the present law is denounced by the *Charleston Courier* as being "offensive to foreigners," "unwise and impolitic."

RELIGIOUS AND ECCLESIASTICAL.

FROM the arena of civil and political activities, we turn to the religious and ecclesiastical. And here it will be seen that slavery has steadily increased within the pale of the Christian denominations during the last half century, as it has within the limits of our political organizations.

PRESBYTERIAN GENERAL ASSEMBLY, (N. S.)

This Assembly met in the city of Washington, on the 19th of May, 1852. Rev. Albert Barnes delivered the opening discourse. Among the topics was the question of slavery, on which he pronounced his views clearly and independently. He expounded the *theory* of the Church on the subject, referring to the acts of 1818, 1839, and 1850, and said the Assembly would never recede from the ground taken. His examination of these grounds was a manly and noble one; probably more so than is often heard so far south, and which, coming from so distinguished a man, is calculated to exert a good influence. Subsequently, Judge Hascall offered a resolution strongly laudatory of the discourse, and asking a copy of it for publication. Its great ability was admitted on all hands: but the resolution was ingeniously opposed, on the ground that the sermon tended specially to disturb the "sweet feelings of harmony heretofore prevalent," as Dr. White of New-Jersey naïvely remarked.

Dr. Pollock (of Va.) opposed the resolution as calculated to pledge each member of the Assembly to all the topics and doctrines laid down in the discourse. It embraces an exciting and interesting subject of national interest, etc. It was also stated that the precedent would be a bad one;

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and a motion of Mr. Eckard, of Washington City, to postpone the resolution indefinitely, was carried! *

The Assembly closed its sessions June 7th. The following is its action on the subject of slavery:

Committee on Bills and Overtures reported memorials from Presbyteries and individuals on the subject of slavery, requesting action thereon. The Committee are of opinion that the General Assembly has already expressed itself with sufficient clearness upon this subject, and would suggest that the memorials which call for the citation of Synods be referred to the Judicial Committee.

The Judicial Committee subsequently reported that

"Two memorials have been laid before them, asking that the Synods of Missouri, Kentucky, Mississippi, Virginia, Tennessee, and West Tennessee, who are charged by common fame with holding sentiments and countenancing practices, on the subject of slavery, in opposition to the declarations of the General Assembly, be cited to appear before us at our next meeting, to answer these charges. The Committee report that there is no such common fame as calls for the interference of the Assembly, and recommend that the action proposed be not taken."

The report was accepted, laid upon the table, and afterwards indefinitely postponed. While the Assembly was in session, it was stated that an elder in a Presbyterian church at Washington had, shortly before, publicly advertised for sale a colored woman, in such a way as to invite proposals from those who would buy for the basest purposes!

This Assembly met again at Buffalo, May 19th, 1853. Sermon by Rev. Dr. Adams, of New-York. The preliminary exercises by Rev. John C. Smith, of Washington City. The Standing Committee on *Bills and Overtures*, to whom are usually committed memorials, etc., on the subject of slavery, consisted this year of Rev. Dr. S. H. Cox, of New-York; Dr. S. C. Aiken, of Ohio; Dr. F. A. Ross, of Tennessee; Rev. J. A. Carnahan, of Indiana; and Elders Hon. N. H. Osborne, of New-York; Hon. O. Magruder, of Virginia, and Mr. Samuel Merritt, of Indiana.

Dr. Cox, wishing to be rid of the troublesome subject, moved that the several memorials on the subject of slavery that had been received, be referred to a special and wise committee. The motion was opposed by Dr. Eddy, of New-Jersey, and Rev. Dr. Rowland, of Pennsylvania. Dr. Ross, of Tennessee, said:

"He did not desire discussion on this subject, but still he had no opposition to make if others wished to discuss it. As a citizen of the State of Tennessee, a State which partakes of the fire of the South and the prudence of the North, he was perfectly calm on the subject. He had entire faith that Providence would work out our deliverance from this great and terrible evil; and he was

* A bookseller in New-York volunteered to publish the sermon, which had a large sale.

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willing to wait the developments of that Providence. He was therefore calm, and ready to allow the subject to take its course." The reference was made.

On the question, "Where shall the Assembly sit next year?" St. Louis, Mo., was proposed. Rev. Mr. Jones, of Iowa, objected to going there, as it was in a slave State. He thought it quite inexpedient, at the present time, to increase the equivocal character of the Assembly on this subject. It was decided to hold the next Assembly in Philadelphia.

Dr. Hatfield, Stated Clerk, said he had received a communication from the Oswego (N. Y.) Presbytery, so peculiar that he was constrained to lay it before the Assembly. It was read, and was merely a transcript of the record, declining to send commissioners to the Assembly till it be disconnected from slavery. A long debate took place. Some were for severe measures: others thought the paper was not disrespectful. Rev. Mr. Shumway, of New-York, said:

"It may be made the occasion of action which may heal a very wide-spread evil. There are individuals and members that feel deeply tried by what they think the connection of the Assembly with slavery. Now, secession is a great Protestant right; but is the connection of the Assembly with slavery a just ground for such secession? To meet this important issue—an issue which the religious journals do not adequately discuss—would be a timely and judicious office, and do good beyond the sphere of this case."

Rev. Isaac W. K. Handy, of Delaware, said:

"He did not think the paper disrespectful. It was an expression of their views, properly made. Whether the opinions are wise or unwise, is another question; but the action of the Presbytery is not disrespectful. He was glad they had spoken out, if they entertain these views. If they cannot be reasoned out of them, they should leave the Church."

Dr. Aiken, of Ohio, (formerly, with Dr. Cox, a professed Abolitionist,) said:

"He wished to take a conciliatory course; but he did not think the spirit in which such actions have their origin, is the fruit of ignorance. It is not true that no reasoning or persuasion has been used with them. It is not ignorance: they are determined on division, and they will have it."

Rev. John F. Ingersoll, of New-York, hoped that no such importance would be given to it. He would prefer to refer it to the scurce from whence it came. It was a serious *charge* upon the Assembly, and ought to be *resented*.

Dr. Eddy moved that it be returned.

Mr. Homes could not agree to this. The paper from Oswego reminded him of a preacher who, by a misreading of a text, made it say, "We are fearfully and wonderfully *mad!*" He thought we ought to treat them kindly and forbearingly.

Rev. R. B. Beckwith, of New-York, thought the menacing character of the communication ought not to be overlooked, etc.

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Dr. Cox said it was a grave matter. . . . "It is a precedent which ought to be prevented, for it is disorganizing and destructive in its character. It cuts the very vertebral column of our organic structure."

Dr. Ross "would deal with the Presbytery, but take no notice of the paper."

Rev. E. M. Rollo, of New-York, thought the paper required no notice at all.

Rev. Henry E. Niles, of New-York, "was for referring the paper to the Judiciary Committee, to bring the Presbytery properly before the Assembly, as a court of Jesus Christ, for violating their oaths. It is highly important that the relation of the Presbyteries to the Assembly should be better understood. Presbyteries ought to understand that the vows of the Constitution are not idle words."

Rev. S. G. Spees, of Illinois, if he consulted his natural feelings, should vote to lay the paper on the table. But the subject was one of great delicacy. There are many Presbyteries destined to become powerful bodies, whom we hold by an exceedingly tenuous tie.

Another topic of discussion was Dr. Judd's History of the Division of the Presbyterian Church. The last chapter professes to give the position of the Church on the subject of slavery; which was understood to be "offensive to the South, not on their own account so much as the objection excited among those who are out of the Church. They construe the Assembly into an Abolition body. The book, with that chapter, would prevent its circulation at the South." This was urged in the Assembly at Buffalo, on the report of a committee to which the book had been referred.

On the other hand, it was contended that to expurgate the book of that chapter, would make the book odious at the North, since it would be construed into a mere catering to Southern prejudices.

A third party took the ground that it ought to be left with the author of the book entirely to say what shall be put in and what left out.

The conclusion of the matter was the passing of a resolution which expresses pleasure that Dr. Judd has *attempted* to write an impartial and thorough history of the Division.*

And so the Assembly expressed no opinion of the chapter objected against.

From the New-York *Evangelist* of June 2, we gather the following additional particulars:

The Committee has reported in favor of the book, but suggested that in the new edition about to be issued there might be certain alterations.

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* New-York *Tribune.*

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Dr. Aikin moved the acceptance of the report.

Hon. W. J. Cornell, of Cayuga Presbytery, was opposed to its being altered.

"Rev. Robert McLain, of Missouri, could not vote for approving the book." Its statements on "the subject of slavery he did not believe, and could not approve."

Hon. O. Magruder, of Washington City, and Rev. E. T. Brantley, of West Tennessee, spoke on the same side.

Dr. Eldy stated that the author and publisher were willing to "alter the book, so as to answer its purposes in all parts of the Church; and *no doubt an edition, with the chapter on slavery omitted,* HAD ALREADY BEEN ISSUED."

"Dr. Cox had a letter from Dr. Judd, *confirming this*, which he read."

"Rev. W. A. Niles, of Illinois, thought the circulation of the book was very desirable; and it would give it great authority, if it be authenticated by the General Assembly. He believed it was an honest history; but it will be *fatal to our Church at the West*, if we attempt to emasculate it of the truth on the subject of slavery. If an impression cannot be made by an honest recital of facts, that our branch of the Church is in advance of the Old School Church on the subject of slavery, *we are driven to the wall.*"

Mr. Magruder was a Compromise man. Like *most* Compromise men, he would have the great body he was connected with carry a double face. "LET THERE," he said, "BE TWO EDITIONS. He would agree to that; and thus both would be satisfied."

Dr. Aikin introduced the resolution adopted, as above stated, which was passed unanimously.

Thus "both" sides are to be "satisfied."* There are to be TWO HISTORIES of the New School Presbyterian Church, by the same author; the one to be successfully circulated at the *South*, and the *other* at the *North*. The one is to represent the Church as an anti-slavery Church; the other, by *omitting* the obnoxious chapter, is to convey a different impression. *Both* books are to help draw in and retain members to the same Presbyterian Church, united under the same General Assembly, which "expresses pleasure that Dr. Judd" has performed so desirable a service!

But the chief topic of agitation on the slavery question, in the

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* We hope that those who feel interested in preventing mutilations and expurgations of books, to please the South, will read "Letters respecting the American Tract Society. By William Jay. New-York: Lewis J. Bates, publisher, 48 Beekman street."

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Assembly at Buffalo, came up on a report from a Committee to whom had been referred several memorials on the subject.

The Committee consisted of Rev. Dr. Thompson, Rev. Messrs. John Monteith, Thomas Milligan, and Benjamin Mills; Elders Hon. Samuel Jefferson, William Carey, and James W. Bishop—two from New-York, one from Michigan, one from Indiana, one from Kentucky, one from Ohio, and one from Delaware.

Twelve memorials were presented. Eleven were from the North, asking for further action, and also for more particular information respecting the extent and character of slavery in the Southern part of the Church; and "one was from the South, complaining of the injustice of Northern brethren, in charging them with practices of which they are not guilty, and attributing to them motives which they abhor; and protesting against the continued agitation of the subject, as tending more to rivet than unloose the chains of the slave, and seriously to embarrass the memorialists in their gospel work."

The report of the Committee, which was unanimous, is as follows:

"The Committee, after much patient and prayerful consideration of the whole subject, in all its complicated and perplexing relations, are agreed in recommending to the Assembly the following action:

"1. That this body shall reäffirm the doctrine of the second resolution adopted by the General Assembly, convened in Detroit in 1850;

"2. And that, with an express disavowal of any intention to be impertinently inquisitorial, and for the sole purpose of arriving at the truth, so as to correct misapprehension, and allay all causeless irritation, a committee be appointed of one from each of the Synods of Kentucky, Tennessee, Missouri, and Virginia, who shall be requested to report to the next General Assembly on the following points:

"1. The number of slaveholders in connection with the churches, and the number of slaves held by them.

"2. The extent to which slaves are held, from an unavoidable necessity imposed by the laws of the States, the obligations of guardianship, and the demands of humanity.

"3. Whether the Southern churches regard the sacredness of the marriage relation as it exists among the slaves: whether baptism is duly administered to the children of the slaves professing Christianity; and, in general, to what extent, and in what manner, provision is made for the religious well-being of the enslaved.

"Your Committee recommend,

"4. That this Assembly do earnestly exhort and beseech all those in our Church who are happily relieved from any personal connection with the institution of slavery, to exercise due patience and forbearance towards their brethren less fortunate than themselves, remembering the embarrassments of their peculiar position, and to cherish for them that fraternal confidence and love to which, as Christian brethren, they are entitled, and which they the more need in consequence of the peculiar trials by which they are surrounded."

Every member of the Committee, it will be observed, was from a slave State.

The resolution referred to, as having been adopted in Detroit in 1850, is as follows:

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"That the holding of our fellow-men in the condition of slavery, *except* in those cases where it is unavoidable by the laws of the State, by the obligations of guardianship, or the demands of humanity, is an offense, in the proper import of that term, as used in the Book of Discipline, chap. i., sec. 3, which should be treated in the same manner as other offenses."

Abolitionists generally insisted, at the time, that the *exceptions*, as they would commonly be expounded at the South, were sufficiently wide to cover the ground of all slaveholding. Yet leading Northern men in the Assembly, claiming to be Anti-slavery men, professed to believe that by this resolution the Assembly had taken an advance step, and had placed the Anti-slavery cause, in that body, on higher ground. But the New-York *Observer*, the Philadelphia *Christian Observer*, &c., steady opposers of anti-slavery agitation, approved the resolution; and Mr. Stiles, who vindicated slavery, voted for its adoption.

Of this *report*, at Buffalo, it is obvious to remark, further:

1. The implication, that any inquiry into the facts of the case, with a view to ecclesiastical action, would be "impertinently inquisitorial;"—a position contrasting strongly with the tone of the principal speakers in the Assembly against the Presbytery of Oswego. The authority of the Assembly, "as a court of Christ," was then regarded as being abundantly ample to cite offenders before them; and no one disputed it. But in the case of slaveholders, instead of Abolitionists, the functions of the Assembly are very different. For it will be seen that,

2. The *object* of the inquiries is plainly stated. Nothing is hinted of collecting information, preparatory to ecclesiastical action. It is to enable the South to "correct misapprehensions, and allay all causeless irritations;" that is, to show that the atrocities alleged to be committed on the slaves are greatly exaggerated, and that Christian Presbyterians do nothing more than use "moderate correction."

3. The earnest exhortations of the Assembly are to be addressed, not to slaveholders, (who, until the year 1818, stood recorded on the Presbyterian Confession of Faith as "men-stealers,") but to Abolitionists, who, it is intimated, are in danger of not exercising sufficient "patience and forbearance" towards their "brethren"—after twenty years of *attempted* expostulation with them on the subject; which attempts have hitherto been baffled, by the neglect or refusal of the General Assembly to convey any such expostulation to them.

4. The tone of apology and implied justification of slaveholders, instead of any admonition or expostulation addressed to them! "The *embarrassments* of their peculiar position," not the sinfulness and guilt of it, are brought into notice. Their "*trials*" are spoken of, as though *they* were the aggrieved, and not the *offending* party—the *wronged*, instead of the wrong-*doers*. And, as if this were not sufficient, it is boldly claimed

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for them that they are "the more *entitled to fraternal confidence and love*, as CHRISTIAN BRETHREN, in consequence of" their standing in this "peculiar position!"

5. No sympathies are invoked for the "trials" of the poor SLAVES deprived (by Southern Presbyterian testimony*) of the sanctities of the family relation, of the light of the Bible, of protection from "brutal stripes and outrage," and from violent disruption "from all that their hearts hold dear." They may be Christians. They may be Presbyterians, as some of them are, and suffering from the hands of Presbyterian brethren.† But the report recommends no expression of Presbyterian sympathy *for them*, nor even hints that they are "entitled" to any!

The discussion on the report was quite heated. Dr. Ross (of Tenn.) warmly opposed it, emphatically asserting that "the South never submitted to a scrutiny." He offered the following substitute:

"That, with an express disavowal not to be inquisitorial, &c., a committee of one from each of the Northern Synods of ——— be appointed, who shall be requested to report to the next General Assembly—

"1. The number of Northern church members who traffic with slaveholders, and are seeking to make money by selling them negro clothing, handcuffs, and cowhides.

"2. How many Northern church members are concerned, directly or indirectly, in building and fitting out ships for the African slave-trade, and the slave-trade between the States.

"3. How many Northern church members have sent orders to New-Orleans and other Southern cities, to have slaves sold, to pay debts coming to them from the South. [See Uncle Tom's Cabin.]

"4. How many Northern church members buy the cotton, sugar, rice, tobacco, oranges, pine-apples, figs, ginger, cocoa, melons, and a thousand other things, raised by slave labor.

"5. How many Northern church members have intermarried with slaveholders, and have thus become slave-owners themselves, or enjoy the wealth made by the blood of the slaves—especially if there be any Northern ministers of the gospel in such a predicament.

"6. How many Northern church members are the descendants of the men who kidnapped negroes in Africa, and brought them to Virginia and New-England, in former years.

"7. What is the aggregate and individual wealth of church members thus descended, and what action is best to compel them to disgorge this blood-stained wealth, or to make them give dollar for dollar, in equalizing the loss of the South by emancipation.

"8. How many Northern church members, ministers especially, have advocated *murder* in resistance to the laws of the land.

"9. How many Northern church members own stock in underground railroads, running off fugitive slaves, and Sabbath-breaking railroads and canals.

"10. That a special committee be sent up Red river, to ascertain whether Legree, who whipped Uncle Tom to death, (and a Northern *gentleman*,) be not still in connection with some Northern church, in good and regular standing.

"11. How many Northern church members attend meetings of Spiritual Rappers, are Bloomers, or Woman's Rights Conventionists.

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* Presbyterian Synods of South Carolina and Georgia.

† See Address of Presbyterian Synod of Kentucky, which affirms that Presbyterians separate families, by sales to the coffle-gangs!

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"12. How many are cruel husbands.
"13. How many are henpecked husbands."*

Dr. Ross spoke at length on the subject. He had heard of two members of the Assembly, at least, who were from the North, and had by marriage become owners of slaves at the South. He predicted that slavery would in due time be abolished; 1. By the removal of the colored race; and 2. By the substitution of Chinese laborers. "Let the North give up the notion that the relation of a master is sinful *per se*, and let the South abandon the idea that slavery is to be perpetual, and of Divine approval, and you can work together." He said also, "a curse rested upon the children of Ham."†

He was followed by Hon. William Strong, (of Pennsylvania,) who had no objection to reiterating the action of Detroit, *though doubtful of its utility*. He protested against inquisitorial action. It is offensive to our Southern brethren. Let a report be made of inhuman treatment of slaves by members of our churches, and of sinful things, such as I presume do exist; what then? You cannot put those members on trial before you. In this he differed, it will be perceived, from the venerable Mr. Monteith, who addressed the Assembly at a subsequent period.

Dr. Eddy (of New-Jersey)—unwilling to have Southern men ask the Assembly to lay aside the report—proposed a substitute, dismissing the whole subject:

"Whereas the General Assembly has taken frequent action, which most fully and clearly defines the position of the Presbyterian Church in relation to slavery;

"And whereas this subject has been committed and commended by the General Assembly to such notice and action of the respective Presbyteries within whose bounds slavery exists, as they, in their wisdom, judgment, and fidelity, shall believe it demands;

"And whereas no complaint has been made of the neglect, on the part of any pastors, sessions, or Presbyteries, of their duties in the premises;

"And whereas there is nothing in the providence of God demanding any new, different, or further action on the subject; therefore,

"*Resolved*, That all further consideration of the subject of slavery be dismissed."

Dr. Eddy said he was tired of this discussion, and longed for repose.

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* Some of the N. S. Presbyterian newspapers omit this substitute in their narration of the proceedings of the Assembly. Are they ashamed of such allies? We think there is a good deal of sense in the resolutions of Dr. Ross. Not a few of the church members in the Presbyterian Church and other Churches, are implicated in the pro-slaveryism charged upon them by Dr. Ross.

† Dr. Cox afterwards went into a learned exegesis on this subject, and satisfactorily proved, what every biblical scholar ought to have known, that there is no evidence whatever that any curse was pronounced on Ham.

Dr. Ross, subsequent to the adjournment of the Assembly, visited Brooklyn and Dr. Cox; and at a meeting of the Presbytery there, apologized for slavery. These doctors fraternized, we are told, very lovingly.

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He believed the great Head of the Church asked for repose on this subject.

Elder Hubbard (of Ohio) objected to discussion. It is perfect nonsense to discuss the subject, if we can do nothing with it. This agitation had gone too far already. If ministers will preach on the subject, he proposed to send them to the proper field, for he knew of no body who favored slavery here. Men, he said, are very brave in talking of it here; but he would warrant that if these preachers went South, where slavery is, they would be as wise as serpents and harmless as doves.

Rev. Moses Thacher (of New-York) proposed to strike out the first four resolutions of the report—proposing the inquisition—and substitute the following:

"2. *Resolved*, That the Presbyterian Church is not in fellowship with sin or sinners—with either oppression or oppressors.

"That when the perpetration of crime comes before the General Assembly of the Presbyterian Church, by way of appeal, protest, and complaint from a lower judicatory, or by way of review and control, the Assembly is constitutionally bound to adjudicate in the premises. But,

"4. We have neither scriptural nor constitutional authority to enact *ex post facto* laws, or to legislate members out of the Church."

Rev. Ellis J. Newlin (of Virginia) moved the indefinite postponement of the whole subject. He highly appreciated the feeling exhibited by the speaker from the North. He should be sorry to have the harmony of the Assembly destroyed.

Mr. Monteith (of Michigan,) said:

"The Committee had prayerfully considered the subject. They were unanimous in believing that it would not be safe to do nothing; and this was the only thing in which they could unite. The report is inquisitorial only in the sense of that oversight which belongs to the office of this Assembly. The proposal to institute these inquiries came from a Southern member. The measure *is not designed to lead to any ecclesiastical issue.* We believe that the South has been greatly misrepresented, and that there are not so many slaves belonging to members of our Church as is supposed; and that the few which are held, are held for good reasons. We wish to give the South the opportunity to prove this, for her own reputation and comfort."

After making these deprecatory remarks, Mr. M. proceeded to argue that the Assembly had as direct and immediate power to punish any sin or wrong practice in the Church as any inferior judicatory, and that the power to examine into the conduct of brethren lies at the basis of all Church fellowship. He said slavery, though called a delicate thing, is no more delicate than any other great sin. Our true *policy* also lies in going straight forward. Let us not seek to obtain strength by allying ourselves to evil, however gigantic in form, or imposing in pretension.

While he was speaking, Rev. John C. Smith, of Washington City, jocosely requested the Moderator to appoint a committee to wake up

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those members who were asleep; a remark that was not considered in good taste, and which, instead of exciting the merriment, was frowned upon by the Assembly. As some apology, however, for Mr. Smith, it must be confessed there was some incongruity in the remarks of the speaker. Did he intend to intimate that the Holy Ghost had appointed the Assembly overseers, merely to institute *inquiry* into alleged criminal conduct, without its leading, in case the criminality was proved, to *ecclesiastical censure?* His language implies as much.

Rev. C. F. Mills (of Kentucky, and also of the Committee) said:

"The report had been prepared only by great difficulty, and by a spirit of conciliation and compromise. He was against discipline. He was also against declaring the relation of master and slave in itself sinful. He was surprised at the opposition the report had met. We have been told that the South is not going to submit to it. *He did not believe it.* He *knew* there was not a Presbytery of Kentucky that will not willingly respond to these inquiries. He knew the South hated slavery, and were anxious that the true state of the case should be known. There are extenuating circumstances in connection with slavery, which he was exceedingly desirous to have the North understand. Then, there was another side to the question. He was willing that the conduct of the South might be compared with that of the North; the legal decisions of Kentucky and Louisiana to be compared with the black laws of Illinois and Indiana. Progress was making at the South, and it would go on. He disliked the spirit in which the report had been received. Something was due to the North; and he had no respect for the blustering, bravado insolence, which folds its arms in self-righteous dignity, and resists all approach, and all attempts to conciliate. To a Southern man, it was the next worse thing to the servility of the North, that respects and yields to it. Indeed, he had heard so much pro-slavery, conservative boasting, since he had been here, from Northern men, that he was ashamed of his cause."

Dr. Thompson (of New-York, Chairman of the Committee,) said:

"He yielded to no one in a hearty detestation of slavery. He could sympathize with his brother Eddy for repose, but most of us believe there is no repose so long as slavery exists. He was reminded of a fellow-passenger on ship-board with him, crossing the Atlantic, who was terribly sea-sick, who exclaimed, 'Would to God I were on land, or that this sea would stand still!' Is it wrong to appoint an unobtrusive and inoffensive committee to investigate matters? He believed the South would be the greater gainer by the process of the two. Perhaps, if the South refuses to act candidly and frankly on the subject, the North will fly off; and if the North act honestly and righteously, the South will fly off. Perhaps the evil cannot be staved off either way. But one thing he knew; it is always safe to do right."

Rev. Robert McLain (of Mississippi) said:

"He had but little expectation of any result that would secure the harmony of the whole Church. He felt certain that if this commission be formed, and it be undertaken to take a census of their slave population, to enter the families of Southern church members and inquire into our practices, the South would be compelled to withdraw from the Church. He could tell the Assembly, the South would never submit to such an inquisition as this. We are assured that there is to be no peace till slavery is rooted out of the Church. When this is secured, we shall have no members."

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The New-York *Tribune* thus reports the speech of this gentleman:

"Rev. Mr. McLain, of Mississippi, marched up to the mark and 'faced the music' without winking. Such a committee as this, he said, which the report contemplates, we will not receive. But if you ask how many of our church members are slaveholders, I answer, all who are able to be. If you ask how many slaves they own, I answer, just as many as their means will permit."

"A friend of ours," says the author of 'Slavery and the Church,'* "who was on the spot and heard for himself, gives the language in still stronger terms: Mr. McLain ... with Southern frankness said: 'We disavow the action of the Detroit Assembly. *We have men in our Church who buy slaves, and work them,* BECAUSE THEY CAN MAKE MORE MONEY BY IT THAN IN ANY OTHER WAY. *And the more of such men we have, the better.* All who can, own slaves; and those who cannot, want to.'"

Dr. Cox (of New-York) delivered "a most entertaining and eloquent speech," full of brilliant passages and witty sayings, but which was not regarded as bearing very directly on the question before the Assembly.† He would be glad to throw oil upon the troubled waters; but he must throw light. He was sorry he could not agree with brother Monteith. As to progress, ever since the Revolution there had been constant progress towards ultimate emancipation. What State has been retrogaded into slavery?‡ Or what State has been dragooned into freedom? Ecclesiastical action to secure and enforce civil reforms is unwise, and has no precedent in the Scriptures. Cæsar and Christ have different governments.§ He corrected the mistake of Dr. Ross in saying, that a curse rested upon the children of Ham. Some of the memorials denied that slavery is sin *per se.* This was not nonsense and absurdity."

At this stage, Dr. Eddy obtained leave to introduce a report of the Church Polity Committee's reply to a memorial, asking such an alteration of the Constitution of the Presbyterian Church as shall make slaveholding a matter of discipline, as offenses expressly specified by the Book of Discipline. In answer to this, the Committee recommend that the Book of Discipline contains already ample powers to deal with every known case of sin when officially brought to its cognizance.

This not being unanimously accepted, the question of indefinite postponement of the slavery report was renewed.

At this point, Rev. Chauncey Eddy (of Ohio) suddenly and unexpectedly moved the previous question on the indefinite postponement. The effect of this is to stop debate, and it came like a peal of thunder from

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* By Rev. William Hosmer, Auburn, N. Y., pp. 193. † *Tribune.*

‡ Illinois, good Doctor.

§ Dr. Cox overlooked the fact, that the resolutions of inquiry related merely to church members.

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a clear sky on the Western members, who as yet had not been able to speak. The Moderator put the question: "Shall the main question now be put?" This was carried in the affirmative. The main question on the indefinite postponement of the whole subject was then put, and also carried in the affirmative. This sudden termination of the discussion seemed to petrify a large portion of the Assembly, nor did this astonishment find vent until the question on *Doctor* Eddy's report came up, when he having proposed to withdraw it, Rev. Mr. Niles (of Illinois) objected to its withdrawment. It stated what had just been found to be false—the Assembly had no power to reach the sin of slavery; and they must so report it to their Presbyteries, let the result be what it would.

Rev. Mr. Spees (of Illinois) also opposed the withdrawment, and said, in most emphatic manner, the Assembly had never committed so suicidal an act, and one which would drive a ploughshare through the Church. He could assure the Assembly that church after church, on our list now, will not be found there another year. The Assembly must show progress on this subject, or there is no holding the churches together. Presbyteries, and even whole Synods, will wheel off, if this course be persisted in. It was a ruinous, fatal policy, and too soon the Assembly would be aware of it.

Rev. Mr. Shumway (of New-York) also deplored this action. It was a fatal step. There were Presbyteries all around him, who are only kept with the Assembly by the hope that some action will be taken on this subject. The Oswego Presbytery was a type of many others. They are honest, conscientious brethren, and they will *act*, we may be sure of it. If we wish to drive the ploughshare of division through the Church, we have only to bring down the guillotine of the previous question, and shut off debate, and it will be done.

Rev. T. M. Hopkins (of Ohio) concurred in all this. Not one word had been permitted from the Western Reserve—a region where there was the utmost sensitiveness on this subject. He knew that there were Presbyteries, and more than one, which were represented here *for the last time*, if this was to be the law.

The indignant tone of these speeches, and others, evidently produced a marked effect. It became so apparent that a wrong had been done to free discussion, that Rev. Mr. Poor (of New-Jersey) moved a reconsideration, which, after explanations from Dr. Cox and others, was almost unanimously carried. A large meeting of the friends of the report held a caucus at the close of the session.

On the order of the day coming up, at the next sitting, Dr. Thompson asked leave to withdraw the report made on Thursday last, and debated

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on Friday, in order to make a substitute. The part of the report differing from the original draft, is as follows:

"3. To correct misapprehensions which may exist in many Northern minds, and allay causeless irritation by having the real facts in relation to this subject spread before the whole Church, it is recommended earnestly to request the Presbyteries in each of the slaveholding States to take such measures as may seem to them most expedient and proper for laying before the next Assembly, in its session at Philadelphia, distinct and full statements touching the following points:

"1. The number of slaveholders in connection with the churches under their jurisdiction, and the number of slaves held by them.

"2. The extent to which slaves are held by an unavoidable necessity, 'imposed by the laws of the States, the obligations of guardianship, and the demands of humanity.'

"3. Whether a practical regard, such as the Word of God requires, is evinced by the Southern churches for the sacredness of the conjugal and parental relations as they exist among slaves; whether baptism is duly administered to the children of slaves professing Christianity; whether slaves are admitted to equal privileges and powers in the Church courts; and in general to what extent and in what manner provision is made for the religious well-being of the enslaved."

Dr. Ross regarded it as unconstitutional. Charges should be made, if at all, in a legal, formal manner.

Dr. Thompson replied: Common fame says that there is error at the South, and immorality in Presbyterian churches too. Though he believed that our Southern brethren are much misrepresented, yet he believed that practices were winked at which, at the North, we think ought to be dealt with. All that is proposed is, that the Presbyteries be requested to report to the Assembly the facts in the case. He knew not how a milder or more gentle measure could be adopted.

Elder W. R. Moore (of Ohio) approved the report. The whole purpose of the North in soliciting this information, was to allay agitation, by bringing out the truth. But if it should appear that the evils specified are general, he should be prepared to act further.

Rev. T. M. Hopkins (of Ohio) said the Assembly was bound to inquire into all that concerns the reputation of the Church. He thought the report ought to meet universal approval. Slavery, as a civil institution, may be sectional; but it cannot be so regarded by us.

Rev. Thomas S. Milligan (of Indiana) thought the report the *least* that would satisfy the North. He liked the first report better than the substitute, yet even that did not reflect his own conceptions of duty on the subject. For making the proposed inquiry, we have an authority higher than the Constitution of the Presbyterian Church, for the Most High is represented to have heard of reports respecting the moral conduct of a certain city, and said that he would go down and inquire. No doubt there were men in Sodom who were opposed to making any inquiries; but their opposition did not prove that the inquiries were wrong or impertinent. Undoubtedly there is fanaticism at the North: but ah!

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there is something more. There is a deep Christian feeling, underlying all the froth of fanaticism, which it would be better for the South not to encounter. He had no sympathy with some Northern men who say, If you do not do so and so, we'll leave you; that is not the true position. The true position is, that this evil is to be removed, for God has unquestionably undertaken the work. Slavery is doomed; it bears the mark of Cain; and though he would not lie down upon the purposes of God, and do nothing, he would derive from them encouragement to labor, and perseverance and patience. Nothing would be more creditable to the South than for them to come to an harmonious union with the North on this mild middle position, and frankly respond to these fraternal inquiries. He had no fear as to the final result of this anti-slavery movement. It is no foam upon the surface, but a current, deep and strong as that of Niagara. It is of God, and will go on. We must do our duty, and leave results with Him.

Dr. Aiken (of Ohio) was prepared to vote for the original report. He did not doubt that the Assembly had the constitutional right to make such inquiries. If not, we had better disband. He did not think the report would quiet the North. There was an unreasonable and unreasoning state of feeling existing in the churches, which nothing will satisfy. Speaking for the Western Reserve, he could say, this action is too late in the day, by three years. The churches you could hope to save by such action have gone already, hook and line, and they will remain where they are.

"Slavery is not to be removed by any action; not by colonization—though he was in favor of that—nor by legislation either in Congress or General Assembly. It will not stir from its base this mass of pollution by any such means. Nor will it be done by the underground railroad, though he was in favor of it. *He rejoiced in every slave that escaped.* Upperground railroads will be far more effective. The wonderful improvements of the age will do the business. Railroads will bring the North and South together. They will diffuse and equalize the public sentiment. The people will mingle together, become acquainted, and become interested in each other. Knowledge, kindness and interest will be increased; and the evil, the unprofitableness, and the burden of slavery will become so apparent, that the South itself will cry out for relief. With these are other causes combining, which would ultimately accomplish the desired object."

Rev. E. T. Brantley (of West Tennessee) said:

"He cordially disapproved of slavery. He found no justification of it any where. All look forward to the extinction of slavery. The North is acting powerfully upon the South by means of its intelligence, its right views, its physical progress, and its splendid exemplifications of the superiority of freedom. If the North could be aware of the progress of anti-slavery sentiment at the South, particularly among Christians, they would think the day of emancipation had already dawned. The churches at the South would be aggrieved with such inquiries as these. There are cases of slaveholding in our churches which do not come within the exceptions named at Detroit. He is a slaveholder, but is trying to prepare his slaves for freedom. The action of the Church may tend to a dissolution of the Union."

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Rev. William Homes* (of Missouri) said:

"He dissented from the report and from any thing that *resembled* it. This report requires a man to answer questions that would criminate him. These Abolitionists cannot be conciliated. On such a subject as slavery, where there is a difference as wide as heaven and earth, it is utterly vain to hope for agreement. If all those who talk of separation, and who regard slavery as the only sin, were to leave us, they would only leave us stronger. We have in the slave-holding States 260 churches, 200 ministers, and between 15,000 and 16,000 church members. He did not think they would leave the Church, whatever might be done. The edicts and resolves of this body will only raise a cloud and a dust. The action of the Assembly of Detroit is null and void; for *how can any man be found, not to be included in one or the other of the exceptions contained in it?* All claim that their slaveholding is involuntary and justifiable. He concluded by strenuously asserting that the South would not submit to these inquiries.

Dr. Eddy introduced a substitute, which, reciting the past action of the Assembly, declared that no further action was necessary, inasmuch as no formal complaints against any individual or ecclesiastical body had been made. When he sat down, a dozen members started to their feet.

Rev. G. R. H. Shumway (of New-York) said:

The whole course of this debate had been more painful than he could express, especially the disposition manifested to suppress this noble, God-originated, beneficent reform, that looked to the ultimate extinction of slavery in this country. Are we, after all that has been done and suffered, to yield every principle of political and Christian morality, merely to satisfy this longing after rest? We cannot expect rest till the evil that causes the unrest shall be done away with. We do not wait, in reference to other evils, till the State is right before we move in the Church. We agitate against the laws which authorize the sale of intoxicating drinks; we may denounce the oppressions of European despots for opinion's sake; but on this subject we are told we must preserve eternal silence. *It was time to ascertain whether this was to be the condition of remaining in the Presbyterian Church.* He was not an agitator—the God above us and the Book of God are the agitators. So long as its principles exist and find their way through the community, there will be no rest on the subject of slavery.

Elder Bishop, of New-York, was in favor of the report, and he should be pained if something in advance be not done.

Rev. S. G. Spees, of Illinois, said:

He was in favor of something which would satisfy the great mass of the churches. We must satisfy, if not fanatics, honest, intelligent, well-meaning Anti-slavery men at the North. This is an age of compromise. He was a compromise man, and this is a compromise measure. Brother Eddy and others make the welkin ring with their cries for repose. Repose there never can be, till the last shackle drops from the last slave. "I came not to send peace, but a sword." The Scriptures were given to be the great cause of agitation, till error and sin should be driven from off the earth. The doctrine of repose is the doctrine of the Devil. *There must be discussion.* Repose is the cry of those old tyrants of Europe who are crushing the liberties of the world under their heels. There is a popular sentiment abroad on this subject, which it will be of no avail for us to attempt to arrest or resist. Banish it, and it will come back again; crush it, and it will

* This Mr. Homes is an agent of the American Home Missionary Society.

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rise again. It is the spirit of liberty, which cannot be quenched nor resisted. It is of no use for us to proclaim ourselves so awfully conservative that we cannot hear of this subject. We *must* advance. We shall render ourselves objects of contempt and scorn if we stand still—and we ought to be so. As to the numerical argument, he confessed he could never learn it. The question is not, whether we shall lose or gain in North or South; the question is, what is right and what is true. But if it comes to the question of numbers, he believed that if you refuse to entertain the subject and act upon it, in the spirit of Christian freemen, the churches in the North and North-west will march off in platoons. He could not justify it, but it would be done. He knew the state of public opinion at the West. The measures proposed will certainly do good at the West, and he could not think they would do harm any where. One word as to the Black Laws of Illinois. We hate those laws, and they make us hate slavery more and more. For we owe them to the existence of slavery in Kentucky and Missouri. If the States around us were free, we would need no Black Laws.

Dr. Ross said *he* was not seeking to allay agitation. He was in favor of it. If any one would give him a handsome copy of "Uncle Tom's Cabin," he would keep it on his centre-table, and show it to all his visitors.

Dr. Thompson was amazed at the opposition manifested. He could not understand it, except that there was a foregone determination to resist and oppose every thing that can possibly be proposed to be done on this subject. The subject of slavery will not rest at our bidding. It reminded him of the stick which was so crooked that it could not lie still.

The Moderator, Rev. Dr. D. H. Allen, of Ohio, said:

He thought it to be the duty of the Presbyterian Church to proclaim itself, by its acts, in earnest in the purpose of freeing itself from slavery. He had been astounded at the opposition manifested to the report. He knew Kentucky would endorse it. He believed that Tennessee will not resist it. It was painful to him to hear it said, when simple, honest inquiries are made in a spirit of love, we shall receive no replies. Why, what will the world say? His own opinion was, that the response which these inquiries would elicit would produce a conviction that at present there is nothing to be done. He had little hope of success by ecclesiastical discipline. We must use moral power.

Rev. William Torrey, of Virginia, said:

He was perfectly willing to have the facts relative to slavery spread out before the Assembly. He wished distinctly to disavow, on the part of the South, any disinclination to meet and answer these inquiries. It is said that this action will satisfy the North; but will it *stay* satisfied. The object of these inquiries is an entering wedge, to be driven up as fast as opportunity is given. He could not promise that the Virginia Presbyteries would give any replies to these inquiries. *There was no hope, so long as slavery exists, that the Church shall be free from it.* If it has come to be true that the feeling of the North will not suffer the slaveholding ministers and members to remain in fellowship with the Church, the South will not remain with you. *They do not contemplate a disconnection with slavery.* It is not slavery that troubles us, but this ceaseless agitation. Pass this report, and we must bid you farewell. But if we are got rid of, rest will not come. The next movement of the agitators will be to attack the pro-slavery men (as they call them) at the North, and drive them from the Church.

Dr. Hatfield (of New-York city) said:

The East had not lost its conscience on this subject, nor were they all buried in the abyss of compromise. The very efforts of the friends of slavery have hitherto only resulted in the progress of Anti-slavery sentiment. The East

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thought that we had but to look on and see God work. It will not be long before it will be unsafe for a man to own himself indifferent on this subject. The report would do good at the North and the South. If the South decline to answer these inquiries, the world will say there is something in the system and practice of the South that will not bear the light. He did not believe that the Southern brethren themselves really deprecated the measure. *They of course will wish to oppose it, or seem to oppose it; but if it pass, they will undoubtedly congratulate themselves that the Assembly have done no more.*

Rev. Charles Brown (of Philadelphia) deprecated further action on the subject of slavery. Such was the opinion of the majority of his Presbytery, (the Fourth.)

Rev. S. P. M. Hastings (of New-York) wished to postpone action on this subject till the other business before the Assembly be accomplished.

Elder Strong heartily concurred. He was sick and tired of the discussion.

Rev. Jacob Little (of Ohio) felt anxious to advocate the report.

Rev. Gideon S. White (of East Tennessee) begged the Assembly to believe they were doing all they could to remove slavery.

Rev. Hiram Gregg (of New-York) made an impressive speech in behalf of the report.

Dr. Gilbert (of Philadelphia) had heard at least one thousand speeches, on this subject in the Assembly. He believed no good would come out of the discussion.

Rev. H. H. Rowland (of Pennsylvania) wished to move a substitute, to the effect that, having repeatedly taken action on the subject, the Assembly is free from all responsibility in reference to slavery, and declaring that the Assembly has full confidence in the Presbyteries and Synods in which slavery exists. The motion was lost by a large majority. The interest here became intense. Motions for a division of the report and for postponement to introduce substitutes were confusedly intermingled with remarks on the merits of the question—which, says the New-York *Evangelist*, being made in excitement, it would be unfair to record—till, at eleven o'clock at night, the vote to adopt the report was passed—ayes, 79; nays, 34; absent, 89—the greater part of whom were ruling elders from the West. Many of them were business men, who, supposing the matter had been virtually disposed of, had left the Assembly to attend to their private affairs. Eight of the absentees were afterwards allowed to record, seven of whom voted yea, making the final vote 84 ayes to 35 nays.

The next day, Rev. Mr. Rowland and Dr. Cox each presented a protest signed by several members.

Dr. Eddy proposed to raise a committee of equal numbers from the majority and the protesters, to consult whether some common ground

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may not be found which shall harmonize the Assembly. A long and warm discussion ensued, after which Dr. Eddy had leave to withdraw his resolution.

Dr. Thompson proposed that a special committee should be raised to prepare a brief statement of general principles in regard to which there is little or no diversity of opinion on the subject of slavery in the Assembly. The motion leading to a discussion, the mover had leave to withdraw it.

We predict that no result of any importance will follow from the adoption of the report. In the language of Rev. Mr. Homes, of Missouri, it will "only raise a cloud and a dust." The Northern members generally advocated the report in the hope of satisfying public sentiment, and Southern members opposed it, as Dr. Hatfield intimated, for a similar reason.

PRESBYTERIAN GENERAL ASSEMBLY, [OLD SCHOOL.]

Most of those we address are aware that the Presbyterians of the country are divided into two parties, both claiming to be *the* Presbyterian Church of the United States. The division arose chiefly from disagreement in doctrinal views. Each has a General Assembly, composed of members from the free and slave States. The New School Assembly calls itself an "Anti-slavery Church;" the Old School Assembly makes no such pretension. Neither are such, in fact, because slaveholders are admitted to membership, and slaveholding is not considered a bar to Christian communion. The New School Assembly is considered more reformatory than the Old School Assembly, but both are under the influence of the slave power, that controls both the Church and State. In the Old School Assembly there are fifty slaveholding Presbyteries, about one third of the whole number.

The General Assembly (O. S.) met at Charleston, S. C., May, 1852. Rev. J. C. Lord, of Buffalo, N. Y., was chosen Moderator. He had distinguished himself by a sermon in aid of the Fugitive Slave Act, which had been widely circulated by the "Union Safety Committee" of New-York.

The Charleston *Mercury* announced his election as follows:

> "To the distinction of a learned and zealous divine, Dr. Lord has also added that of a bold and able advocate of the constitutional rights of the South. We have wrestled strongly with the accursed errors of Abolition fanaticism. It is, moreover, no little praise to this Assembly to say that it knew how to appreciate and honor such a man." . . . .

During the session, one member spoke of "the fanatics of the North," and another said he would "as soon think of reporting to a tornado as to the fanatics;" but nothing was said or done about evangelizing the

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HEATHEN in South Carolina, or alleviating or ending the miseries of the poor slaves in that part of the country.*

This Assembly met again at Philadelphia, May 17, 1853. It had been announced that the annual sermon should be preached this yea by Rev. William T. Hamilton, D. D., of Mobile, but it does not appea that he officiated.†

Nothing appears to have been said or done in this Assembly on th subject of American slavery, but we find that special attention was paid to the report of a committee appointed the previous year, "to take into consideration some means for securing the rights of conscience, in religious matters, to American citizens in foreign countries." One of the resolutions, accompanying the report, is the following:—

Resolved, That freedom of thought, freedom of conscience, and freedom of religious worship, being essential and inherent rights of American citizens, and being extended by the American people to citizens of all nations, without restraint, it is but just and equal that this privilege should be extended to our citizens by all nations between whom and our country treaties of amity and commerce exist.

The report and resolutions, after slight opposition from Chancellor Johns and Mr. Montgomery, who were opposed to any thing "like a coupling together of the Church and State," were adopted. No American citizen, we think, can have any reasonable objection to the resolution quoted, and it is referred to here to show how quick certain men are to feel and remonstrate against injuries done themselves or those fellow-citizens whose rights are recognized by them, and yet how averse they are to sympathize with other fellow-citizens whose rights they consent shall be trampled in the dust. Provision should be made, say Doctors Baird, Spring, Plumer, Murray, Junkin, and Judges Grier and Leavitt, and their associates in the Assembly, for securing to American citizens, travelling or residing in foreign countries, the right to profess their faith and worship God according to the dictates of their own consciences; and yet how contented these citizens are that a multitude of their fellow-countrymen at home should have no "freedom of thought," no "freedom of conscience," no "freedom of religious worship," though they admit that these things are "essential and inherent rights of American citizens!" Foreign Governments may notice this inconsistency. Their subjects undoubtedly will, and remind these sticklers for the rights of man that they who claim justice should observe it.

* In an official report of the Presbyterian Synod of South Carolina and Georgia, published in the Charleston *Observer* some years since, it was stated: "Who would credit that in these years of revival and benevolent effort in this Christian republic, there are over *two millions of human beings* in the condition of HEATHEN, and, in some respects, *in a worse condition?*"

† Dr. H. is a native of England, and the person who said to Arthur Tappan, some years since, "I would as soon buy a negro as a leg of mutton."

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Though the records of the year past, in their connection with those of the preceding years, and the general aspect of affairs at the present moment, do not warrant the hope that either of the General Assemblies, or the voluntary religious Associations supported and approved by them, will make any important anti-slavery progress until the cause of human liberty in America becomes popular, and the question ceases to divide the community; yet we think there are unmistakable evidences of an under-current in the religious world, already beginning to make itself felt, and promising, ere long, to surprise the conservators of existing abuses with revelations of their waning influence and departing power, when it may be quite too late for them to retrieve their lost position by retracing their steps and correcting their deplorable error. Should the struggle be protracted much longer, such a result appears to be almost an inevitable one. The world's history, perhaps, affords scarcely a solitary exception to this general consummation of ecclesiastical delinquency in struggles for needed reform. Providential deliverances and providential retributions, in such cases, go hand in hand. Nor is it easy to see how the high and holy ends of religious institutions and organizations could otherwise be secured. The Divine object in instituting them, which is HUMAN REDEMPTION, requires and necessitates, at least, their temporary disgrace and discomfiture (not to say overthrow) when, instead of promoting human redemption, they throw themselves as stumbling-blocks in its way.*

The condition of the Presbyterian Church in this country has already become such as to furnish an appropriate occasion for reflections of this character. At the commencement of the Anti-slavery agitation, nearly twenty years ago, the General Assembly of that highly influential denomination occupied a position contrasting strongly with the present condition of the two rival Assemblies. The sect was then united and strong. By those who were then opposed to Presbyterianism, either on the ground of its theology or its ecclesiastical polity, the General Assembly was regarded as an almost impregnable fortress, the increasing power of which, it was almost impossible to withstand; a power which was regarded with an almost hopeless dread! But a marked change has taken place, and the end is not yet. *Had that body been united and earnest in its opposition to slavery, and other great national sins*, it is hardly credible that shades of theological difference would have occasioned a division. An exscinding process took place first, and a more extended division afterwards. In both these events there was clearly visible the controlling activity of the influences hostile to the agitation of the slave question—hostile to refor-

* See Jeremiah, chap. vii.

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mation, to free inquiry and to progress. The power of extensively organized Presbyterianism was thus broken in twain. Partly as sectional, and partly as through conflicting affinities, the two rival Assemblies stood and still stand before the public, in an altered position. The opposers of Presbyterianism were no longer paralyzed with fear. Had the Northern, or New School division, even then assumed a strong, decided, and firm anti-slavery position, it might have maintained its ground and become strong. But it failed to do this.*

The peculiar machinery of the Presbyterian polity, instead of being wielded against the sin of slavery, was more commonly used to cripple and harass the opposers of slavery in the churches. By little and little, a disgust was created against the polity thus wielded. In large and important sections, (as in Central and Western New-York, in Northern Ohio, and in Michigan,) a gradual abandonment of Presbyterianism for Congregationalism has been the effect, till, by the action of the Convention at Albany, new forms of ecclesiastical organization and activity, displacing to a great extent the old, have been witnessed.

The Old School, or Southern division, has suffered from an Anti-slavery secession which, if not formidable in either numbers or wealth, has subtracted no small amount of moral influence and power. Similar results have been witnessed, to a greater or less extent, in several of the ecclesiastical bodies of other important religious sects. They have sought unity, strength, and influence by standing aloof from the Anti-slavery cause, or by casting an influence against it. But the result of their policy has been, in some instances, division, and in most cases, a manifest decline of influence and power. The waning power of a Church is never more sure and rapid than when its leaders are deaf to the friendly remonstrances of those who would apprise them of the fact.

THE ASSOCIATE PRESBYTERIAN CHURCH OF NORTH AMERICA.†

This Church *seceded* from the Established Church of Scotland on account of oppressive measures, and such of them as emigrated to this

* It has now upon its roll-list about twenty slaveholding Presbyteries, eighteen of which sent commissioners to the meeting at the city of Washington. There were but three commissioners from slaveholding Presbyteries who met with that Assembly at the first separate meeting in 1838. The slave increase in this body has far outrun the free since its separation. In spiritual as in worldly things, "there is a tide in the affairs of men which, taken at the flood, leads on to fortune." The flood-tide in the Presbyterian Church was in 1838, when the separation took place. Had the New School then carried out the great principles of liberty that stood upon the records of the Church as a theory, large accessions would doubtless have been made, and this "Constitutional" General Assembly would have been more numerous and influential than the other body. But in seeking to enlarge itself by courting slaveholders, it has lost the opportunity of extension, and appears doomed to be an uninfluential body.

† This Church embraces one Presbytery, chiefly located in Canada West. The

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country brought with them something of that love of liberty which had occasioned their secession. Some of them who had originally settled in Kentucky, and other slaveholding States, soon left for the North-west Territory. One congregation in Kentucky rose up as a body, minister, session and people, and removed to Ohio. The first enactment of this Church respecting slavery appears to have been in May, 1811. The first article is as follows:—

"That it is a moral evil to hold negroes, or their children, in perpetual slavery, or to claim the right of buying or selling them, or of bequeathing them as transferable property."

The second article requires masters to liberate their slaves, and where hindered from so doing by the laws of the State, to treat them the same as if liberated; to provide for their worldly comfort, to instruct them in the things of religion, and to give them wages.

The third article directs that slaveholders not complying with the above should be excluded from the communion of the Church.

The fourth allows of the purchase of slaves, and using their service for a time, with a view to their emancipation.

The fifth gives directions for the enforcing of these regulations.

The preceding enactment continued in force for twenty years; but as the churches in the South did not pay such regard to it as was satisfactory to the rest of the brethren, complaints were made from year to year, and various efforts employed with a view to its being strictly enforced. These not proving successful, the Associate Synod, in May, 1831, adopted the following resolutions:—

1. That as slavery is clearly condemned by the law of God, and has been long since judicially declared by this Church to be a moral evil, no member thereof shall, from and after this date, be allowed to hold a human being in the character or condition of a slave.

2. That this Synod do hereby order all its subordinate judicatories to proceed forthwith to carry into execution the intention of the foregoing resolution, by requiring those church members under their immediate inspection, who may be *possessed* of slaves, to relinquish their unjust claims, and release those whom they may have heretofore considered as their property.

3. That if any member or members of this Church, in order to evade this act, shall sell any of their slaves, or make a transfer of them, so as to retain the proceeds of their services or the price of their sale, or in any other way evade the provisions of this act, they shall be subject to the censure of the Church.

4. That when an individual is found, who has spent so much of his or her strength in the service of another as to be disqualified from providing for his or her own support, the master, in such a case, is to be held responsible for the comfortable maintenance of said servant.*

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number of ministers, settled and itinerating, of this denomination, is 168, and the communicants 18,157.

*At the time when these resolutions were adopted, the Associate Synod had one Presbytery whose location was entirely in the South, and two or three others whose limits embraced portions of the slaveholding States. Some of the ministers who were pastors of congregations embracing slaveholders in their communion, gave up their charges and removed to the free States. Others of them, and most of the people, immediately connected themselves with other

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In 1851, the Associate Synod passed an act condemning the Fugitive Slave Bill, and enjoining upon all their people "a practical disregard of this law."

In 1852, a report on voting for immoral persons was adopted. The first section exhibits the principle upon which the report proceeds. It is as follows:

"We believe that choosing manifestly wicked men, such as infidels, slaveholders, fornicators, profane swearers, drunkards, Sabbath-breakers, gamblers, &c., to be our civil masters, is a great evil, and productive of incalculable mischief; that all who profess to love and obey God should carefully avoid it; and that the watchmen in Zion should, in their individual and judicial capacity, solemnly and faithfully warn against it."*

Although, in some respects, a few expressions in these resolutions would not be considered at this day by Abolitionists perfectly orthodox, yet how honorable to this Church are such proceedings! and how honorable it would be to the Old and New School Presbyterians if they emulated the anti-slavery spirit of this venerable body of Seceders.

UNITED BRETHREN IN CHRIST.†

This Church believes that slavery is a sin *per se*. The Constitution of the Church, which cannot be altered except by a vote of two thirds of the members of the whole society, says:—

"All slavery in every sense of the word is totally prohibited, and shall in no way be tolerated in our Church. Should any be found in our society who hold slaves, they cannot continue as members unless they do personally manumit or set free such slaves. And when it is known to any of our ministers in charge of a circuit station or mission, that any of its members hold a slave or slaves, he shall admonish such member to manumit such slave or slaves; and if such persons do not take measures to carry out the discipline, they shall be expelled by the proper authorities of the Church; and any minister refusing to attend to the duties above described shall be dealt with by the authorities to which he is amenable."

The above section of discipline has been in force and carried out since 1821. No attempt has been made to repeal it. This Church has con-

churches of a more tolerant character. The Synod, some time afterwards, sent a missionary with a letter addressed to the people who had been under their care, with a view to reconcile them to *their* proceedings, but the missionary was beset by a mob while preaching on the Sabbath, and after it was discovered that there were no grounds for any legal proceedings against him, he was dismissed with a coat of tar and feathers. The Southern Presbytery became extinct, and the members of the Associate Church are now almost exclusively in the free States.

* This is followed by seven propositions relating to the supremacy of the Divine law, the duties of magistrates, the duty of citizens in choosing magistrates, and the duty of ministers to instruct the people and warn them in regard to the choice of magistrates.

† This denomination is distinguished from the old United Brethren, or Moravian Church, by the additional phrase "In Christ."

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gregations in Missouri, Kentucky, Virginia and Maryland. At the General Conference, May 12, 1853, the *Southern delegates* reported that there were twelve cases of legal connection with slavery in the Church, but they were of a character so peculiar, that a difference of opinion had arisen as to whether the discipline *intended* to exclude them. The opinion and advice of the Conference was asked. The following answer, in substance, was given :—

"All those cases reported are cases prohibited by the plain letter of our Discipline. Execute papers of immediate emancipation. The sympathy of this Conference given to palliated cases of slavery would be an entering wedge of slavery into our Church. The Church must be disconnected with slavery in all its forms. The bishops are instructed to carry out the *letter* of Discipline."

The action in this case was taken without a dissenting voice, and the delegates from the South assured the Conference that the intention of the Discipline, as above explained, should be executed.

The General Conference made provision for the publication of a monthly magazine. The following is from the Prospectus :—

"The immediate abolition of slavery; rejecting that most odious and barbarous notion, that man has a right to hold property in man. The position will be taken that this is a monster that can never be tamed, a sin which violates every precept of the Bible. It will be our object to show that slavery (by which we mean the holding of property in man) is sinful, necessarily sinful, under all possible and conceivable circumstances."

The *Religious Telescope*, which is the organ of the Church, breathes a warm anti-slavery spirit. It condemns the platforms of the old political parties, and approves that of the Free Democracy. It opposes the Fugitive Slave Act, and all "Black Laws." Nearly all the preachers vote the Free Democratic ticket, and a large number of the members. The anti-slavery sentiment in relation to political action is *rapidly* advancing. It is believed that in a short time the whole Church will cast its influence, politically, in the right direction, and *vote* as it now believes and prays. This denomination now numbers about 70,000 members.

EPISCOPAL CHURCH.

This body makes no pretension to be anti-slavery, although some of its members are distinguished for the ability and zeal with which they promote the cause. The question of the admission of colored churches into union with the Convention of the Diocese of New-York was pressed upon that body several times during last year, and on each occasion pertinaciously evaded. The two colored churches in the city of New-York, the Church St. Philip and the Church of the Messiah, have formally applied for admission; and the Standing Committee on the Incorporation of Churches, of which Ex-Chief Justice Jones is Chairman, has reported

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that they had complied with all the requisites of the canon, and unanimously recommended their admission. Their canonical rights being thus recognized, and no room being left for technical objections on the score of the regularity of their incorporation, their opponents, fearing the result of a direct vote by orders, in which each clergyman and each lay delegation are compelled to vote separately and *viva voce*, under a direct personal responsibility, seem to have determined, at whatever hazard, to elude the subject. On the first day of the session, Rev. Mr. Morris moved the admission of the Church of St. Philip; and the motion was seconded by John Jay, Esq., who remarked, that the example hitherto set by the Convention on this subject was not only at variance with the clear intention of the Constitution and canons, and derogatory to their own character, but widely injurious to the cause of religion, and most oppressive in its influence upon the colored people. Judge Oakley protested against the introduction of the resolution, as contrary to their rules of order. The President, Dr. Creighton, decided the motion to be out of order.

On the second day, Mr. Jay called up the subject, by offering a resolution, with a preamble, referring to the exclusion of the colored congregations during successive years, pronouncing such exclusion a violation of their constitutional rights, of catholic unity, apostolic precedent, and Christian brotherhood, and inviting such churches forthwith to union with the Convention, assuring them of a cordial and affectionate reception. Great excitement was at once manifested, and various suggestions upon points of order were made; but it not appearing that any valid objection could be made to the resolution on this ground, John C. Spencer, Esq., who has distinguished himself by his bitter opposition to the colored churches, rose and objected to *the reception of the resolution.* He remarked, that he wished to keep this subject entirely out of the Convention, and especially *to keep it out of their minutes.* He therefore moved "that the resolution be not received." There were a dozen or more members, according to the report of the *Tribune*, rising to speak, when the President rose to put the question upon Mr. Spencer's motion. Mr. Jay attempted to say a few words, but was interrupted by cries of "Question," "Question," from all parts of the house; and the President again rose and put the question, "Shall the resolution be received?" Mr. Jay immediately called for the *vote by orders*, and was seconded by the requisite number, a call by five being necessary. *The President now changed his mind, and refused to put the question, and ruled that the original resolution was out of order.* Dr. Tyng, in order to have the house sustain the decision of the Chair, appealed from the

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decision; when the question on the appeal was taken, and the Chairman sustained by a large majority.

The election of a Bishop was then proceeded with, and resulted in the election of Rev. Dr. Wainwright. Before the adjournment, on Friday, Mr. Jay offered as an amendment to Canon IV.: "Of the admission of a church into union with the Church in this Diocese," the following additional section:

"SECT. III. No church, applying for admission, which shall have been found duly incorporated as above provided, shall be refused admission into union with the Convention of this Diocese on account of the race, lineage, color or complexion of the congregation so applying, or any part thereof, or of the minister presiding over the same; nor on account of any social or political disqualifications of any kind whatsoever that may attach, or may be supposed to attach, to them without the Church; and all churches admitted into union with the said Convention shall be admitted without any condition or disqualification establishing or recognizing caste in the Church, upon a footing of catholic equality and Christian brotherhood."

This amendment, remarked the *Protestant Churchman*, in its report, "*under the rules, lies over for discussion at the next Convention.*" That such would be the case, was stated by the President and Secretary at the time it was offered, and it would accordingly have a place upon the record. But this would have defeated the intention of Mr. Spencer and his coadjutors to prevent any mention of the subject on the minutes; and, in accordance with his suggestion, the record was mutilated at an adjourned session held the next morning, when the attendance was very meagre, most of the delegates, Mr. Jay among them, having gone to the country. We quote the *Tribune:*

"About ten o'clock, the President called the Convention to order, and the Secretary read the minutes of the previous day's proceedings. Before approving the minutes, the Convention voted to omit from the record a notice given by John Jay, Esq., that at the next session of the Convention he would move certain amendments to the Fourth Canon. The reason alleged was, that Mr. Jay might not be a representative in the next Convention; but the public will have their own opinion of the real motive, when they recollect how long Mr. Jay has fought almost single-handed for the legal recognition of the colored church existing in this Diocese."

In Pennsylvania, Bishop Potter* has warmly advocated the admission of the colored churches, but was left in a minority by the Convention. Bishop Wainwright, it is to be hoped, will exert his episcopal influence in their behalf at the next Convention in New-York. His recent visit to England, and the stern reproof of the American Church by the Bishop of Oxford, for its connection with slavery and its recognition of caste, must have convinced him that the shuffling course his Diocesan Convention

* See action of the Pennsylvania Episcopal Convention.

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has hitherto pursued, if not instantly checked and replaced by a decent regard to constitutional rights, to parliamentary rules, and to scriptural principles, will expose it to the contempt and indignation of the Christian world. There is little fear that colored churches will be much longer excluded; but it is deeply to be regretted that their admission, when it shall come, will be a tardy act of justice, *compelled*, in a great measure, by public opinion, which has been already outraged by the measures resorted to for their exclusion, instead of being, as it should have been, a prompt and hearty recognition of the universal and equal brotherhood of Christians.

Before dismissing this branch of the history of the times, we would revert to a response made to the eloquent speech of Senator Sumner, copies of which an Episcopal gentleman had sent to several persons in different parts of the country, by an Episcopal clergyman of South Carolina:

LETTER.

To the so-called, Hon. Charles Sumner:

SIR: With characteristic Yankee insolence and Abolition folly, you have presumed to insult me, in common with others of my brethren, by sending me your rabid speech, which I return with the expression of my profound contempt for the author. J. W. SIMMONS.*

Spartanburg C. H., Oct. 12, 1852.

METHODIST EPISCOPAL CHURCH NORTH.

In our Report for 1850, we showed that the notion that the Methodist Church North was Anti-slavery, was erroneous; and that the separation between it and the Methodist Church South was not brought about by the opposition of the Northern party to slavery. This has been denied, but we have evidence that the assertion heretofore made was true.

At the last General Conference the whole subject was ignored. In answer to numerous petitions for the Church to take a bold anti-slavery ground, a report was prepared, urging that nothing be done, to secure peace. The report was not even called up. A member wished to propose a plan for the *gradual* removal of the sin from the Church, but he was "choked down." It was stated by prominent members of the Conference, at its sitting, that their wish was to gather as many slaveholders as possible within the pale of the Church, and no one denied it. Nine Conferences have been formed by the Northern branch in slave States, and a wish was expressed that by another four years they might have a Conference in every Southern State, it being understood that slavehold-

* We copy the above from the *National Era*, with the remark of the editor, that the writer of the letter was recently the minister of St. Stephen's Chapel, Charleston, S. C.; and that his epistle was published without the privity of Mr. Sumner.

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ing would be no bar to membership.* A regular Conference member of this Church, who acknowledges that he has been one of those who insisted that the M. E. Church North was anti-slavery, in the *National Era* of September 9, 1852, communicated the above facts, and added:

"Now look at these facts, and say what is the position of the M. E. Church, judged by her highest assembly. But, says a good brother at my side who declares the Church is anti-slavery to the back-bone, 'there it is in the Discipline as strong as ever; they have not touched that.' Ay! and where else is it, except in the Discipline? Of what use is it there, so long as the Church does not act upon it?

"And now, one word to my brethren in the ministry. In the name of honesty, before God, brethren, let us no more say we are an Anti-slavery Church; let us acknowledge before high Heaven that the foul slime of the thing is on us; and let us pray, and weep, and labor night and day, until God in mercy move in our behalf, and purify our Zion of the vilest thing that ever saw the sun."

This surely is a melancholy picture of the best half of the Church in this country founded by the venerable Wesley. But, in justice to the large number of its members who are valiantly waging a moral battle for the truth, against pro-slavery Methodists both North and South, we add, there is reason to believe that the Anti-slavery cause is advancing in the M. E. Church at this time. Three Annual Conferences in this State have passed resolutions, by large majorities, against the Fugitive Slave Bill, and in favor of such an amendment of the Discipline as will wholly exclude slavery from the Church. Other Conferences have passed resolutions of nearly the same general character, condemning slavery and expressing a desire that it be extirpated from the Church and the world. The periodical literature is said to be more than ever in the hands of Anti-slavery men, and some portions of it doing effective service in favor of emancipation. New-England has long been in advance on this subject of most other portions of this Church. The following is some evidence of it:

At the session of the Methodist Conference at Ipswich, May 2d, the Committee on Slavery reported the following series of resolutions, which, after considerable discussion, were adopted:

"1. That as a Conference we are as fully and deeply convinced as ever that all voluntary slaveholding, or the holding of slaves in bondage for the sake of gain, under any circumstances, is a flagrant sin against God and humanity.

"2. That it is our deliberate and settled opinion that no more persons guilty of the sin of slaveholding should be admitted as members into our Church.

"3. That we are fully persuaded that if a proper discipline were duly admin-

* A minister of this denomination who undertook to defend the Church North, just before the meeting of Conference, against the charge of its being a pro-slavery body, said shortly afterwards at a preachers' meeting, in alluding to the defense he had offered, "The action of our Conference cast the lie into my teeth, for not one third of the committee to whom the subject was committed would entertain it."

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istered, or if the spirit even of our present Discipline were fully carried out, all voluntary slaveholders would soon be either brought to repentance and reformation of life, or for the sin of slaveholding be expelled from the Church.

"4. That as there is a difference of opinion as to whether our Discipline, as it now reads, would exclude such persons from our communion, it is the sense of this Conference, that the Discipline should be so altered and amended as to include a well-defined and clearly expressed rule, prohibiting their reception into the communion of the Methodist Episcopal Church."

It is hoped that every Conference in the free States will imitate this noble example, and that the day is not far distant when this branch of the Church of Christ will, as a whole, take the right position, and treat slaveholding as it now treats adultery and murder.

METHODIST EPISCOPAL CHURCH SOUTH.

It will not, probably, be doubted that the position of the Methodist Episcopal Church South is decidedly and openly pro-slavery. One single fact may suffice here.

One of the most observable results of the corrupting influence of slavery, is the repudiation by its supporters of principles of equality, freedom and justice, solemnly and publicly avowed by the nation or the Church, or accepted by the people. This is occasionally done directly, frankly, but oftener more cautiously, by a method of construction or interpretation which emasculates the sentiment, leaving nothing but powerless and empty words. The direct method is the one adopted by South Carolinians, as we have often seen. A few weeks since, the slaveholding Methodists of that State gave a new proof of the character and object of their supreme devotion. We allude to the passage of a vote by the South Carolina Conference, expunging from the Methodist Book of Discipline the section upon slavery.

An attempt had previously been made to procure such action from the Methodist Church South, but that body preferred the cunning expedient of repudiating without formally expunging the objectionable section, and so ordered a note to be appended to the section, declaring the sense of the Conference that it was to be regarded as a dead letter and entirely inoperative. This kind of temporizing did not satisfy the South Carolina Methodists, and hence they have taken the responsibility of striking it from the Book of Discipline, and publishing an expurgation for the use of their churches.

This is the section referred to:

"SECTION X.—OF SLAVERY.

"*Ques.*—What shall be done for the extirpation of the evils of slavery?

"*Ans.*—1. We declare that we are as much as ever convinced of the great evil of slavery: therefore no slaveholder shall be eligible to any official station

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in our Church hereafter, where the laws of the State in which he lives will admit of emancipation, and permit the liberated slave to enjoy freedom.

"2. When any travelling preacher becomes an owner of a slave or slaves by any means, he shall forfeit his ministerial character in our Church, unless he execute, if it be practicable, a legal emancipation of such slaves, conformably to the laws of the State in which he lives.

"3. All our preachers shall prudently enforce upon our members the necessity of teaching their slaves to read the Word of God; and to allow them time to attend upon the public worship of God on our regular days of divine service."

And yet this Church seems peculiarly zealous in the work of evangelizing the colored people, according to their standard of evangelical religion!

"According to the Seventh Annual Report of the Methodist Episcopal Church South, 120 missions and 111 missionaries are sustained by that Church among the colored people of the South—the number of members being 33,378, and the number of children and adults receiving instruction, 16,385. This Church, we presume, is by far the most active in the work of missions among the slaves; but when we remember that the colored population of the South is over three millions, how utterly inadequate are their means of religious instruction, reasoning upon the data furnished above!" *

To this it should be added, that the religious instruction of the slaves, so far as we know, is exclusively *oral*, or nearly so; that they are not furnished with Bibles, and are taught that the Bible sanctions slavery.

BAPTISTS.

There appears to have been very little direct or specific action of the Baptist churches against slavery during the past year. Some of the Associations have passed anti-slavery resolutions, but they do not appear to have led to any practical results. In the Annual Report of the *Missionary Union*, which held its anniversary on the 19th and 20th May, 1852, is the following paragraph:

"*Slaveholders separated from the Mission Churches.*—It was stated in our last Report that correspondence had been opened with the mission in reference to its relations to slaveholding; from individuals, members of churches, being slaveholders. The last communication received, dated in March, announces that 'slaveholding has been separated from all our churches.' 'I trust,' adds Mr. Jones, 'that our brethren will unite with us in thanksgiving for our deliverance from so great an evil; and I trust also, that our more ardent friends will not make any vainglorious parade about it: for there is no glory due to any one but God, whose wise and gracious providence has brought the whole thing to pass."

That this matter ever engaged the attention of the "Union" at all, we are assured, was owing to an external pressure of anti-slavery sentiment originating with free missionists. All it had done in the premises is expressed in four words: "Correspondence had been opened;" and

* *National Era*, October 21, 1852.

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this had been done reluctantly, tardily, and because it could not well be avoided.

In the meantime, the "Union," in common with the other great benevolent organizations in this denomination—the Home Missionary Society, the two Bible Societies, and the Publication Society—adheres, in respect to the slavery question, to its old position of professed neutrality, inviting slaveholders and non-slaveholders alike to its membership; holding them alike eligible to all offices and appointments in its gift; receiving alike their proffered contributions for religious purposes, and, in a word, putting no difference between them.

The general separation of Southern from Northern Baptists in benevolent operations is sometimes urged as evidence that the latter have no connection or sympathy with slavery; but they who think so do not properly consider the motives and character of that separation. It was one, not of principle, but of policy. The South had recourse to it as a measure of expediency. The North submitted to it as a matter of necessity. Its object was to prevent the constant collision of elements that would not coalesce without essentially impairing the harmony of those who, respectively, would mould and shape these elements to their own purposes. Hence, there has been from the first, between the leaders of the Northern and Southern organizations, a cordial fraternization. That there are many sincere Anti-slavery men connected with the Northern branch of this family of Societies, is not to be denied; but the position in which that connection places them prevents to a great extent the effective development of their anti slavery tendencies.

We lament to be obliged to record such a state of things. The Baptists in England and in the British colonies have done so much for freedom, that at one time it was expected that the Baptists in this country would take the lead in anti-slavery effort. For a time, many were zealous in the cause; but the "martyr-spirit" that distinguished British and American Baptists in former times does not appear to exist in the leading minds in this denomination at the present time, so far, at least, as anti-slavery effort is concerned. Shall it always be so?

SEVENTH-DAY BAPTISTS.

This religious body is true to the Anti-slavery cause. At the meeting of the Eastern Association at Waterford, Conn., May, 1852, the following resolutions were adopted:

3. Believing it to be the duty of the Church to bear testimony against sin wherever found, whether in individuals or collective bodies; and believing that slavery, as it exists in our country, involves the most flagrant sins, and almost a total subversion of Christian principle; therefore—

Resolved, (1.) That we enter our solemn protest against the system of American slavery, as a sin against God, and a libel upon our national declaration, that "all men are created equal."

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Resolved, (2.) That we regard the Fugitive Slave Law as an atrocious violation of the rights of humanity and the principles of the gospel—the enforcement of which actually prohibits the discharge of duties which are obligatory on every Christian; and that to aid in its execution would be treason to Jesus Christ.

Resolved, (3.) That, as an Association of Christian churches, we disclaim all fellowship with slavery or its abettors.

DAVID DUNN, *Moderator.*

H. H. BAKER, *Rec. Sec.*

At the meeting of the General Conference at Plainfield, N. J., September, 1852, the following Resolutions passed:

Resolved, That we reäffirm our abhorrence of the system of American slavery; and that we deprecate the passage and enforcement of the Fugitive Slave Law, as hostile to the rights of humanity, and in conflict with the law of God and the benevolent spirit of the gospel.

JAMES BAILEY, *Moderator.*

H. H. BAKER,
J. M. ALLEN,
A. C. BURDICK. } *Secretaries.*

FREEWILL BAPTISTS.

This scion of the old Roger Williams' stock is, with regard to the Anti-slavery cause, unquestionably sound. The last General Conference was held in 1850.* The anti-slavery resolutions then taken have been vigorously sustained by the yearly and quarterly meetings and the churches; and we have reason to believe that at the next Conference, October next, still stronger ground will be taken by this Church. At an early day of the anti-slavery agitation in this country, it took the position, *in theory and practice*, that it is a grief to the spirit of Christ to admit those guilty of holding their fellow-men as property, either to church fellowship or communion. Notwithstanding the obloquy cast upon them by the ungodly and by worldly professors of religion in consequence of this uncompromising and scriptural determination, a large increase of members has taken place, and at the same time, we believe, a great moral influence in the community. All who unite with them, covenant to sustain the Anti-slavery enterprise, and the other benevolent enterprises of the day. The *Morning Star*, a weekly paper of the Freewell Baptists, is one of the best-edited and best-printed newspapers in the country; and the *Free Baptist Quarterly*, devoted to "Truth and Progress," recently commenced, is an able publication. Both of them, of course, advocate, decidedly and unreservedly, the Anti-slavery cause.

CONGREGATIONALISTS.

THE GENERAL ASSOCIATION of Congregational Ministers in Massachusetts, at their meeting in Yarmouth in June, 1852, adopted the following Resolutions:

* See our Annual Report of 1851, for its anti-slavery action at that time.

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"1st, That in continuing our correspondence with Southern ecclesiastical bodies, this Association, so far from expressing any satisfaction with the practice of slaveholding, desire it to be understood that, in connection with other objects, it is for the purpose of bearing their continued and earnest testimony against the sin of slaveholding, and exerting their appropriate influence in favor of its speedy removal.

"2d, That while the General Association of Massachusetts entertain a profound regard for our large Publishing Societies, and rejoice in the great good they are accomplishing, they would express an earnest desire that these Societies would not make the subject of slavery an exception in their efforts to rid the world of all iniquity by diffusing throughout it an evangelical literature, but would set forth in their publications the sentiment of our common Christianity on the enormous sin of slavery, with the same freedom and faithfulness with which they exhibit and rebuke all other sins."

A CONGREGATIONAL CONVENTION that assembled at MANSFIELD, OHIO, June 23d, 1852, adapted the following Resolutions:

"*Resolved*, That we regard American slavery as both a great evil and a great violation of the law of God and of the rights of man; and that we deem it our sacred duty to protest, by every Christian means, against slaveholding, and against any and all acts which recognize the false and pernicious principle that makes merchandise of man.

"*Resolved*, That, in the opinion of this Convention, the Congregational Conference of the State of Ohio which we propose to form should hold no ecclesiastical correspondence with slaveholding bodies."

The above were adopted by *unanimous vote*, and the Conference duly formed.

CONVENTION AT ALBANY.—A very large number of lay and clerical delegates from various Congregational churches throughout the country assembled at ALBANY, N. Y., October 5, 1852. The most interesting and important discussion during the session occurred on the third subject reported for consideration, on "the system of operations of the American Home Missionary Society." The Society had given offense to large numbers of Congregationalists in consequence of sustaining several ministers of churches in the slave States, into which slaveholders are admitted and treated as members in good standing. The Committee to whom the subject was committed agreed to report the following Resolutions, by a vote of 9 to 6:

"Believing that those who for their own advantage hold and use their fellowmen as slaves violate a cardinal principle of true religion, and ought not to be received into Christian churches; it is our opinion that churches which recognize such slaveholders as worthy of membership ought not to receive aid from the American Home Missionary Society; and therefore, in dispensing the funds with which it is intrusted by the Christian public, it should give aid to such churches only as refuse such recognition."

Dr. Peters, the chairman, on behalf of the minority of the Committee, moved to substitute the following:

"*Resolved*, That, in the opinion of this Convention, it is the tendency of the gospel, wherever it is preached in its purity, to correct all social evils, and to

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destroy sin in all its forms; and that it is the duty of Missionary Societies to grant aid to churches in slaveholding States, in the support of such ministers only as shall endeavor, with simplicity of purpose, and with a wise discretion in their ministry, so to preach the gospel and commend it to the hearts and consciences of men, that, with the blessing of God, it shall have its full effect in mitigating the oppression of slavery, and leading to its ultimate abolition."*

A warm debate ensued. Several motions and counter-motions were made, one of them to lay the whole subject on the table, but they did not succeed. In the midst of considerable excitement, Lewis Tappan moved that the two reports be re-committed, with instructions to the Committee to bring in, if possible, a unanimous report. The same evening, Dr. Peters, to the agreeable surprise of a large portion of the members, reported a resolution that had been unanimously agreed upon by the Committee:

Resolved, That, in the opinion of this Convention, it is the tendency of the gospel, wherever preached in its purity, to correct all social evils, and to destroy sin in all its forms; and that it is the duty of Missionary Societies to grant aid to churches in slaveholding States in the support of such ministers only as shall so preach the gospel, and inculcate the principles and application of gospel discipline, that, with the blessing of God, it shall have its full effect in awakening and enlightening the moral sense in respect to slavery, and in bringing to pass the speedy abolition of that stupendous wrong; and that wherever a minister is not permitted so to preach, he should, in accordance with the directions of Christ in such cases, "depart out of that city."

The resolution was adopted almost by acclamation; but there is reason to apprehend that the American Home Missionary Society will not carry out the views of the Convention when they adopted the resolution. Probably some who voted for it expected such a result.

Mr. Lewis Tappan then offered a resolution in condemnation of the Fugitive Slave Bill, in language very similar to that used in Dr. Marsh's resolution on temperance, that had been unanimously adopted the previous day; but a strenuous opposition being made to it by a few persons, the subject was postponed until the next morning. At the commencement of the next day's session, Mr. Tappan said:

"After a consultation with a number of members, he had concluded not to bring up his resolution. Several members had left for their homes, and some misapprehended the object. There was not time for explanation and discussion, and the moral victory obtained last evening, in adopting the report of the Committee respecting the missionaries of the American Home Missionary Society, was deemed by several sufficient at the present time. Under these circumstances, although he believed that a large portion of the Convention would be found to concur in the resolution, he had determined not to press the question."

It was evident that several leading men in the Convention were decidedly opposed to the resolution, although its language was unexception-

* This resolution, representing the views of the conservative portion of the Convention, shows the prevalence of the anti-slavery sentiment in the free States.

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able. Still it is a subject of profound gratitude that the labors of anti-slavery Christians have had so much effect as to bring about the adoption of sentiments so far in advance of those entertained by the Church generally a few years since.

THE REFORMED PRESBYTERIAN CHURCH IN NORTH AMERICA.

Slavery has long since been removed from this Church. In 1800, Rev. Dr. Alexander McLeod, of New-York city, being invited to settle at Wallkill, and learning that there were holders of slaves in the congregation, urged that fact as a motive for declining the call. The Presbytery having, by the stand thus taken, the subject regularly before them, resolved to purge the Church of the sin. They enacted that no slaveholder should be retained in their communion. Rev. Messrs. James McKenney and Samuel B. Wylie were appointed a committee to visit South Carolina, where they abolished the practice of holding slaves among the members of their Church at the South. The Presbytery approved of the services of the committee, and required of their connection a general emancipation. No slaveholder has since been admitted to their communion.

The measures of the committee were as follows: Meeting with the several congregations where slaves were held by church members, they directed the slaves to be brought before them. Those who were able to take care of themselves they set free at once. Those who, from advanced age, extreme youth, or other reasons, were considered incompetent, were placed under the immediate care of the Sessions of the Church, to receive full liberty when prepared for it; and all deeds of emancipation were recorded in the proper civil court. One individual only declined to submit to the Presbytery's deed of emancipation. The people in general were in very moderate circumstances, but "Christian principle triumphed over self-interest; and in several other parts of the United States, men sacrificed on the altar of religion the 'property' which the civil law gave them in their fellow-men."

In March, 1850, in a letter from the General Synod of this Church to the Synod in Scotland,* it was said:

"As a Church we continue to maintain a decided testimony against this great social sin and grievous wrong. We have several congregations in the slaveholding States, but no slaveholders are admitted to their communion. Our people will not even hire a slave, when the proceeds of his labor go to him who claims to be his owner. The existence of slavery is a standing item in our causes of fasting and humiliation from year to year; and the voice of our minis-

* This letter was written by J. N. McLeod, D.D., of this city; the same gentleman who, upwards of twenty years ago, wrote arguments which were published, taking ground so ably maintained in Senator Sumner's speech.

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ters and people is heard, in instruction, remonstrances, and warning respecting it, on all becoming occasions, through the press, and from the pulpit and the platform."

In 1852, the General Synod expressed the views of this Church on slavery, and especially on the subject of the Fugitive Slave Bill, in the following terms:

"As friends of humanity and of the cause of Christ, we are bound to deplore the existence of slavery in any part of the world. But especially are we bound to lament and deplore the continuance and spread of this *monster evil* in our own land, in the mal-administration of our good civil Constitution, and under the sanction of law. We deplore it as a sin against God, involving this nation in deepest guilt, and a crime against man of the most aggravated character. We are bound, too, to lament the countenance given to this monster sin by professing Christians and by the American churches, which consider it no bar to Christian communion. We are convinced that it but requires that the Christian churches of America should withdraw their countenance from the unjust and cruel system, and faithfully exhibit the truths of that gospel which condemns oppression, denounces injustice, and proclaims liberty to the captive, in order that the institution of slavery may languish and die, and therefore that the awful responsibility of perpetuating its evils rests mainly on professors of Christianity. We are bound especially to protest against the law usually called the 'Fugitive Slave Law,' as a disgrace to the age and country in which we live. By its legally compelling the people of the free States to aid in the capture of fugitives from bondage, it involves the whole Union in the guilt of slavery, tramples on State rights and the rights of man and of conscience. It exhibits an example of legislation calculated to make our boast of freedom an empty name, and to retard the progress of liberty throughout the world. By its practical operation in remanding men and women and children into endless slavery, it tends to blunt the moral sensibilities of our nature, and extinguish the love of liberty in the breasts of freemen. Instances of cruelty have already occurred which ought to make even paganism itself blush.

"Although the Reformed Presbyterian Church more than half a century ago has rid herself of any connection with slavery, has no fellowship with slaveholders, and has during all that period uttered a distinct testimony against this crying abomination in our land, yet as witnesses for truth we feel called upon to renew this testimony in most decided terms, because this dreadful evil has recently been gaining renewed strength under the sanction of ecclesiastical connivance and civil enactments. Even *now*, attempts are in progress to strangle the genius of liberty by congressional resolutions, declaring the compromises a 'finality.' "Is not this the fast that I have chosen, to loose the hands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry; and that thou bring the poor that are cast out to thy house? When thou seest the naked, that thou cover him, and that thou hide not thyself from thine own flesh?' Isa. lviii. 6, 7."

There is another ecclesiastical body in this country, bearing the same name, that seceded from the above some twenty years ago. Both agree as to slavery in general, though the seceding body differs with the other in the view taken of the Government connection with slavery. The seceders believe that the evil is constitutional and essential, and therefore disown the Government, at least in theory. The body, of which we have spoken at some length, believe that slavery is a great inconsistency with our Constitution, and the whole genius of our institutions—an evil to be

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reformed and taken away from institutions otherwise good. For this they, in common with many other Christians, labor and support the Government in all they believe to be right; and while they consider it imperfect and wrong in many things, in constitution and administration, they are thankful it is as good as it is.

THE EVANGELICAL ASSOCIATION.

This denomination, numbering about twenty-five thousand communicants and three hundred and fifty ministers, have not a slaveholder in their Church, and cannot, agreeably to their rules, receive any such. In their Discipline is the following:

"OF SLAVERY.

"*Question.* What is to be done respecting slaveholders and the slave-trade?

"*Answer.* We have long since been convinced that the buying and selling of men and women, and slavery, is a great evil, and ought to be abhorred by every Christian: be it therefore known to all fellow-members, that none shall be allowed, under any pretense or condition whatever, the holding of slaves or the trafficking in the same."

Such is the doctrine of this Church. We understand that the Church is united in regard to it. No opposition manifests itself.

SOCIETY OF FRIENDS.

This denomination, like several others, has been divided into two bodies. In theory both have maintained determined opposition to slavery. Albert Barnes, in his work on slavery, passed a high and well-merited eulogium upon the Friends, for their early and thorough discipline on the subject. In this country, as well as in England, this highly-respectable body did much with regard to measures for the extinction of the slave-trade; and both abroad and in the United States, some of the most active and influential members of conventions to form Anti-slavery Societies, and to carry out the principles adopted, have been Friends. But in this country, truth obliges us to say, the Friends have stood aloof from the Anti-slavery reform, in much greater numbers, proportionably, than they have in England; and, we may be permitted to observe, TESTIMONY against slavery, unaccompanied by appropriate and efficient action, is like FAITH WITHOUT WORKS—"dead, being alone."

Last year, the New-York Yearly Meeting (Orthodox) adopted and widely circulated an address to the people of the United States on the subject of slavery. We do not know that any other body of Friends, since 1851, has done any thing in reference to the subject, excepting "Indiana Meeting for Sufferings." A proposition was made to call a meeting for

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the purpose of considering the propriety of memorializing Congress against the Fugitive Slave Bill, and "fully united with." When this was settled, a member queried whether, if the Bill was considered of sufficient importance to call this meeting together to protest against it, Friends could consistently *vote* for a man for President who was pledged to support it. This was too plain a case to be evaded, and nearly half of the meeting arose and responded in the negative. Another member then asked whether, inasmuch as there was a candidate before the people pledged against the enormities of slavery, it was the duty of Friends to vote for him. About half as many spoke, saying they believed it was; and it was concluded that the members of the meeting should communicate to Friends throughout the limits of the Yearly Meeting, the *exercise* on the subject. It would have been more to the purpose, we think, if the advice had been published in the usual way.

The "Meeting for Sufferings" met, and agreed to send a PROTEST to Congress against the Fugitive Slave Bill, believing that a petition for its repeal would be useless.

SWEDENBORGIANS.

"The New Church," or the "Church of the New Jerusalem," commonly known as the Swedenborgian Church, as such, neither has done, so far as we can learn, nor is doing any thing with reference to American slavery, excepting to let it alone with all their might. As a reason for it, we are told that the principles of the Church are such as to favor but little *associated action* among its members. The editor of "*The Anglo-American New Church Repository and Monthly Review*" * has, in several numbers of the periodical, discussed the subject of slavery as if he were feeling after the truth; and his cautious, inquiring, half-digested essays appear to have met with severe condemnation on the part of his brethren, North and South. He seems to have been honestly desirous that the subject should be discussed in his Church, but he cannot find, it would appear, any one to second his efforts.

The "New Churchmen," as a body, are evidently disposed to acquiesce passively in the system of slavery, as in their opinion a providential allotment, although some of their number go so far as to *justify* it. We believe, however, such cases are rare, except at the South.

We should gather from the discussions above alluded to, that the talented editor holds to the original, intrinsic, and radical wrong involved in the system, to the nullity of all claims to property in man, and to the obligation of the immediate mental surrender of all such claims. He

* Rev. George Bush.

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would lay the axe at the root of the *traffic*, but has no conception of the duty of immediate manumission. Notwithstanding this, he is constitutionally, and from principle, in favor of AGITATION; and would be glad, if we do not misapprehend him, of never giving it up until the evil is agitated out of the land. If, as is claimed by this Church, "all Life is an emanation of Love," how can they for a moment justify, palliate, or neglect to oppose a system which dooms so large a portion of their fellow-countrymen to a condition which is the emanation of hate, tyranny, ignorance and brutality.

THE UNITARIAN BODY AND SLAVERY.*

It is difficult to ascertain the position of this denomination on the great question of American Slavery, because it possesses so few of the characteristics of a "denomination," and has no adequate method of giving a denominational expression of sentiment. Its churches maintain the purest form of Congregationalism, are entirely independent of each other, and there is no organization among them, in which either they or their ministers are fully and fairly represented. It is a denomination without discipline and without ecclesiastical rule or authority, composed of independent churches and ministers, and embraces the widest latitude of opinion, both in theology and on the practical reforms of the age. The only approximation we can make to an understanding of its position on the slavery question, is to judge it from the character and proceedings of its annual convention of ministers and laymen, called the "Autumnal Convention," and from the anniversary meetings of the "American Unitarian Association" and the "Ministerial Conference." But even here it is necessary to guard against the impression that these bodies represent, in any proper manner, the churches and ministers who compose the Unitarian body of this country. They are not composed of delegates from the societies, but are made up of such ministers and laymen as choose voluntarily to attend them. Many churches are not even present by the voluntary attendance of any of their members, and a considerable number of ministers never attend them, and refuse to unite in any denominational action whatever, or even to bear the Unitarian name.

The American Unitarian Association is composed of persons paying a certain sum for life, or annually, for missionary and tract purposes, and has no proper representative character whatever. For these reasons it is

* This portion of the Report is printed precisely as it was received from a highly respectable Unitarian minister. Some of it will apply with equal force and propriety to other denominations. It could not well be abridged, and unaccompanied by this explanation, the whole could not have been inserted with propriety as the language of the Committee.

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almost impossible to arrive at any definite conclusion as to the position of the Unitarian body of this country on any subject.

Taking the best lights we have, the Unitarian denomination, as far as it may be called a denomination, while it embraces several churches and ministers who have taken decided ground against the sin of American slavery, occupies, on the whole, rather a neutral position on this great question of our country and age. Nearly all its ministers in the free States are accustomed to bear an occasional testimony to their people against this sin; but many of them do even so much at the peril of a dismissal, through the influence of the pro-slavery and conservative element, which exists more or less in almost every Unitarian congregation. It has become much more difficult for the ministers to speak their convictions on this subject, and many of them have been obliged to study the policy of silence, or give up their situations, since the treachery of Daniel Webster and the Whig party to the cause of freedom; many leading, wealthy and prominent Unitarians being the active supporters of that fallen statesman, whom God in his mercy has removed from the world, and of the Whig party, which he transferred to the active support of the Fugitive Slave Law, and thus accomplished its and his own destruction. It has been the policy of all such Unitarians to prevent their ministers from preaching on the subject, and from exerting any influence upon their congregations, or the public sentiment, against this God-defying and Heaven-daring iniquity of our land; and having generally the influence of money and of high social and political station on their side, they have succeeded, in many instances, in restraining the liberty of the pulpit, in causing ministers to stifle their convictions, and in controlling the action of the Conventions and Associations of the denomination. The number who have resisted these influences, and continued to speak out their convictions in the face of opposition, embraces a small but faithful class of men, among whom may be mentioned Theodore Parker, (the Rationalist,) John Pierpont, Samuel J. May, William H. Furness, Henry W. Bellows, Caleb Stetson, Thomas T. Stone, George F. Simmons, John T. Sargent, John Weiss, T. W. Higginson, J. G. Forman, Augustus Woodbury, Nathaniel Hall, Oliver Stearns, E. B. Wilson, Samuel Longfellow, Hasbrouc Davis, which is far from embracing the whole list of them scattered over New-England, but all that are now remembered.

As a general thing, the Doctors of Divinity and the clergy of the wealthy and conservative parishes maintain a neutral position, and act in conjunction with the wealthy and conservative laymen, in preventing all action on the subject of slavery and practical reform by the Conventions and Associations. There are a few societies and ministers in the South who are either silent or give their influence on the side of slavery.

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In the South-west there are two societies that are understood to be considerably imbued with anti-slavery sentiments. One of these, the society at St. Louis, Mo., has recently become freed from the guilt of slaveholding, all its slaveholding members having emancipated their slaves. The other, at Louisville, Ky., it is said, is moving in the same direction. There are probably very few Unitarians who are slaveholders.

Rev. Theodore Clapp, of New-Orleans, is said to be an apologist and defender of slavery, the only Unitarian minister in the country who openly takes this ground. Doctors Dewey and Gannett, in advocating obedience to the Fugitive Slave Law, occupied distinct ground, and are not to be classed with those who claim the Divine sanction for slavery, unchristian and reprehensible as their course has been on the subject.

A few words touching the action of the Conventions of Unitarian ministers and laymen, the American Unitarian Association, and the Ministerial Conference, on the subject of slavery, will complete this statement. In the fall of 1850, the Unitarian Convention at Springfield, Mass., attempted to give an expression of Christian sentiment against the Fugitive Slave Law, but the resolutions were opposed by Rev. Dr. Gannett, of Boston, and several laymen, and were lost by the casting vote of the President, the late Rev. Dr. Parkman, so that the Convention was about equally divided. No expression has been given at any subsequent meeting. The plea by which such action has been presented has been, that the Convention was not a representative body, and did not meet to discuss such questions. Its time has generally been occupied on "spiritual" themes. It has met since at Portsmouth, N. H., and at Baltimore, Md., and two similar Conventions have been held in Cincinnati, Ohio, and St. Louis, Mo.

In the spring of 1851, Rev. Samuel J. May, in the Ministerial Conference at Boston, offered a preamble and resolutions of rebuke and censure upon the course of certain prominent Unitarians in giving their support and sanction to the Fugitive Slave Law, which came very near being adopted. Among the persons named in the preamble and resolutions were Ex-President Millard Fillmore, and the Rev. Dr. Dewey, and Rev. Dr. Gannett. This Conference of ministers have established a custom of devoting one day each year to a lecture and discussions on theology, and a lecture and discussions on philanthropy and reform, giving half a day to each subject. Neither the lectures nor the discussions are allowed to be reported, and therefore have no influence on public opinion, nor on the churches. This prohibition of reports was a measure of the conservatives.

The American Unitarian Association takes no action on the subject of slavery or of reform. It publishes tracts and books, supports mission-

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aries, and assists feeble societies. It holds a public anniversary meeting every year, at which "theology" and "spiritual interests" are discussed, but is controlled by conservative influences altogether. The present year it has put forth a statement of the Unitarian belief, but no expression of opinion on the great questions of practical reform which engage the attention of Christian men of all denominations at the present time. For these reasons, the anti-slavery and reformatory portion of the Unitarian body is gradually withdrawing its interest and support from these meetings, and the ministers of the reform school take less and less interest in them.

If the whole denomination was represented in these bodies, their action would be decidedly in favor of reform; but they are peaceably and quietly given over to the Conservatives and moneyed men, and those ministers who sympathize with them, to manage in their own way. There is no question that the great body of the Unitarian clergy, and a large portion of the laity scattered over New-England, are strongly imbued with sentiments of reform and progress, and an active hostility to the slave power of this country. But, as in politics, so in religion, the large cities, with their money power and conservative influences, rule the country.

UNIVERSALIST DENOMINATION.

The subject of American slavery was first introduced into this denomination in Maine, in the year 1835; but only to be indefinitely postponed. In Massachusetts, in 1838, the matter was again introduced, with a similar result. In 1842, the Boston Association passed a moderate resolution against slavery as a violation of "the golden rule;" and this, we believe, was the first action taken. In June, 1843, the Massachusetts Convention passed a similar resolution; and from that time the Conventions and Associations, in various parts of the country, have very generally passed resolutions condemnatory of slavery, and in favor of its abolition. In September of this year, the following resolutions, which may be considered the *Anti-slavery* PLATFORM of this denomination, were passed by the General Conference at Akron, Ohio:—

"*Resolved*, That we rejoice in the knowledge of the truth that the doctrines of Christ have for their end the holiness and happiness of all mankind; and that the faithful inculcation and acceptance of these doctrines must lead to the overthrow and extinction of all institutions, observances, and relations, however ancient or firmly fortified, which are contrary to righteousness, to human well-being, and thus hindrances to the full establishment of the true and glorious kingdom of God on earth.

"*Resolved*, That, in the light of this truth, we feel constrained to bear testimony against the slavery of the African race now maintained in a portion of our country, as contrary to that gospel which is destined to break every yoke and lead captivity captive; as especially subversive of that golden rule which

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teaches us to do unto others as we would that they should do unto us; as contrary to the plainest dictates of natural justice and Christian love, and as every way pernicious alike to the enslaver and the enslaved.

"*Resolved*, That, regarding the whole human family as in the largest sense our brethren—joint heirs with us of our Father's love and the immortality of blessedness revealed through our Saviour—we are constrained both by duty and inclination to regard with peculiar sympathy and affection the oppressed, the benighted, the down-trodden of our own and other lands, and to labor for their restoration to the rights and blessings of freedom, light, and truth." *

In September, 1845, a mass meeting was held in Boston, on the day following the General Convention, and a committee appointed to prepare a "Protest against American Slavery," to be submitted to the ministers of this denomination for signature. The following spring, that PROTEST was published, signed by 304 ministers. It pronounces slavery wrong—

"1. Because it denies the eternal distinction between a man and property, ranking a human being with a material thing.

"2. Because it does not award to the laborer the fruits of his toil in any higher sense than to the cattle.

"3. Because it trammels the intellectual powers, and prevents their expansion.

"4. Because it checks the development of the moral nature of the slave.

"5. Because it involves a practical denial of the religious nature of the slave.

"6. Because it presents an insurmountable barrier to the propagation of the great truth of Universal Brotherhood, and thereby most effectually prevents the progress of true Christianity.

"7. Because its essential nature cannot be altered by any kindness, how great soever, practised towards the slave.

"8. Because the long continuance of a system of wrong cannot palliate it, but, on the other hand, augments the demand for its abolition.

"9. Because, while we would in all charity remember that peculiarities of situation may affect the judgment and moral sense, still we must not forget that no peculiarity of situation can excuse a perpetual denial of universal principles and obligations."

Having set forth these things, the PROTEST closed by saying:

"American slavery is a system of wrongs from its first principle to its crowning assumption; and in its train of evils are found all the iniquities that have eaten out the life of communities and nations. It legalizes sins that are abhorrent to the simplest moral sense; and in the increasing intelligence and philanthropy of the present age, it becomes more and more a stigma on our national name, a curse to our country's prosperity, and a giant moral evil that must be overthrown, or it will overthrow us by the retributive justice of Him who has declared the truth, 'Righteousness exalteth a nation, but sin is a reproach to any people.'

"For these reasons we protest against the system of American slavery, as utterly wrong, and confess our obligation to use all justifiable means to promote its abolition."

In May, 1846, the "Universalist General Reform Association" was

* We omit for want of room the fourth resolution, recommending that denunciation be avoided, and appealing to Universalists who are slaveholders to consider the nature and tendencies of the system.

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formed. The members were pledged to more determined hostility to slavery. In June, 1851, the Massachusetts Convention passed the following resolution:—

Resolved, That we renewedly protest against slavery and the insolent encroachments of the slave power in this country; and especially do we protest against the recent Fugitive Slave Law, believing it a denial of the holiest rights of man and the plainest principles of duty, unworthy a Christian people, entitled to no obedience, and demanding its immediate removal.

Similar action was had in other States.

In June, 1852, the Massachusetts Convention again spoke in the following resolution:—

"*Resolved*, That we deem it our duty to reäffirm our hostility to American slavery; to assert our conviction that Christian principles are of higher worth than any interests of business or party; of higher worth even than governmental forms; and especially to protest against the growing obsequiousness and acquiescence of many in the free States before the demands of the slave power in this country."

During the same month, the New-Hampshire Convention said:—

"*Resolved*, That we deprecate the institution of American slavery, and will not only pray but use our utmost influence for its overthrow."

At the same time the Quinnebaug Association (Connecticut) passed the following:—

"*Resolved*, That we observe in the institution of American slavery the *elements of abstract wrong;* and as the advocates of right, as set forth in the doctrine of Jesus—as the professed followers of Christ, we will do all in our power to impress upon the hearts of the people—'*Do unto others as you would that they should do unto you.*'"

"*Resolved*, That a Society which cannot sustain itself where the subjects of war, intemperance, and slavery are temperately and Christianly discussed, had better become extinct."

In August of the same year, the Vermont Convention unanimously

"*Resolved*, That, in view of recent legislative enactments, and especially in view of the Fugitive Slave Law, we, as believers of the Abrahamic faith, feel it to be our imperative duty 'to obey God rather than men,' and peaceably to submit ourselves to suffer the penalty of the law, and thus to 'submit ourselves to the powers that be.'"

During the past month (June) of the present year, a Report—"indefinitely postponed" at a former session—declaring "slavery to be a great and growing evil, and that the Fugitive Slave Law requires us to do what is wrong in itself, and in violation of our best and holiest feelings," was "heartily" adopted by the Maine Convention "as a faithful expression of its sentiments."

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We have thus, at considerable length, given the acts of this denomination on this vitally important subject. It must be acknowledged that instead of resisting the light, they have opened their minds to conviction, have embraced anti-slavery truth with readiness, and fearlessly avowed their sentiments. We wish the same could be truly said of some other denominations that make much higher pretensions to orthodoxy in religion, while they pay little regard to orthodoxy in humanity.

GERMAN SEVENTH-DAY BAPTISTS.

This society, as individuals, we learn from one of its leading members, "have uniformly set their faces against every species of oppression; and even have had to enter the courts of justice in the land of Penn to contend for their *religious liberty*;" but "the Church has not taken at any time any special action on the subject of slavery—negro bondage; for every *oppression* they class in the category of slavery." Most individuals and most societies will naturally enough contend earnestly for their own rights and privileges. Why not for the rights and privileges of others? *Look not every man on his own things, but every man also on the things of others.* So far from this being an impertinent intermeddling with the affairs of individuals or communities, it is the very spirit of Christianity. *Germans* should not be outdone in this respect by other brethren of kindred faith in this country.* Their attachment to liberty is strong in their native country. It needs their support in the land of their adoption. Henceforth they will, we hope, as societies and communities, as well as individuals, uniformly set their faces against every species of oppression, negro bondage included, and array themselves, religiously and politically, with those who are contending not only for *religious* liberty, but for universal freedom, without distinction of race, complexion, position, or party.

WESLEYAN METHODIST CONNECTION IN AMERICA.

This is the title of the society that was organized at Utica, N. Y., in 1843. At this time the number of members was estimated at 6,000. The census, October last, gave 20,000. It is said that the accessions have been chiefly "from the world." This rapidly-increasing body is in correspondence with, and worthy representatives of, the "Wesleyan Methodist Association" in England. The American branch of the Church has twelve Yearly Conferences, all united in anti-slavery principle, and provoking each other to good works.

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* See the excellent Resolutions of the Seventh-Day Baptists, p. 97.

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The following is the Report of the Committee on Reforms touching slavery, lately adopted by the Conference at Syracuse, N. Y.:

"*Whereas*, There yet exists the sin of slavery, with all the magnitude of crime and guilt, unchristianizing this nation in the eyes of the whole civilized world, and crushing from the hearts of millions of our brethren all the hopes and aspirations common to the race, depriving them of all privileges calculated to elevate them to the position of intelligent Christians and citizens, and consequently from the bliss of heaven; therefore,

"*Resolved*, That we hold—as ever—in abhorrence the *system*, esteeming it as ranking first in the dark list of systemized piracy, and all intelligent supporters of the abomination as being nothing, less or more, than will ng pirates.

"*Resolved*, That to ask us to fraternize with any of the thousand and one organized or unorganized influences, going directly or indirectly to sustain the system, prominent among which are the principal churches and the great political parties of the country, is to offer direct insult to our sense of Christian propriety and gentlemanly courtesy."

We have before us the reports and resolutions adopted by the Conferences of Rochester, N. Y.; Illinois; Zanesville, Ohio; New-York, and New-England. They are uncompromising, speak similar language, and evidently proceed from the legitimate ecclesiastical descendants of the renowned WESLEY. The Wesleyan Methodists have a college at Leoni, Mich., and are now building another at Wheaton, Ill.

FREE PRESBYTERIAN CHURCH.

"This Church was organized a few years ago, during the sittings of the General Assembly at Cincinnati. It embraces Presbyterians of both the Old and New School in theology, who agree in the necessity of *separation from slaveholders*. Among the pioneers of this movement is Rev. John Rankin, of Ohio, formerly of Kentucky, who wrote and published in favor of immediate emancipation in 1824 or 1825, before the commencement of Mr. Garrison's labors. In the connection there are about fifty churches and three Presbyteries, extending through portions of Pennsylvania, Ohio, Indiana, and Illinois, the whole composing the 'Free Synod of Cincinnati.'" *

INDEPENDENT CHURCHES.

"A large number of *local independent churches* have been gathered by secession from the old churches of several different sects, and holding no ecclesiastical connection with them. This movement is chiefly in the State of New-York, and farther west." †

These churches being, in general, disconnected from all Associations or Consociations, are not embraced in the statistics of Congregationalists, or of any sect, and hence their numbers cannot be stated. They are believed to be numerous and increasing.

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* Goodell's History of "Slavery and Anti-slavery," p. 490. † Ib., p. 489.

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HICKSITE FRIENDS.

THAT division of the Society of Friends commonly distinguished as the "Hicksite," at their Yearly Meeting in Philadelphia, held the 10th of fifth month, 1852, adopted and circulated an Address, from which we extract the following:

"We are led to address our members at the present time on the subject of our testimony against slavery. We have noticed with deep regret, within a few years past, an increasing disposition on the part of the General Government to strengthen the bonds of slavery in our land, and to punish those who give shelter and protection to persons claimed as slaves, or who decline to aid the officers of the law in returning self-emancipated slaves into bondage. Laws have been passed which we believe are unjust and oppressive in their character, and the doctrine has been openly promulgated, that no man ought to live in a country whose laws he could not conscientiously uphold or obey, and that in these respects the rights of conscience are to be restricted by human legislation.

"We call upon our members carefully to examine the ground on which they stand in relation to our testimony against war and slavery, in these times of agitation, and faithfully to guard against the encroachments of a spirit which, under the plausible pretext of supporting the Constitution and laws of the country, invalidates the rights of conscience, and strikes at the fundamental principle of our religious profession.

"We believe that the light of Christ in the soul is the highest law to man, and the only effectual check to the irregularities of human conduct, and that it is only through obedience to this that the work of progressive reformation can be successfully carried on in the earth.

"Our principles are directly and positively opposed to the institution of slavery as it exists in the United States. Upon this subject we speak as the Society of Friends, and have no new doctrine to offer; nor have we any thing to urge in palliation of it; but, on the other hand, we solemnly think that the degree of intelligence to which our nation has attained, the long prosperity and multiplied blessings it has enjoyed, and the strength to which it has grown among the families of the earth, calls loudly upon it to give a substantial proof of its gratitude by showing kindness and mercy to the poor—by acts of humanity towards an oppressed people, who, however humble may be their position in human society, are, nevertheless, a part of the great family of the One Eternal Being whose goodness has been so bountifully vouchsafed to us, whose protection we are so frequent to invoke, and who remains to be God over all, blessed for ever."

. . . . . .

"Let none suppose that our religious organization limits the field of active benevolence, or retards any work of moral improvement. If we are faithful to our mission, we must rejoice in the promotion of every good word and work. If we fail to do this, it must be ascribed to unfaithfulness, rather than unsoundness of principle. If we lived up to the spirit of our excellent Discipline, we should not hear it spoken of as a barrier to our religious progress."

We are informed by the Friend who forwards us this timely Address, that it is the only paper on the subject of slavery which the Society has issued since 1832. He adds:

"This subject is frequently discussed in our meetings, and is thus kept active in the Society, and yet it is evident that there is more apathy among us than ought to exist in a religious society on a subject so fraught with all that is evil as is American slavery.'

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GERMAN BAPTIST BRETHREN.

This denomination migrated from Germany, and are distinguished from the other American Baptist denominations by the term "brethren," derived from Matt. xxiii. 8. Believing that slavery is "repugnant to the doctrine and principles of the gospel," they accordingly "hold no slaves nor hire any," and they consider it their "conscientious duty to declare with meekness their sentiments" on this subject. They find that their "testimony has a salutary effect upon a great number of slaveholders." Yet since (as they conceive) the Constitution of the United States guarantees the right of slaveholding, and the right to reclaim fugitives, and since (as they also conceive) the Compromise Bill of 1850 is in accordance with the Constitution, they "feel themselves bound, in good faith, to submit to the requisitions of the law, and exhort all others to do so. (See Romans xiii. 1, 5, &c.)" They "deeply sympathize with the colored population;" desire to coöperate in wise measures for "mitigating their condition." They make it a subject of prayer, rely upon divine Providence, and trust that the day of "redemption is at hand."

While it is pleasing to learn, from authentic sources of information, that there are bodies of Southern Christians who are opposed to slavery, and will neither hold nor hire slaves, thus showing what other religious bodies might do, if they pleased, it is instructive to notice how much such Southern Christians need further light, and how important it is for Christian Abolitionists at the North to keep up a friendly intercourse with them. The above statements come from Maryland.

THE JEWS.

The Jews of the United States have never taken any steps whatever with regard to the Slavery question. As citizens, they deem it their policy "to have every one choose which ever side he may deem best to promote his own interests and the welfare of his country." They have no organization of an ecclesiastical body to represent their general views; no General Assembly, or its equivalent. The American Jews have two newspapers, but they do not interfere in any discussion which is not material to their religion. It cannot be said that the Jews have formed any denominational opinion on the subject of American slavery. Some of the Jews, who reside in slave States, have refused to have any right of property in man, or even to have any slaves about them. They do not believe that any thing analogous to slavery, as it exists in this country, ever prevailed among the ancient Israelites. But they profess to believe that "the belief of Abraham, enlarged by Moses, and now acknowledged by the Jews, is one of purity and morality, and one which presents the strongest possible supports for civil society, *especially a government based upon principles of equality and liberty of the per-*

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son! They believe that the coming of the King Messiah will be the signal for universal peace, UNIVERSAL FREEDOM, universal knowledge, and universal worship of the One Eternal."

The objects of so much mean prejudice and unrighteous oppression as the Jews have been for ages, surely they, it would seem, more than any other denomination, ought to be the enemies of CASTE, and the friends of UNIVERSAL FREEDOM.

THE VOLUNTARY RELIGIOUS SOCIETIES.

From the ecclesiastical bodies, properly so called, we proceed next to some of the principal voluntary religious and benevolent Associations sustained by them.

AMERICAN BOARD.

The AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS is one of the most influential and popular religious bodies in this country. Citizens of different ecclesiastical and political parties belong to the Board; the corporate and honorary members are numerous, and many of them influential; the churches, especially the Presbyterian, Congregational, and Dutch Reformed, liberally aid its funds; the missionaries sent abroad are numerous and in almost every part of the world, and the prayers of millions ascend for its prosperity. Without questioning that the Board has done great good, its *quasi* support of slavery has been, for many years, a subject of deep regret and mortification to no inconsiderable portion of the Christian people of this country, and to not a few of its missionaries. Remonstrances have been sent to the Prudential Committee, and to the Board, time and again, by anti-slavery members and missionaries, sometimes with apparent effect for a season; but in spite of all, we do not perceive that any permanent change has taken place in the policy of the Committee or Board. This Board has engrossed the affections of the churches more extensively than any other religious organization in this country, and by its great influence upon the churches and the national Societies that have sprung into existence since its formation, has done more, probably, than any other organization, to paralyze efforts for emancipation, and strengthen American slavery. Mission Boards, as has been truly said by an able speaker at the West, which plant and aid slaveholding churches, from the peculiarity of their functions and organization, lend a more effectual support to slavery than the slaveholding churches themselves can do.*

A pamphlet has been published and widely circulated by this Com-

* President Blanchard's Address at the formation of the North-western Home Missionary Society, July 7, 1852.

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mittee on the subject, entitled "Indian Missions," from which we extract as follows:*

Mr. Treat reported in 1848, that there was a statute of the Cherokee Nation which debars alike the free negro and the slave from all direct access to "the lively oracles." It is as follows: "*Be it enacted by the National Council*, That from and after the passage of this act, it shall not be lawful for any person or persons whatever to teach any free negro or negroes not of Cherokee blood, or any slave belonging to any citizen or citizens of the Nation, to read or write." The penalty annexed to a violation of this enactment is a fine of $100 to $500, at the discretion of the Court trying the offense. Mr. Treat remarks: "This law is the more to be regretted, as it must needs embarrass the mission in its efforts to benefit this injured and neglected portion of the community."

No free negro or mulatto, not of Cherokee blood, may hold or own any *improvement* in the Nation. Slaves are prohibited from owning horses, cattle, hogs or firearms. "Patrol companies may take up and bring to punishment any negro not having a legal pass that [who] may be strolling about away from the premises of his master; and any negro not entitled to Cherokee privileges, who may be found carrying guns, butcher-knives, &c., is liable to the summary infliction, by the patrol companies, of forty stripes save one." . . .

So long ago as October, 1836, the following law was passed by the Choctaw tribe:

"*Be it enacted, &c.*, That from and after the passage of this act, if any citizen of the United States, acting as a missionary or a preacher, or whatever his occupation may be, is found to take an active part in favoring the principles and notions of the most fatal and destructive doctrines of Abolitionism, he shall be compelled to leave the Nation and for ever stay out of it.

"*Be it further enacted, &c.*, That teaching slaves how to read, to write, or to sing in meeting-houses or schools, or in any open place, without the consent of the owner, or allowing them to sit at table with him, shall be sufficient ground to convict persons of favoring the principles and notions of Abolitionism." . .

It was provided also, that no slave should "be in possession of any property or arms;" that if any slave infringed any Choctaw rights, he should "be driven out of company, to behave himself;" and in case of his return and further intrusion, "he should receive ten lashes." Four years later it was enacted that all free negroes in the Nation, unconnected with the Choctaw or Chickasaw blood, "should leave the Nation by the first of March, 1841," and "for ever keep out of it." In case of their infringing this law, "they were to be seized and sold to the highest bidder for life." It was also enacted, that if any citizen of the Nation hired, concealed, or in any way protected any free negro, to evade the foregoing provision, he should forfeit from $250 to $500, or, if unable to pay this fine, "receive fifty lashes on his bare back."

In 1846 a law was passed, which prohibited all negroes, whether they had "papers" or not, from entering and remaining in the Choctaw Nation. The offenders were to receive "not less than one hundred lashes on the bare back," besides a forfeiture of all property found in their possession, one third "to go to the light horsemen" who apprehended them, and two thirds "to be applied to some beneficial purpose."

The most objectionable enactment which Mr. Treat found, having any bearing upon slavery, was approved October 15, 1846. It is as follows:

"*Be it enacted, &c.*, That no negro slave can be emancipated in this Nation, except by application or petition of the owner to the General Council; and

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* The Board, as is known to our American readers, have missions among the Choctaw and Cherokee tribes of Indians on this continent, many of whom hold negro slaves. Churches have been gathered among them, into which masters and slaves have been admitted. The missionaries of the Board have not been instructed to refuse admittance to slaveholders; consequently, some of the most influential of the church members are persons of that description. At the same time, some of them are members of the National Council, and some are judges.

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provided also, that it shall be made to appear to the Council the owner or owners, at the time of application, shall have no debt or debts outstanding against him or her, either in or out of this Nation. Then, and in that case, the General Council shall have the power to pass an act for the owner to emancipate his or her slave, which negro, after being freed, shall leave this Nation within thirty days after the passage of the act. And in case said free negro or negroes shall return into this Nation afterwards, he, she, or they shall be subject to be taken by the light horsemen and exposed to public sale for the term of five years; and the funds arising from such sale shall be used as national funds."

"The predominant influence in both nations," says Mr. Treat, "is in the hands of slaveholders." It is so, he might have added, in the mission churches. But he goes on to observe, "THE MASS OF THE PEOPLE HAVE NO DIRECT INTEREST IN SLAVERY."

The Christian world will be astonished, we think, when they come to know that "Christian" men, capable of enacting such atrocious laws, are represented by the most influential Missionary Board in this country as being "followers of the Lord Jesus Christ," and as ensamples to the white Christians of the United States.

AMERICAN HOME MISSIONARY SOCIETY.

This large and influential body is constituted, as is the A. B. C. F. M., of leading ministers and laymen of various denominations and political parties. It confines its attention to this country, and has been instrumental of doing great good. It is said to have fifty-one missionaries who are pastors of churches in slave States, into many of which slaveholders are freely admitted, and fellowshipped as Christians in good and regular standing. Much dissatisfaction has arisen in consequence of it. At the meeting of the CONGREGATIONAL CONVENTION at Albany, composed of lay and clerical delegates from a large portion of the orthodox Congregational churches in the country, in October last, the following resolution, with especial reference to the A. H. M. S., was passed:

"*Resolved*, That, in the opinion of this Convention, it is the tendency of the gospel, wherever it is preached in its purity, to correct all social evils and to destroy sin in all its forms—and that it is the duty of Missionary Societies to grant aid to churches in slaveholding States, in support of such ministers only as shall preach the gospel and inculcate the principles and the application of gospel discipline—that, with the blessing of God, it shall have its full effect in awakening and enlightening the moral sense in regard to slavery, and in bringing to pass the speedy abolition of that stupendous wrong—and that wherever a minister is not permitted so to preach, he should, in accordance with the directions of Christ in such cases, 'depart out of that city.'"

It was supposed by many, that the unanimity with which the resolution was adopted would produce a change in the policy of the Executive Committee of the A. H. M. S., but they have been disappointed. In the March number of their periodical, they defined their position. This article seemed, at first, to have an unhappy effect upon several anti-slavery Christians, who thought they discerned a disposition on the part of the Committee to comply with the obvious expectations of the Albany Convention. To disabuse them of this premature belief, this Committee issued a pamphlet entitled, "The American Home Missionary Society and

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Slavery," being the identical title of the article referred to. From this pamphlet we have room only for the following extracts:

The Secretaries, in defining and justifying their past and present position, virtually admit the facts; and while they may appear to some to say that they concur in the principles of the Albany Convention, and that they will make an honest endeavor to carry them out with all fidelity, they do, in fact, only aver that they will do this so far as the resolution corresponds with the former position and policy of the Society, and the sentiments expressed by the General Assembly of the Presbyterian Church. . . .

The Secretaries, after stating what the Society and its missionaries in slave States actually do, mention the things they do not attempt:

"1. It does not, as some would have it, wholly withdraw from the slave States." Who "would have" them do this? Not Anti-slavery Christians, surely. They "would have" the number of missionaries there greatly increased, and have them instructed to remain there and preach the gospel—the whole gospel—and exercise gospel discipline; and, if persecuted in one city, then, and not till then, "flee into another." Verily, they will not have gone over the cities of [this American] Israel, till the Son of Man be come, to bless their labors, and give them a name and place in the land.

"2. It does not, as some advise, make the exclusion of slaveholders from communion a condition of missionary aid." There's the rub. That *is* the ground of dissatisfaction. It was so before the Albany Convention, and is so still. The Society did not then exclude slaveholders; it has not since; and it avows its determination not to do so hereafter. The Secretaries imply that their reason for not doing it is, that it would "interfere with the right of churches to define their own terms of membership." We are too strict Congregationalists not to recognize the independent right of churches in this matter; and we are too well informed in relation to missionaries' efforts not to know that a Missionary Society *can refuse affording aid to churches that will admit offenders to their communion.* This they can and ought to do in relation to slavery as well as other offenses; and the plea made by some Societies, that such action would infringe upon congregational rights of churches, is, we are sorry to say, a stale pretext. . . . .

The Secretaries next cite the resolution adopted at Albany, and, in allusion to it and the resolution of the General Assembly, say: "After *such expressions of concurrent views* of the principles and policy appertaining to this difficult and painful subject, [why difficult and painful?] may not the Society, in an honest endeavor to carry them out with all fidelity, count upon the confidence and co-operation of all true friends of freedom and humanity?" We have stated the reasons why, in our judgment, the "true friends of freedom and humanity" should be dissatisfied with the action of the American Home Missionary Society. It does not concur in the principles expressed by the Albany Convention. It does not propose to furnish aid "in the support of such ministers only" as shall make an "application of gospel discipline" to slavery, to bring "to pass the speedy abolition of that stupendous wrong." It does not propose to make any advance from its past position. It stands, in relation to this subject, where the General Assembly of the Presbyterian Church did in 1850, where the Society itself did in 1849 and in 1845, and avows its purpose to continue there. Further remonstrance is, therefore, needed. The friends of the slave should not now slack their hands, nor do any thing to indicate their approval of the present policy of the American Home Missionary Society. There are, we acknowledge, many that take no interest in the welfare of the slave, who will be ready enough to declare their satisfaction with its present position. Let no Christian Abolitionist be among the number.

AMERICAN TRACT SOCIETY.

This is another of the national Societies, sustained by the funds and efforts of a large constituency, and circulating its immense issues of tracts

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and books, by colporteurs and others, throughout the whole country; a Society that is doing much good, and might do a vast deal more, if its policy did not exclude from its publications every sentiment against the gigantic sin of American slavery. This Committee, early in the spring, published in the *Tribune*, and subsequently a large edition in pamphlet form, a letter written by one of their members to Rev. R. S. Cook, one of the Secretaries of the American Tract Society, on the course taken by the Society with reference to the Slavery question. This letter has been republished in London, in a pamphlet, entitled "The American Tract Society; withdrawal from by the Hon. Judge Jay, on the ground of its alliance with the slave power; proved by the expurgation of all anti-slavery sentiment from its publications, and its refusal to bear any testimony and opposition to the sin of slaveholding."

The author animadverts upon the defensive letter of Mr. Cook to the ministers and elders of the Congregational Union of Fox River, Illinois, who had remonstrated with the Tract Society on the pro-slavery course it has pursued. He shows that the Society has often departed from the rule, said to have been laid down, of printing only such tracts as would receive the approbation of *all evangelical* Christians. It has issued numerous tracts against dancing, travelling on the Lord's day, and the traffic in intoxicating drinks—matters on which all evangelical professors are not agreed, either in opinion or practice—while, in the twenty-seven years of its existence, the Society has never published a line intended to touch the conscience of an American slave-breeder or trader. We have room only for the following extracts from this seasonable and powerful letter:

Your Committee tell us, in their last Report, that they "have never lost sight of their responsibilities to those of tender years;" and it seems they issue *The Child's Paper*, of which great numbers are circulated. Yet the responsibilities to children resting on the Committee permit them to expunge an expression likely to remind us that there are hundreds of thousands of children in our land who are mere articles of merchandise. These very responsibilities are, it seems, perfectly compatible with entire silence respecting the ignorance and degradation of this great multitude "of tender years." The Committee know that in some of our States even a free mother, if her complexion be dark, is by law liable to be scourged on her bare back, should she be caught teaching her little ones to read your *Child's Paper*; yet not a word of remonstrance escapes the American Tract Society! In the very last number of *The Child's Paper*, I read that "there are between 10,000 and 12,000 children in the city of New-York who never enter a church or school, and who cannot read the Bible. . . Here are heathen at home; what is doing for them? . . . . These children must be cared for." Indeed! And is it nothing to your Society that there are in our country about HALF A MILLION of little black heathen who are prevented by law from reading the Bible? These little heathen have souls as imperishable, destinies as momentous, as the white heathen in New-York. Must this half million be cared for? Ah! that is a "point of disagreement among evangelical Christians," and hence the Society must not even recognize the existence of children who do not belong to their parents. . . . .

I thank my God and Heavenly Father that he has given me grace to embrace, with my whole heart and understanding, the doctrines you denominate evangelical. But it behooves us all to remember that a workless faith is a worthless

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faith. Can we refuse obedience to the second of the two great commandments on which hang the law and the prophets, and yet hope to be saved by our orthodox faith? . . . . . .

You will perhaps say that it is better our Southern brethren should be saved as slaveholders, breeders, and traders, than not at all, and therefore you will not touch the subject of slavery, because, if you do, you cannot reach them with your tracts, which, under God, might lead to their conversion and salvation. If this principle be correct, it is of wide application. The Territory of Utah is acquiring a large population, and will soon claim admission into the Union. The people are polygamists, but it is better they should be saved as such than not at all. Hence it becomes the duty of the Society, for fear of offending them, to avoid all allusion to the Christian doctrine of marriage, and to "move forward on the simple errand that brought the Saviour into the world, proclaiming Christ and him crucified," and thus rendering the tracts acceptable and useful to our Mormon brethren! So, also, as the usefulness of the minister of Christ depends on his message being heard, he ought to preach smooth things, lest, by offending his people, by telling them unwelcome truths, he drive them beyond the sound of the gospel!

AMERICAN BIBLE SOCIETY.

The feelings of the Managers of this great institution in hostility to the Anti-slavery cause have been exhibited, we regret to say, on various occasions. Without recurring to facts that occurred in former years, it was manifested a year or two since, in the appointment of Rev. Mr. Stiles to be one of the Secretaries—a Southerner by birth and associations—soon after his speech in the General Assembly, (N. S.,) in which he uttered extravagant pro-slavery sentiments; and recently, by commissioning a virulent opposer of the Anti-slavery movement to represent the Society in London. The following extract from the Boston *Congregationalist* will show the feeling existing in New-England with reference to these appointments:—

> Injudicious.—We hear it said that the American Bible Society has made choice of the Rev. Samuel Irenæus Prime to represent it at the approaching English Christian festivities. If this be true, we deeply regret it. . . . But for him as the author—in his capacity as junior editor of the New-York *Observer*—of the unchristian, undignified, and abusive articles in reference to Mrs. Stowe, Rev. H. W. Beecher, and the whole Northern sentiment concerning "Uncle Tom's Cabin," and its bearing upon slavery, which have disgraced the columns of that journal during the past year, we have a feeling of mingled sorrow and disgust, which leads us, in common with a very large number of New-England Christians, to desire that he should be no representative of ours, at home or beyond sea. As friends of the Bible Society, we regret that some brother in general sympathy with the whole Church could not have been sent to represent us before our English brethren. We do not ask that any prominent Anti-slavery clergyman should be selected, but simply that some brother might go to speak for us there who has not so extensively and perseveringly wounded the conscience of New-England, and virtually put his shoulder to the wheel of the halting Juggernaut of American Slavery.

It is understood that Mr. Prime, on arriving in London, received intimations that the presentation of his commission would not be acceptable. He did not publicly appear.

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AMERICAN AND FOREIGN CHRISTIAN UNION.

In this connection we cannot refrain from adverting to the spirited resolutions adopted on the 10th May by the above-named Society, which, amidst its arduous and enterprising efforts to restrain and subvert what it deems the spiritual despotism of this country and Europe, has not considered it within the province of its duty to combat, or encourage others to do so, the despotism over body and mind that prevails in these States. It is therefore peculiarly gratifying to find that in the resolutions adopted at their anniversary, this popular Society has asserted in strong and unambiguous language the doctrine of the "Higher Law," which so many lay and clerical persons have, within a year or two past, sneered at with unbecoming inconsideracy. These seasonable and eloquent resolutions, we perceive, were introduced by the astute and adroit Dr. Leonard Bacon, and warmly seconded by the erudite and liberty-loving Ex-Chief Justice Hornblower.* If, as we have understood, they were adopted unanimously, we may well congratulate ourselves and the country that, at last, the De Witts, Alexanders, Bethunes, Bairds, Frelinghuysens, Plumers, Springs, and Tyngs of this age are making progress in a moral reform, if not in an anti-slavery direction. But we will not longer indulge in remarks on the subject, but present the resolutions themselves, with the single observation that the significant and important passages will require no italicising to enable the attentive reader to comprehend readily and fully their drift:—

"*Resolved*, That, in all cases, the intervention of secular authority and physical force to forbid the reading of the Holy Scriptures, the peaceful utterance and profession of religious faith, the private or public worship of God without disturbance of the public peace, or the preaching of the gospel to such as are willing to hear it, is an intervention between conscience and the only Lord of conscience, and is therefore a violation of universal and inalienable rights.

"*Resolved*, That, inasmuch as our right to preach the gospel wherever men will hear it springs directly from the authority of the Blessed and Only Potentate, whose commission to his disciples sends them into all the world to preach the gospel to every creature; and inasmuch as this right is therefore higher than all human laws and compacts, the prohibitions and penalties by which oppressive governments forbid the profession and the preaching of the gospel, cannot impair this right in the judgment of conscience, or in the sight of God; and that the power which enforces such laws is to be respected only as we respect the armed robber who takes away our goods.

"*Resolved*, That, to give full effect to the remonstrances of Protestant Christians, and of the so-called Protestant Governments, against the infringements of the rights of conscience by the Grand Duke of Tuscany, and by other Roman Catholic Governments, it is necessary that the parties remonstrating be themselves without blame in respect to the sacredness of religious liberty; and that the present position of many so-called Protestant Governments in Europe, and of

* It does not appear from the proceedings of the meeting, published in the Annual Report of the Society, that the resolutions were adopted; but they doubtless were, as has been stated in the newspapers, and as Dr. Bacon's "able speech" is alluded to, and promised in the next number of the Society's magazine.

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Protestant State Churches there, towards Roman Catholic subjects, and towards Protestants dissenting from the Churches established by law, is not only disgraceful to them in the eye of all intelligent friends of liberty, but disastrous to that gospel which they dishonor by their profession of it.

"*Resolved*, That the American and Foreign Christian Union rejoices in the many indications that the time has come when all the forms of organized injustice throughout the civilized world must defend themselves before the public sentiment of Christendom; when whatever cannot be shown to be consistent with the common Christian sense of what is required by the teachings and the spirit of Christ, must be condemned to infamy; and that, while we freely acknowledge the responsibility of America, and of all American institutions, to that high tribunal, we will not cease to arraign and prosecute before the same tribunal all those interventions of Governments against liberty of faith and worship which are and have been the greatest obstacles to the progress of the gospel in the nominally Christian world."

AMERICAN MISSIONARY ASSOCIATION.

This popular and increasing Anti-slavery Missionary Society, founded chiefly by the officers and members of the American and Foreign Anti-slavery Society, held its annual meeting at Bangor, Me., September 29th, 1852. It reported 11 churches, and 65 male and female missionaries and teachers in foreign countries, and 31 churches and 68 male and female missionaries and teachers in the free and slave States, Canada, and among the Indians—in all 133 persons, *inculcating an anti-slavery gospel, and having no fellowship with slaveholders.* The income of the Association was $30,726 29, for the past year.

An anti-slavery discourse of great merit was preached by Rev. Joseph R. Walker, of Ohio, from these words: "*If a man say, I love God, and hateth his brother, he is a liar; for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?*"

The following were among the resolutions passed:

Resolved, That to oppose sin in one set of relations while we do not in another—for example, to oppose intemperance while we do not oppose slavery, or to pray against oppression while we vote for it—is to strike down Christian principle, to deaden conscience, and, in the end, to undermine and destroy Christian character.

Resolved, That Christians should labor and pray earnestly, and give liberally, not only for the cause of free missions in heathen lands, but also to build up and sustain evangelical churches in the destitute portions of our own country that will exclude slaveholders from their fellowship, and in all other ways practically honor the gospel.

Resolved, That on the prevalence of sound anti-slavery sentiment in the nation depends, under God, the success of the Christian enterprise in which we are engaged.

NORTH-WESTERN HOME MISSIONARY ASSOCIATION.

A call for a Convention to form a Free Mission organization for the North-west was issued at Chicago, Ill., September 4th, 1851. Accordingly, a general meeting of "the friends of free missions, and the opposers of slaveholding fellowship in the North-west," to perfect the organization,

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and "to take further action in relation to the Anti-slavery cause, and the purification of the Church from the abomination of slavery," assembled at Chicago, July 7th and 8th, 1852, and there formed the new Society. The constitution is similar to that of the American Missionary Association, except that the labors of the new Society will be confined to the diffusion of an anti-slavery gospel in our own land.

BAPTIST FREE MISSIONARY SOCIETY.

The distinctive principles of this Society are non-fellowship with slaveholders, and rejection of the avails of slavery offered for religious purposes. It held its ninth annual meeting at Montrose, Pa., June 2d, 1852. Two churches have been formed in connection with its Haytien mission. The mission appears to be in a prosperous condition. It has four separate preaching-places, with one American and one Haytien preacher, three American female assistants, and two unordained native helpers. The converted Haytiens have organized a Missionary Society, and resolved to support a native preacher at St. Marc. The Society contemplate a mission in Africa; and a native African, converted in connection with their Haytien mission, is expected to be attached to it. He is now at their seminary in McGrawville, N. Y. The Society conducts other missions, both in this country and in Canada. Mr. Judd, of the Haytien mission, has been in this country during the past year, soliciting funds for building a chapel at Port-au-Prince, and felt much encouraged with the prospects of the mission.

AMERICAN FOREIGN MISSIONARIES.

The Committee have been greatly cheered by letters from several missionaries in foreign countries, who went out to their fields of labor under the auspices of Boards having no affinity to the Anti-slavery cause. From these letters we make several extracts; and first from letters from Rev. D. Baldwin, Lahaina, Sandwich Islands:

"The last Monday of every month we continue to observe as the day to pray for the end of slavery. . . . Slavery appears to this half-enlightened people an anomalous evil, a cruel prodigy, and a deep and reproachful stain on the otherwise fair character of our country, which can neither be excused nor explained away. There is no evil for the extermination of which the Christian people here pray more sincerely. In one of these concerts, one of our most intelligent natives said to me, 'Then it is true that some parts of your country raise boys and girls to sell, as we do pigs?' I replied that so I understood it. He said, 'We have had cruel oppression enough here, but never any thing like that, even in our darkest heathen days.' . . . There are many of our people in these islands, in the mission and out of it, who feel a deep interest in the subject of American slavery, and who hail with joy every proof that correct views of human rights are gaining ground. . . . In my last letter I suggested your offering a premium for a tract on some important anti-slavery topic. Afterwards I mentioned in one of our native meetings what I had written to you, and asked the church if they

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would furnish a hundred dollars for such a purpose. Several raised both hands, and said, 'Only tell us when you wish it, and it will come.' *

"Mr. Green and some other missionaries are full-souled in the cause, and will be until the last shackle is off. . . . You must be rejoiced at the wonderful run Uncle Tom's Cabin has had. I trust Mrs. Stowe will not lay that pen down quite yet. We want facts and arguments that no man of sense will ever attempt to answer, and such facts and arguments can be found against slavery.†

"Your Society, which has for its aim to enlighten public sentiment and bring it to the Christian standard on the subject of human rights; to bring man-selling, man-stealing, man-owning, and man-degrading to an end, the world over, I put second to no other Society in its claims on the contributions and prayers of all who love the Lord Jesus Christ. . . . Almost all our ship-captains are pro-slavery. . . . I take the *National Era*, the *Independent*, and the New-York *Evangelist*. For ten or twelve years I took the weekly paper from the office of the *Journal of Commerce*, and read all the apologies for slavery and the South the editor put into it. . . . Are not good signs multiplying, and this through just such discussions as had 'put back emancipation fifty years?' . . .

"I send you a draft, $75 50 of it collected in our anti-slavery concerts of prayer; $61 12, a donation from females of the Lahaina church; and $23 from a lawyer and a minister here. One hundred dollars of it is for the premium for a tract on account of the Lahaina church, and the balance towards another premium tract on some anti-slavery topic. . . . Would not an effective tract, embodying in a perspicuous form the inevitable consequences of slavery on both races, written in great kindness and with the force of truth, adapted to secure the attention of thinking and patriotic men at the South, aid in changing their wrong views of the nation? After being twenty-two years from the United States, and at such a distance, I cannot pretend to know what the public mind most requires. . . .

"I cannot but think it a high and sacred duty of all the Directors of the Benevolent Societies to mingle with the Anti-slavery Society, and use their exertions to stir up Christians to action and prayer in such a cause. . . . Surely none of them will deem a cause beneath their notice or efforts which commanded the mightiest exertions of such men as Wilberforce. . . . I have, within a short time, made myself a life member of the Tract Society; and if they expended all I gave them in a tract which would show Southerners what a burning curse slavery always has been and always must be, to masters as well as slaves, nothing would please me more. . . . After all, is the difficulty so much in the officers of the Tract and other Societies, as it is in the mass of professing Christians who make up those Societies?

"Have we not all been trained to wrong opinions; to believe that black men are scarcely men at all—that it is out of the way for them to talk of human rights—that the Constitution does not apply to them, except when they run away from slavery—that, being an inferior order of beings, they are only fit for slaves, predicted to be servants, and that perhaps he who holds them in bondage is carrying out the will of God? . . . I have never seen a railroad, but I am told there are many in our land, and that when the train is coming, it is not safe to stand on the track. One foolhardy enough to stand there, seems to me a fit emblem with which to compare one who in these days advocates or apologizes for slavery, or who is indifferent to the subject. I hope the time is not distant when such indifference will not be found in the churches or in the ministry; or

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* The Committee have proposed $100 for the best essay on the following subject: AMERICAN SLAVERY A FORMIDABLE OBSTACLE TO THE CONVERSION OF THE WORLD. Hon. William Jay, Rev. G. W. Perkins and Rev. Dr. Pennington have consented to act in examining and adjudicating the prize. The tract must not exceed 24 pp. 12mo, leaded. The articles should be sent to Lewis Tappan, Corresponding Secretary, as early as the 1st August, 1853.

† The wishes of this brother have been satisfactorily fulfilled in the compilation and publication of the "Key to Uncle Tom's Cabin," the argument of which may be refuted when Euclid is proved to be a sophist.

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if found, will be thought as fatal to the Christian reputation as the train of cars to him who stands in their way."

We have made such copious extracts because it is interesting to see the effect produced on a Christian philanthropist in a far-distant country, after an absence of nearly a quarter of a century from his native land, by contrasting the anti-slavery truth that has been published to the world, and the *fog* that had previously enveloped him, and which still encircles multitudes who remain among us. It is also a remarkable fact that the heathen converted through the instrumentality of American missionaries are amazed at the conduct of those who have sent these missionaries to them, and desire to repay the country that has so greatly benefited them, by aiding in delivering it from a heathenism so dark as American slavery.

The following extracts are from letters from another missionary, who has passed the last twenty-five years at the Sandwich Islands—Rev. Jonathan S. Green, of Makawao:

"I feel the deepest interest in the movements of your Society, and I doubt not that God and holy beings on earth and in heaven do so too. And if this be so, you have little need to be concerned whether the great ones of this world afford you their sympathy or not. You need not be particularly anxious to prove that you are engaged in a cause which would have had the sympathy and coöperation of Jefferson, and Jay, and Washington, had those noble-minded men lived to this day. . . . If God be for us, who can be against us? That he is for you, is as true as that he has a throne in the heavens. The revelation which he has made in the Bible, his dealings with despots and oppressors in every age, shows this in the clearest light. . . . As God is true, you will find that you have not labored in vain."

Such sentiments do honor to the ministry. We could, did space permit, make additional extracts from letters from missionaries, abroad and in this country, of similar import. And it is a pleasing fact that so many ministers of the gospel, of various denominations, are taking an open and decided stand on the right side of the Anti-slavery question. That many of the clergy do not, but affect to be neutral, or are openly opposed, we lament to say is too true. Still we have no sympathy with men professing to be thorough Abolitionists, who assail the Christian ministry because so many among them disgrace their profession or impugn the Scripture, in deducing from it the justification of slavery. The Bible is true, Christianity worthy of acceptation, and the ministry of reconciliation worthy of honor and respect, albeit so many preachers explain His holy volume as the charter of oppression, or stand aloof from the Anti-slavery cause. There can be no rational expectation of success in this cause, in any other way than by employing Christian means in a Christian spirit, relying upon the Divine promise and the aid of the Almighty.

At the same time, we candidly acknowledge that it is our firm belief that those preachers and those editors of religious publications who denounce the anti-slavery movement, assail the true-hearted Abolitionists of the

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land, defend or apologize for American slavery and slaveholding, and attempt to bring to the support of their views the Scriptures, are doing immense injury to the cause of Christ; that they are misleading more minds, and driving men faster into infidelity, than ten times the number of secret or open enemies of Christianity in the country.

To enable our readers to see how the course pursued by pro-slavery religious newspapers strikes the minds of men who make no pretenses to evangelical religion, we quote the following paragraph from an influential secular press in this city:*

"The *Tribune* is sometimes accused—we think unjustly—of promoting infidelity. We have allowed free speech and fair play to infidels, without intending to favor their views. But there are those who profess to be the especial guardians and teachers of religion, who are doing much to make and multiply infidels. We allude to those professedly religious people who quote the Bible in defense or palliation of slavery—such, for example, as the editors of papers like the New-York *Observer*. . . . . Infidelity has no more efficient promoter on earth than the man who, professing Christianity, cites the Bible to excuse or palliate iniquity. And we regard a newspaper which professes to inculcate the religion of Christ, whose teaching was, 'Whatsoever ye would that others should do to you, do ye also unto them,' and at the same time defend African slavery as it exists among us, as an engine for the spread of infidelity, a thousand times more potent than any merely secular or professedly infidel journal would be. We look upon a man who professes to be a disciple of Jesus Christ, and who fails to rebuke or condemn such wrongs and evils as are involved in the perpetuation of slavery, as one who says 'Lord, Lord!' but does the opposite of what Christ commanded. We never take a professedly religious sheet into our hands and find it extenuating the evil of slavery, that it does not excite in us an inexpressible loathing. If infidelity is spreading to-day in this nation, it is more, a thousand times more, owing to the preaching of a Christianity which defends such iniquities as slavery and slaveholding, than to every other agency combined. Talk not to us of the infidelity preached by newspapers, while such corrupting fountains pour their poisonous waters through a thousand *professedly* Christian channels."† . . . .

AMERICAN REFORM TRACT AND BOOK SOCIETY.

THIS Society was formed by a number of Christians of different evangelical denominations, assembled at Cincinnati, Ohio, December, 1851, to supply our own population, immigrants, those who speak the German and Spanish languages, and others, with cheap and useful publications, especially on subjects which other Tract Societies overlook. It is well known that the American Tract Society refuses to print any thing on the sinfulness of American slavery. A new Society, therefore, seemed absolutely necessary "to prevent slavery from possessing our new Territories,"

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* New-York *Daily Tribune.*

† REVERENTIAL.—The New-York *Observer* quotes, approvingly, a saying of the New-York *Courier and Enquirer*, that "a man of any religious creed who speaks irreverently of the clergy of every other denomination, is guilty of nothing more nor less than downright *licentiousness.*" The clergy of every denomination are worthy of *respect when they preach the truth and practise it;* when they do not, they discredit their calling, and deserve no respect. We wish these papers had more reverence for merit, and less for persons.—*National Era.*

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and to supply a deficiency with regard to the whole people of the United States.

At the last meeting of the American Missionary Association, the following resolution was adopted:

Resolved, That as the "American Reform Tract and Book Society" covers a large and important field, upon which other Societies have refused to enter, we view it as an instrumentality well adapted to the propagation of a pure Christianity, to the abolition of all the strongholds of vice and wrong, and to the elevation of all classes of human beings; and that we welcome this institution as a valuable aid to free missions, cordially recommending it to the liberal patronage of all who desire the conversion and salvation of the world.

The Society has published Tract No. 1, *Separation from Sin and Sinners.* pp. 24. — No. 2, *Hebrew Servitude and American Slavery.* pp. 8. — No. 3, *On Slavery.** [Premium Tract.] pp. 24. Price, 1500 pages, $1. We earnestly commend this new Society to public patronage. It needs funds and the active coöperation of all who believe that a *Reform* Tract and Book Society is greatly needed.

UNION CHRISTIAN CONVENTIONS.

A Christian Convention assembled at Ravenna, O., June 2, 1852, which was attended by some of the most distinguished friends of the Anti-slavery cause. Discussions took place, and some startling facts were elicited of the subserviency of some of the religious denominations to slavery. Evidence was given of the alterations that had been made in hymns by religious bodies to suit the pro-slavery spirit existing in the community. During the session, the following resolutions, among others, were adopted:

Resolved, That slaveholding is, under all circumstances, a heinous sin against God, and a gross violation of the most sacred rights of human nature.

Resolved, That a Church which receives slaveholders, and those who justify slaveholding, to her communion, is false to the mission of a true Church of Christ.

Resolved, That those ecclesiastical bodies which persist, against remonstrance and petitions to the contrary, in receiving slaveholders, and retaining them in their communion, do not represent the religion of the Bible, and should no longer be recognized in any manner as branches of the Christian Church. And we earnestly exhort all Christians and local organizations connected with them to dissolve their connection with those who remain in ecclesiastical bodies fellowshipping slaveholders, after light has been diffused and remonstrance tried in vain.

Resolved, That fidelity to a fundamental principle of our movement—non-fellowship with slaveholders—requires us to withdraw from ecclesiastical bodies, churches, and church-members, that fellowship slaveholders, or who justify slaveholding.

Resolved, That the American Board of Commissioners for Foreign Missions, the American Home Missionary Society, the American Tract Society, the American Sunday-school Union, and the American Bible Society, in consequence of the countenance and support they give to American slavery, are unworthy of the confidence and support of American Christians.

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* Written by a member of this Committee, Rev. Joshua Leavitt.

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Resolved, That while we are in favor of Bible Societies organized and conducted on right principles, printing Bibles without note or comment, and distributing them to the destitute at home and abroad; and while we consider the Bible an inspired anti-slavery book, yet we enter our protest against a Society that, while it distributes the Bible in other lands without regard to legal obstructions, distributes it to the slaves at home only where legal obstructions do not exist; and while its publications condemn, in strong denunciatory terms, the Romish Church and the laws of Italy, for preaching a gospel without the Bible, yet they are dumb in the presence of the slave laws and the American churches, who profess to give the gospel to the slaves while they refuse to give them the Bible.

A religious Anti-slavery Convention, in which the different denominations of Christians and Christian ministers were quite proportionately and very respectably represented, was recently held at West Randolph, Vt. The following resolutions were passed:

1. *Resolved*, That the subject of American slavery calls loudly for the vigilant attention of Christian men, and for their increased endeavors not only to resist the further progress of the evil, but to deliver our country entirely from its existence.

2. That we believe American slavery, both in principle and practice, to be directly opposed to the religion of Jesus Christ and every principle of moral rectitude, and utterly abominable before God.

3. That we consider slaveholding as much out of its place in the Church as would be any other system of iniquity; and that it is the solemn duty of all professed people of God to deliver themselves as speedily as possible from all participation in the enormous evil.

4. That those who persist in the practice of slaveholding, whether church members or ministers, should not be treated as members in good standing; and there should be no fraternal correspondence with ecclesiastical bodies who tolerate slaveholding in their churches, and refuse to listen to the voice of remonstrance.

6. That the late act of Congress called the "Fugitive Slave Law" is incompatible with the revealed will of God; contrary particularly to that fundamental principle of the gospel, "All things whatsoever ye would that men should do unto you, do ye even so to them;" that strenuous endeavors ought to be used to procure its repeal; and that in the meantime it is incomparably better to endure peacefully its penalties, than to sin against humanity, conscience, and the authority of God, by yielding obedience to its unjust requisitions.

8. That no preaching of the gospel is likely ever to reclaim men from the sin of slaveholding without direct and faithful application to the evil itself, as in other cases of transgression.

9. That our great religious Societies which are laboring to establish the gospel in the waste places of our land, and to send it abroad among heathen nations, ought to remember the millions in this country who are purposely kept in heathenish ignorance, and by no means tolerate slavery in the churches gathered by their missionaries, any more than caste, or polygamy, or any other iniquity; and that missionaries who persist in receiving slaveholders ought to be rejected. —*American Missionary, Sept.*, 1852.

SUPPLYING THE SLAVES WITH BIBLES.

The colporteur of the American Missionary Association in Kentucky has been successful in his work. He converses faithfully with slaveholders on the iniquity of the system of slavery, and circulates copies of the Scriptures among the slaves who can read. Occasionally he meets with opposition. He says, persons *not* holding slaves are the first to

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raise their voice against slaves having the Bible, and against universal freedom. The slaveholders, generally, he finds are willing to have their slaves read the Scriptures, and some of them are even ready to pay for the books. The appeals made to the consciences of slaveholders he sometimes finds successful. One aged man, who had made provision for the freedom of his slaves at his death, against the remonstrances of his heirs-at-law, when urged to do his duty firmly and without delay, burst into tears. On revisiting the districts where the people have had time to read and study concerning the great evil and sinfulness of slavery, and its proper remedy, the colporteur states: "I have great occasion for rejoicing. . . . I am cheered by many indications of kind feeling towards myself personally, and many expressions of desire for anti-slavery and other publications which I am distributing." In some districts there have been lectures and debates concerning the evil of slavery. One person remarked that "the days of slavery were numbered, and that the slaveholders themselves were aware of it."

ANTI-SLAVERY CHURCHES IN SLAVE STATES.

The above Association sustain two missionaries in Kentucky and one in another slave State.* Rev. John G. Fee, in Kentucky, has labored for several years with indomitable courage and zeal in rearing anti-slavery churches in his native State. He preaches regularly to two, neither of which admits slaveholders as members. His "Non-fellowship with Slaveholders the Duty of Christians," which was published by this Society, has been freely circulated in Kentucky, and awakened the attention of many persons. The missionary in the other State alluded to, reports the existence of eleven churches in four neighboring counties, having an aggregate membership of three hundred and fifty persons, and preaches to six different congregations. The churches under his care admit no slaveholder to their communion. Many of these churches are composed chiefly of persons of the poorer class. Some of them have been greatly persecuted. A clergyman in Ohio, who is well acquainted with the missionary, says: "There are hundreds of anti-slavery people in ———— who attend his preaching, and he not unfrequently has pro-slavery hearers. He is the only man in all that region who has the courage to open his mouth for the dumb. A Northern man cannot preach there. Some false issue would be raised against him, and he would be killed, or driven off immediately." This devoted missionary, in a recent communication, states:

"Anti-slavery sentiments are looked upon more favorably than they have been in times past. . . . Persons holding and advocating such sentiments are

* Name omitted, from prudential reasons.

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yet so proscribed, that it requires a great deal of fortitude to bear the sarcastic reflections that are heaped upon them; still, there are a few who have, thus far, stood up for the right, and will, by God's grace, continue to do so. . . . Here is the moral battle-field. Shall the enemy have the conquest? No, never! Let us wage unceasing war against slavery and *all* moral evils. Help us, brethren, by your means and your prayers, and, under God, we shall yet triumph."

MUTILATIONS AND EXPURGATIONS OF ENGLISH AND AMERICAN PUBLICATIONS.

THE following notice was published during the last year in most of the anti-slavery newspapers:

INFORMATION WANTED.—A competent person has been engaged to collect, with a view to publication in this country and England, the principal mutilations and expurgations of English and American publications, by American publishers, booksellers, and authors, Tract and Sunday-school Societies, Ecclesiastical Assemblies and Committees, &c., for the purpose of securing sales in the slave States, or the favor of ecclesiastical and political parties and persons in authority, with a discussion of the principles connected with such conduct. It is believed that a full statement of these mutilations and expurgations will astonish the American people and the civilized world.

Some progress has been made in investigations and collations. All persons friendly to the undertaking, and especially *the friends of the Anti-slavery cause*, are requested to afford their aid by communicating to the undersigned, as early as possible, all facts in their possession relating to the subject, with particular reference to the editions, authors, publishers, &c., &c. A copy of the work, when printed, will be sent to each person who communicates authentic information.

LEWIS TAPPAN, Cor. Sec.
American & Foreign Anti-Slavery Society.

New-York, July 22, 1852.

N. B.—Editors throughout the country, who are friendly to the object, are respectfully requested to give the above one or more insertions.

We have not yet received all the responses that are expected, but the materials collected by the Committee have been arranged as far as possible with a view to publication. The first chapter comprises the alterations that have been made in Christian psalmody by different denominations, so as to expunge anti-slavery sentiments. It is not yet decided whether this shall be published separately, or time taken to arrange all the alterations of anti-slavery literature deemed important to be laid before the public, and the same be arranged for publication together. Judge Jay, in his letter to the Secretary of the American Tract Society, has anticipated the Committee in the publication of part of the facts collected. But these facts are accumulating, and it requires much labor to collect them from various publications and arrange them in a systematic manner. When completed, they will comprise, it is believed, an amount of evidence respecting the subserviency of the North, that will corroborate all that has been said respecting the control the slave power has had over public sentiment in the preparation and publication of books.

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ANTI-SLAVERY PUBLICATIONS.

The immense issues of "Uncle Tom's Cabin," and the extraordinary avidity with which it has been read, have called forth other anti-slavery publications, and given to literature of this description unwonted popularity and success. Mrs. Stowe's principal work has been followed by another of equal importance, entitled "The Key to Uncle Tom's Cabin," in which the facts are given to the public upon which the incidents in her first work were founded. This compilation demonstrates that the author, so far from setting down "aught in malice," had rather "extenuated" the atrocities of slavery.

Hildreth's "White Slave" has also, like the works of Mrs. Stowe, attracted great attention both in this country and in Europe.*

Goodell's "Slavery and Anti-slavery; a History of the Great Struggle in both Hemispheres," and his "American Slave Code," are able works, and meet with deserved success.

Jewett & Co., the enterprising publishers of "Uncle Tom's Cabin" and the "Key," have issued Jay's "Miscellaneous Writings on Slavery," Giddings's "Speeches in Congress," Mrs. Stowe's "Two Altars," Sumner's "White Slavery in the Barbary States," and also "Autographs for Freedom;" making, we learn, four hundred and twenty-eight thousand volumes of anti-slavery publications issued by them during the year 1852 and the first half of the year 1853. They have in the press, and will issue very soon, Mrs. Child's "Memoirs of Isaac T. Hopper," Whittier's "Sabbath Scene," illustrated, and a series of Anti-slavery picture-books.

During the same period, Buell & Blanchard, printers of the *National Era* at Washington, issued nearly half a million copies of speeches in Congress on the side of freedom.

The following works have also been recently issued:

"An Inquiry into Scriptural and Ancient Servitude, in which it is shown that neither was Chattel Slavery; with the remedy for American Slavery." By E. Smith, Minister of the Gospel, Mansfield, Ohio.

"Slavery and the Church." By William Hosmer, Auburn, N. Y.

"The Slave-Catcher caught in the Meshes of the Eternal Law." By Asa Rand, Minister of the Gospel. Cleveland (O.): Smead & Cowles.

"Twelve Years a Slave. Narrative of Solomon Northup, a citizen of New-York, kidnapped in Washington City in 1841, and rescued in 1853

* Unlike another American historian, who mutilated his own works to gratify Southern readers, and prepare the way for his own political advancement, Mr. Hildreth nobly arrayed himself on the Anti-slavery cause, and has maintained his position, without caring whether his course would injure or benefit his literary productions or his own reputation. Honor to whom honor belongs!

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from a cotton plantation near the Red river in Louisiana." Auburn: Derby & Miller. Buffalo: Derby, Orton & Mulligan. Cincinnati: Henry W. Derby.

"The Higher Law, in its relations to Civil Government, with particular reference to Slavery and the Fugitive Slave Law." By William Hosmer. Auburn: Derby & Miller.

These publications, widely circulated, are adapted to the times, and are calculated to do great good.

A monthly paper, entitled *Facts for the People*, has been commenced by the editor of the *National Era*. It is "designed for preservation, (being in quarto form,) as a document for reference, or for general circulation, as a Free Democratic missionary, especially among those not yet familiar with the Anti-slavery movement. It will be composed chiefly of articles from the *National Era*, adapted particularly to the purpose named." Besides the above-mentioned papers, there are the following, enumerated in the *Facts for the People:*

FREE DEMOCRATIC PRESS.

Inquirer, Portland, Me. A. Willey. $2 per annum.
Independent Democrat, Concord, N. H. G. G. Fogg. $2.
News, Keene, N. H. S. Woodward. $1 25.
Democrat, Manchester, N. H. J. H. Goodale. $1 50.
Messenger, Portsmouth, N. H. T. J. Whittam. $1.
Freeman, Montpelier, Vt. D. P. Thompson. $2.
Observer, Morrisville, Vt. J. A. Somerby. $1 25.
Telegraph, Springfield, Vt. L. T. Guernsey. $1 75.
Democrat, Brattleborough, Vt. W. Nichols. $1 50.
Brandon Post, Brandon, Vt. P. Welch. $1.
Courier, Burlington, Vt. G. C. Samson. $1 50.
Commonwealth, Boston, Mass. J. D. Baldwin. Daily, $5; weekly, $2.
Sentinel, North Adams, Mass. A. D. Brock. $1 50.
American, Lowell, Mass. W. S. Robinson. Tri-weekly, $3.
News, Fitchburg, Mass. R. F. Rollins. $1 50.
Essex County Freeman, Salem, Mass. J. Emmett. Semi-weekly, $3 50.
Republican, Greenfield, Mass.
Spy, Worcester, Mass. J. M. Earle. $2.
Standard, New-Bedford, Mass.
Courier, Northampton, Mass.
Gazette, Dedham, Mass. Henry O. Hildreth. $2.
Democrat, Dedham, Mass. E. G. Robinson. $2.
Sentinel, Lawrence, Mass. John Ryan & Co. $2.
Rhode Island Freeman, Providence, R. I. Crawford & Harris. $1.
Republican, Hartford, Ct. Bartlett & Hawley. $2.
Herald, Ellington, N. Y. A. S. Brown.
Evening Chronicle, Syracuse, N. Y. H. R. Raymond. Daily, $3; weekly, $1 50.
Spirit of the Age, Norwich, N. Y. J. D. Lawyer. $1.
Wyoming County Mirror, Warsaw, N. Y A. Holley. $2.
Telegraph, Oneida, N. Y. D. H. Frost. $1 25.
Banner of the Times, De Ruyter, N. Y.
Free Press, Wellsville, N. Y. A. N. Cole. $1 50.
Frederick Douglass' Paper, Rochester, N. Y. Frederick Douglass. $2.
Free Press, Gouverneur, N. Y. Mitchell & Hulbert. $1.
Herald, Jamestown, N. Y.

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Carson League, Syracuse, N. Y. J. Thomas. $1 50.
Saturday Visitor, Pittsburgh, Pa. Jane G. & William Swisshelm. $1 50.
Freeman, Mercer, Pa. W. T. Clark. $1 50.
Weekly Crescent, Erie, Pa. Caughey & McCreary. $1 50.
People's Press, Coudersport, Potter Co., Pa. Dougall, Mann, & Haskell. $1 50.
Dispatch, Pittsburgh, Pa. Foster & Fleeson. Daily, $3; weekly, $1.
Clarion of Freedom, Indiana, Pa. Moorhead & McClaran. $1.
Die Erie Press, Philadelphia, Pa. F. W. Thomas. Daily, $3.
True Democrat, Cleveland, O. Thomas Brown. Daily, $6; weekly, $2.
Ashtabula Sentinel, Jefferson and Ashtabula, O. W. C. Howell. $2.
Mahoning Free Democrat, Youngstown, O. M. Cullotan. $1 50.
Commercial, Cleveland, O. H. M. Addison. $1 50.
Journal, Wellington, O. George Brewster. $1 50.
Western Reserve Chronicle, Warren, O. E. O. Howard. $2.
Telegraph, Painsville, O. Gray & Doolittle. $2.
Ohio Times, Mount Vernon, O. Chapman & Thrall. $1 50.
Independent Democrat, Elyria, O. Philemon Bliss. $2.
Columbian, Columbus, O. L. L. Rice.
Free Democrat, Chardon, O. J. S. Wright. $1.
Star, Ravenna, O. Lyman W. Hall. $1 50.
Herald of Freedom, Wilmington, O. J. W. Chaffin. $1 50.
Free Democrat, Detroit, Mich. S. H. Baker. Daily, $5; weekly, $1.
Free Democrat, Indianapolis, Ind. R. Vaile. $1 50.
Western Citizen, Chicago, Ill. Z. C. Eastman. Daily and weekly.
Commercial Advertiser, Chicago, Ill.
Journal, Sparta, Ill. I. S. Coulter. $1 25.
Western Freeman, Galesburg, Ill. W. J. Lane. $2.
Free Democrat, Waukesha, Wis. S. M. Booth. Daily, $4; weekly, $2.
Telegraph, Kenosha, Wis. Sholes & Frank. $2.
Free Press, Janesville, Wis. Joseph Baker. $1 50.
Free Press, Sheboygan Falls, Wis. J. A. Smith. $2.
Advocate, Racine, Wis. C. Clements. $2.
Kentucky News, Newport, Ky. W. S. Bailey. $1.
True Democrat, Mount Pleasant, Iowa. J. W. Howe. $1 50.
Der Demokrat, Davenport, Iowa. Thomas Gulich. $2.
Pacific Statesman, San Francisco, Cal. J. H. Purdy.
Der National Demokrat, Washington, D. C. Fred. Schmidt, editor; Buell & Blanchard, publishers. $2.

ANTI-SLAVERY PRESS.

Liberator, Boston, Mass. William Lloyd Garrison. $2 50.
Pennsylvania Freeman, Philadelphia, Pa. C. M. Burleigh. $2.
National Anti-slavery Standard, New-York, N. Y. S. H. Gay & E. Quincy. $2.
Anti-slavery Bugle, Salem, O. M. R. Robinson. $1 50.
Voice of the Fugitive.

We regret our inability to give any thing like a suitable list of the very many *religious* newspapers and periodicals that deserve a place with the preceding, besides many more that are in a greater or less degree progressive and favorable. Several political papers, both Whig and Democratic, or lately such, deserve credit for doing much for the diffusion of important information and just sentiments. Unable to mention them all by name, we avoid the seemingly invidious course of naming only a part (perhaps a *small* part) of them.

There have likewise appeared a class of essays and publications, which, looking at slavery only in its economic bearings, and solicitous mainly to

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avoid the pecuniary disadvantages of the system, are occupied largely with the discussion of expedients by means of which, it is thought, the system may be gradually changed and perhaps ultimately displaced, without the agitations occasioned by exhorting slaveholders to repent of the sin of slaveholding. If Abolitionists are true to their principles, and faithful in the propagation of them, this species of literature will do no harm, but may be made to subserve, ultimately, the cause of truth and humanity.

PRO-SLAVERY PUBLICATIONS.

The extraordinary success of the anti-slavery publications the past year has emboldened a countless number of aspirants for literary fame or profit to issue pro-slavery works, of various type and demerit, some of them calculated to mislead or ridicule, but some of them evidently intended to counteract what the authors seem to believe is pernicious doctrine. The true friends of freedom must rejoice in witnessing this encounter of wits and literary essayists, believing that the more the great question is discussed, the more light and truth will be evolved. "Though all the winds of doctrine be let loose to play upon the earth, so *Truth* be in the field, we do injuriously to doubt her strength. Let her and Falsehood grapple! Who ever knew Truth put to the worse by a free and open encounter!"*

We have not space to enumerate the titles of these ephemeral publications; and yet we may do wrong in styling them "ephemeral," as some of them will doubtless descend to future ages, with not a few religious and secular newspapers, speeches, sermons, and monthlies, to engage the attention of the historian, and excite the wonder of posterity that men and women, not deficient in abilities and literary skill, should, in this age, have advocated slavery, or glossed over its enormities, or directed their shafts at those who contend for the inalienable rights of their fellow-men.

FREE LABOR PRODUCE.

More than usual prominence has been given to this subject the past year. The excellent monthly publication, entitled *The Non-Slaveholder*, has been revived at Philadelphia, and the Association of Friends have published their Annual Reports. Their object is simple in its nature. It is "to encourage and promote, by a union of efforts, the production and distribution, untouched and unstained by oppression and wrong, of such articles of domestic consumption as are usually and chiefly extorted from the labor of slaves." Cotton is the principal article. It is shown that it not only *may be*, but actually *is*, extensively cultivated in the United

* Milton.

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States, and various other places, by the labor of freemen. On the western coast of Africa the cotton plant is indigenous. It is also found at La Plata, where it grows wild on the banks of the Parana. Efforts continue to be made to increase the quantity and improve the quality of the East India cotton. Over an extent of five hundred and fifty miles of the Australian coast, cotton of the best description perennially thrives. It is also interesting to know that the Sea Island, the finest description of cotton, from which the most delicate goods are manufactured, which is grown in America along a very limited extent of coast in Georgia and South Carolina exclusively, can be grown along the above extent of Australian coast, equally well with the shorter-stapled variety.* Next to cotton, is the great staple of Louisiana, Cuba, and Brazil. Sugar can be procured from the British, French, and Danish West Indies, and also from the East Indies.†

The hopes that have been entertained, that cotton prepared from flax, by Claussen's method, would supersede the slave-grown staple, do not now seem likely to be realized; yet the friends and consumers of the products of free labor exclusively will be gratified to learn that, through improvements in hemp and in machinery for manufacturing it, a much more abundant and cheaper supply of linen fabrics is now likely soon to be placed in our markets.

An "American Linen Company," of which several of our leading merchants are stockholders, has in operation at Marcellus, N. Y., the necessary machinery, and are preparing to make linen, flax-cotton, rope, bagging, &c., from unrotted flax. They have, as they believe, already demonstrated that linens may be produced at about the cost of procuring cotton goods when cotton is not below seven or eight cents a pound. The Company intend, so soon as their European patents are secured and their works farther advanced, to open their improvements to the public in the most liberal manner. Whether this and similar manufactures are to affect slavery, and to what extent, is a matter of opinion; but, if it is successful, we see not but it will bring cotton down so low that there can be no object in growing it.

Professor Stowe has recently directed the attention of the British public to the joint coöperation of American cotton planters and Manchester capitalists in upholding American slavery, and his remarks have been severely censured by a portion of the British and American press. If, as is charged—but of which we have seen no evidence—he discarded

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* Report of the Managers of the Free Produce Association of Friends of New-York Yearly Meeting.

† Free labor goods can be procured of G. W. Taylor, N. W. corner of Fifth and Cherry streets, Philadelphia; and Ezra Towne, 207 Fulton street, New York.

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all moral and religious agencies for the the overthrow of slavery, leaving the work to economical and commercial means alone, it was certainly a great error; but we see not how any true friend of emancipation can object to agencies of an economical and commercial character, in due proportion with agencies of a moral and religious nature. We fully believe that the latter are chiefly to be relied upon; but when he remarks that eight hundred thousand women in England, in the days of British West India slavery, by signing a pledge that they would not use slave-grown sugar, produced a fall in the article of a penny sterling a pound, and thus alarmed the owners of West India states more than all the alarm that had been produced by moral and legislative action, we are not disposed to undervalue efforts, made either in England or the United States, by friends of the cause, to find substitutes for slave-grown cotton and sugar, and induce their countrymen to use them in preference.

We agree with the objectors to Professor Stowe's views, that it was unwise in him to lay so little stress upon the moral and religious agencies at work, and the great delinquency of his brethren in the ministry, in ecclesiastical bodies, and in national religious Societies; and that he proposed, as a substitute for negro slave labor, the introduction of Chinese laborers to work for sixpence a day, although this far exceeds the "pay" given to the colored laborers who now till the cotton fields.

FACTORIES AT THE SOUTH.

While a portion of the Abolitionists and economists of the North have been endeavoring to do away with the necessity of using slave-grown cotton, the upholders of the patriarchal system at the South have been trying various experiments to manufacture their own staple, so as not to rely upon Northern capital and skill. These attempts have, as was predicted, signally failed, for obvious reasons. The *Pittsburgh Post* chronicles one instance of this failure as follows:

"BAD STOCK.—The Howard Cotton Factory at Columbus, Ga., with all its appurtenances, buildings, machinery, and site, was sold at sheriff's sale, last week, for $41,003. The stockholders had paid into the concern about $80,000, of which amount $47,000 were expended in machinery alone, and they have now to raise means to pay off other indebtedness for which the Company is liable.

"We cannot clearly understand why a cotton factory in the South cannot succeed as well, or better, than those we have in the North. They have the material at their door; they have cheap labor, and their capitalists are men of enlarged views and commendable enterprise. Then, why should they fail in the manufacture of cotton goods? They have all the advantages upon their side. It must be in not attending to some of the small details. They have looked to the grand consummation of their project, and squandered thousands to arrive at the desired end, when, perhaps, hundreds in the hands of a Northerner less enthusiastic would, with caution, have insured a favorable result to the speculation.

"If the Southern people desire to become *practical* in the manufacturing line, they must go to work in a practical manner. We believe that whenever they

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would become successful manufacturers, the everlasting clamor about the interests of the North and the South would cease, and we would be a happy and united people."

The difficulty in understanding this failure, on the part of the masculine editor of the *Post*, is happily censured by his witty and talented neighbor, the lady who edits the Pittsburgh *Saturday Visitor*, which may be commended to the consideration of both Southern and Northern investigators of this branch of political economy, in the following manner:

"The Howard Cotton Factory is not the only 'bad stock' in the sunny South. If we may judge from the face of the country, the land itself is very bad stock, and the people still worse. Take them altogether, white and black, and we doubt if their average industry will pay one per cent. on investment, counting them at fifty dollars a head, and allowing twenty dollars a year for 'keep.'

"It is sheer nonsense and folly to talk of or expect the South to compete with the North in manufactures. One might as reasonably expect spades, sickles, and mule-panniers to compete with steam-ploughs, reaping-machines and locomotives, as look for slaves to work beside the educated laborers of the free States. Cotton factories require intelligent operatives; and we should as much expect to see fishing-worms making silk cocoons, as to see the ignorant, brutefied laborers of the South competing with our factory-girls.

"The *Post* is quite mistaken about the 'cheap labor' of the South. Slave labor must always be dear labor, from the want of intelligence in the laborer, and his want of interest in the proceeds. Suppose the factory owners have to buy the laborers as well as the machinery, they will cost on an average eight hundred dollars each. Counting this at six per cent., here is forty-eight dollars. Then they must be fed and clothed in some kind of style, and this cannot be done for much less than *twenty dollars a year*. Then there are the risks of loss by death, depreciation in value from an unhealthy employment, and the natural process of growing old, which would scarce be incurred for less than ten per cent., and this brings the wages up to $138 per annum, without counting the salaries of additional overseers, night paroles, &c., &c., to keep them at work and prevent their doing mischief, which would bring it up to the average wages of Northern operatives, two of whom would be more efficient than three of your *cheap* laborers. But the actual price of hired labor should be the criterion of its value, and this is at least one third higher in slave States than in free States. An ordinary female house-servant commands two hundred dollars per annum in Kentucky, and one girl for one hundred dollars in this State will do as much work as two of them. Our impression, when in a slave State, was, that labor there was four times the price it was at home. It never can be cheap where it is a badge of disgrace; for fashion will make so many idlers that the common want cannot be supplied; and Southern enterprise, in any competition with Northern intelligence, must vanish in moonshine, until Southern honesty shall give to their laborers that which is 'just and equal'—an interest in their own labor, and wages for their work."

UNPROFITABLENESS OF SLAVE LABOR.

There are persons of a commercial cast of mind who believe that slavery will never come to an end until it becomes too unprofitable to be sustained. Then, say they, it will come to an end speedily, and all the arguments in support of it, pretended to be derived from the Bible, history, climate, race, etc., will be exploded in the twinkling of an eye. We are of the class, we confess, who have faith in moral suasion, in appeals

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to Scripture, in political regeneration, in the progress of Christianity, and in the promises of God. But it may be well to look to the subject in a commercial view, as advancement in the science of political economy is connected with the triumphs of reason and revelation.

Professor Hancock, of England, in a paper read before the BRITISH ASSOCIATION,* says: "As a conclusion of political economy, emancipation should be immediate, and not gradual. . . . In reference to the argument, that free labor could not compete with that of slaves, he referred to the fact that the free producers of sugar were beating the slave sugar out of the market, in the United Kingdom. In proof of this, he referred to the last returns of the Board of Trade, which showed that the importation of free sugar was increasing, and that of other sugar falling off. Thus, from British possessions in the west, in the last year we took for home consumption 1,618,000 cwts., against 950,000 in the previous year. There was also an increase from the Mauritius; and from our East India possessions, an advance from about 550,000 cwts., in 1851, to 780,000 in 1852; whilst, during the same time, the consumption of slave sugar had fallen off from 555,000 cwts. to 317,000."

Professor Fowler, of Massachusetts, said: "He would refer to the case of Fairfax county, Virginia, where, under slavery, property had greatly fallen in value. Recourse had then been had to free white labor, and the consequence was, that it was found profitable with it to cultivate property which had been before unprofitable."

It appears to be a general rule, that the slave extracts more from the soil than he returns to it. Bryan Edwards, in his History of the West Indies, said: "One English laborer, in his own climate, would perform three times the work of any one negro in the same period." Dr. Prichard, in his Notes on the West Indies, estimates the work performed with ease by two Europeans, as equivalent to what twelve slaves are accustomed to effect. Joshua Steele, a planter in Barbadoes, tried the effect of substituting the hope of reward for the fear of punishment. By offering his slaves a small premium, to be paid on condition that a certain task should be performed, he obtained from them three times as much work in a given time, as without it. Dr. Cooper, in his Letters on Political Economy, published in 1826, at Columbia, South Carolina, estimates the labor of a slave at two thirds of what a white laborer, at usual wages, would perform. This comparison was probably made between slave and free labor in a slave State, where the activity of the white man is influenced by the customary movements of slaves. With these authorities in view, we may safely assume the labor of one freeman as equivalent to two slaves. Hence we may perceive that the loss to the United States,

* London paper. See *National Anti-slavery Standard* of October 28, 1852

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in their collective capacity, from the system of slavery, must be enormous.*

In a powerful article in *Blackwood's Magazine* for January, 1853, on "Slavery and the Slave Power in the United States of America," in which the able writer shows the ruinous effects of slavery upon the country, viewed morally or politically, he introduces a comparison, written by an American gentleman, between the agriculture of the State of New-York, as it was in the days of slavery, and as it is now, and says:

"These two pictures show distinctly the paralyzing effect of slavery; how, instead of industry, it produces idleness; and, instead of economy, thrift, and tidiness, overspreads a land with wastefulness, dissipation, and discomfort."

INTER-STATE SLAVE-TRADE.

THE execrable slave-trade, stigmatized by our laws as piracy when carried on between the coast of Africa and foreign countries, is, as conducted between the States of this Union, connived at and practised by the most chivalrous of the Southern people. During the past year, slaves have brought enormous prices, and the piratical trade between the States has therefore been unusually rife. An immense forced emigration has taken place from Virginia, Maryland, Kentucky and Missouri, tending southerly; and tens of thousand of poor negroes, torn from their husbands, wives, and children, have been precipitated upon the cotton-growing States, swelling, in many places, an already overcrowded population. On many a plantation and in many a slave-coffle there has been "a voice heard, lamentation, and weeping, and great mourning; Rachel weeping for her children, and would not be comforted, because they are not;" many Shelbys have been forced to part with their slaves to satisfy hungry creditors; many Haleys and Legrees have tortured to death the victims of their avarice; and the sufferings of many Toms and Chloes have been recorded on high, with the names of their tormentors.

We have previously copied one of these advertisements, and will not harrow the feelings of our readers by introducing more. One of the publishers of the *Tribune* received a letter from a friend, dated Richmond, Virginia, March 3, 1853, giving an account of one of the weekly auction sales of human beings in the capital of the "mother of States and of patriots." The letter states:

"I have spent two hours at the public sales of slaves. There are four of them, and all in the same street, not more than two blocks from the Exchange Hotel, where we are staying. These slave dépôts are in one of the most frequented streets of the place, and the sales are within view of the passers-by. There are small screens behind which the women of mature years are taken for inspection;

* *Friends' Review.*

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but the men and boys are publicly examined in the open store. . . . I saw severa children sold; the girls brought the highest prices. Girls from 12 to 18 years old brought from $500 to $800. . . . I must say that the slaves did not display as much feeling as I had expected, as a general thing; but there was *one* noble exception—God bless her! and save her too!! as I hope He will in some way for if He does not interpose, there are no men there that would."

The writer proceeds to describe this woman:

"She was a fine-looking woman, about 25 years old, with three *beautiful* children. Her children as well as herself were neatly dressed. She attracted my attention at once on entering the room, and I took my stand near her, to learn her answers to the various questions put to her by the traders. *One* of those traders asked her what was the matter with her eyes? Wiping away the tears, she replied, 'I s'pose I have been crying.' 'Why do you cry?' 'Because I have left my man behind, and his master won't let him come along.' 'Oh, if I buy you, I will furnish you with a better husband, or man, as you call him, than your old one.' 'I don't want any *better*, and won't have any *other* as long as he lives.' 'Oh, but you will though, if I buy you.' '*No, Massa, God helping me, I never will.*' . . . The most indecent questions were put to her, all of which, after a little hesitation, she answered.

"But when asked if she thought she could turn out a *child a year?* she replied, '*No, Massa, I never have any more, and I sorry that I got these.*'"

Professor Dew, of Virginia, as long ago as 1833, stated that the State was exporting at the rate of 6,000 souls every year, and was receiving in return for them, $1,200,000.

"The slave population of Virginia in 1830, as shown by the census of that year, was 469,757. In the ten years following that census, the slave population of the United States increased 23.8 per cent. If we assume that the natural increase of the 469,757 slaves who were in Virginia at the census of 1830 was no greater than the average increase of slaves in the whole country, the slave population of Virginia in 1840 would have been 581,559, had there been in the mean time no deportation of slaves. In the next ten years, (viz., from 1840 to 1850,) the slave population of the Union increased 28.81 per cent. At that rate of natural increase, the slave population of Virginia in 1850, without any deportation in the meantime, would have been 749,106. But the actual slave population of Virginia in 1850, as shown by the census, was only 472,528. The difference of 276,578 is to be accounted for by the deportation of slaves. In other words, this difference is the result of the Virginia slave-trade.

"This then is the fact which we commend to the attention of all who desire to ignore the hideous atrocity of the American slave-trade, and who in that willing ignorance affirm that the sale of a 'converted' slave, 'except by the slave's own consent, is an *almost unheard-of occurrence.*' The natural increase of the slaves in Virginia has been diminished by deportation at the rate of 18,828 every year, for the twenty years preceding the last census. Those dry tables of the census, with all the pains-taking of the Government to prevent any information about slavery and the slave-trade from getting into them, have nevertheless a terrible testimony to give upon a careful cross-examination. So long as 'slavery and the Constitution' coëxist, the decennial enumeration must give for each State distinctly 'the whole number of free persons, including those bound to service for a term of years,' and *also*, in a separate statement, the number of 'all *other* persons.' The decennial return of those 'all other persons' will give out to any patient inquirer facts which the people of the South would conceal if they could, but which it is folly to contradict."*

And yet Mr. Stevenson, when Minister at the court of St. James, had

* Dr. Bacon, in the *Independent.*

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the hardihood publicly to deny that Virginia bred slaves for the Southern market.

In Maryland, during the same period, more than the whole natural increase has been swallowed up by the inter-State slave-trade.

"Such is the American slave-trade, and such are its statistics, as nearly as the census will give them. And yet intelligent men in our Northern cities, men of humane and Christian sympathies, but misled by commercial interests, directly or indirectly, or by the influences of ecclesiastical partisanship, will tell us, with such statistics as these within their reach, that the representation of slavery given in Mrs. Stowe's exquisite story of *Uncle Tom's Cabin* is unjust. Yes, men, and women too, of high culture and refined sensibility, while the census informs us and informs the world that this slave-trade, with its unutterable crimes and miseries, violating every thing that is holy, and tearing every heart-string, numbering, at the lowest estimate, from 20,000 to 40,000 victims every year—can make up their faces to tell us that *Uncle Tom's Cabin* is a mischievous book! LORD, WHAT IS MAN, THAT THOU ART MINDFUL OF HIM?"*

CRUELTIES.

Anti-slavery people are continually accused, not only by the people of the South, but by some of their own fellow-citizens, of exaggerating the cruelties inflicted upon the slaves. It is said they are "well off;" that, in the language of the late Mr. Clay, many of them are "fat and sleek;" that they are, as a general thing, not over-tasked; that they are contented, merry, fond of singing and sports; in better condition than the free people of the North, or the operatives in England, and would not leave their masters if they could. Mrs. Stowe is accused of misrepresenting the matter in "Uncle Tom's Cabin," and every anti-slavery writer is accused of caricaturing the "Southern institution."

Now, these accusers, whether from the North or South, have forgotten, or were always ignorant of a certain book published by the Anti-slavery Society, entitled "Slavery as it Is; or, the Testimony of a Thousand Witnesses." This work was written, it is acknowledged, by a Northern man, but the compilation of the testimony of these thousand witnesses was exclusively from Southern papers and living witnesses. The testimony was kept for years in a form capable of being proved in a court of justice, and the whole South was notified of it, and challenged to refute the evidence. Mrs. Stowe availed herself of this work, and of the mass of cumulative testimony since its publication. The testimony is then essentially Southern; and if exaggerated, the exaggeration is the work of Southern slaveholders, Southern ministers and laymen of high respectability where they reside, Southern editors, Southern planters, merchants, mechanics, travellers, and traders.

The "American Slave Code" shows the cruel character of slavery, and the facts adduced show how the theory is reduced to practice; thousands who, at the peril of their lives, annually fly from the house of bondage, evince the feelings of the slaves under the treatment they receive. The

* Dr. Bacon, in the *Independent*.

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advertisements for runaways with which the Southern papers are crowded, demonstrate the discontent of the slaves and their longings for freedom. The unwillingness of masters and mistresses to bring their servants to the North during their summer pilgrimages, testify their apprehensions on the subject; and the marks, scars, and maimings of the poor victims appeal to Heaven for the truth of what is said of the atrocities of slavery.

In speaking of the sufferings produced by physical torture, anti-slavery writers describe only a small part of the actual sufferings of the slaves, while those who attempt to vindicate the South for their treatment of slaves, seldom allude to any sufferings but those merely physical—the lightest of all, in many cases. Who can describe the sufferings of parents for ever bereft of their children; mothers robbed of their daughters, children torn from their parents; young women and married women exposed to the brutal lusts of slave-drivers, masters, and overseers; of millions doomed to insult, deprived of opportunities to read God's Word, to attend upon His worship, to instruct their children; taunted for religious principles and practices by the ungodly; and the innumerable wrongs inflicted upon helpless beings in the power of infuriated, irresponsible, and wicked men. The day of judgment only will disclose those registered wrongs of which the colored men, women, and children are the victims in the slave States. Exaggeration! Plain narratives of facts, and the untold sorrows of the down-trodden may be so termed by the ignorant or unfeeling, but surely they are not by the recording angel, who drops a tear at every record made; nor can they be by the compassionate Saviour, who, in the language of Scripture, tells their wanderings, puts their tears into his bottle, and writes them in his book of remembrance.

"Yeoman," a person with Southern sympathies who, in the New-York *Daily Times*, writes "Letters on the Productions, Industry, and Resources of the Southern States," says:

"The Dismal Swamps are noted places of refuge for runaway negroes. They were formerly peopled in this way much more than at present; a systematic hunting of them with dogs and guns having been made by individuals who took it up as a business about ten years ago. Children were born, bred, lived, and died there. The negro, my guide, told me he had seen skeletons, and had helped to bury bodies recently dead. There are people in the swamps now, he thought, that are the children of fugitives, and fugitives themselves, *all their lives*. What a strange life it must be! . . . He said the drivers sometimes shot them. When they saw a fugitive, if he tried to run away from them, they would call out to him that if he did not stop they would shoot; and if he did not, then they would shoot, and sometimes kill him. 'But some of 'em would *rather* be shot than be took, Sir,' he added, simply. . . . . No particular breed of dogs is used for hunting negroes: blood-hounds, fox-hounds, bull-dogs, and curs were used, and one white man told me how they were *trained* for it, as if it was a common or notorious practice. They are shut up when puppies, and never allowed to see a negro except while training to catch him. A negro is made to run from them,

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and they are encouraged to follow him until he gets into a tree, when they are given meat. Afterwards they learn to follow any particular negro by scent, and then a shoe or a piece of clothing is taken off a negro, and they learn to find out by scent who it belongs to, and to *tree* him, &c. . . . When the drivers take a negro who has not a pass or 'free paper,' and they don't know whose slave he is, they confine him in jail and advertise him. If no one claims him within a year, he is sold to the highest bidder at a public sale."*

The subjoined in from the Richmond *Examiner*, May 13th, 1853:

"BREAKING UP A NEGRO SCHOOL.—The officers at Norfolk made a descent on Tuesday upon a negro school, kept in the neighborhood of the Stone Bridge, by a Mrs. Douglas and her daughter, and the teachers, together with their sable pupils, were taken before his Honor. They acknowledged their guilt, but pleaded ignorance of the law, and were discharged, on a promise to do so no more; a very convenient way of getting out of the scrape. The law of this State imposes a fine of one hundred dollars, and imprisonment for six months, for such offenses; is positive, and allows no discretion in the committing magistrate."

Education is said to be an offense in Virginia under a penalty of "one hundred dollars, and imprisonment for six months." It was Mr. Wise, we think, one of the representatives from this State in Congress, who boasted that there was not a single newspaper published in his Congressional District. We have heard of a preacher there or in some other State, who gloried in never having owned a dictionary. We are reminded by these things of an anecdote of Senator Tracy, of Connecticut, who, when in Congress, was beckoned to the window by Senator Giles, of Virginia, who, pointing to a drove of jackasses passing by the Capitol, said: "Tracy, see those Yankees; where do you think they are going to?" The witty Yankee Senator immediately replied: "Why, to Virginia, to be sure, to teach school." Virginia, justly proud as she may be of the eminent men who have adorned the annals of her history, has just cause of humiliation that she suffers any portion of her citizens to trample upon the poor, debarring them from the lights of knowledge, expatriating them to a foreign land on account of their color, and lynching those who would teach her ignorant sons and daughters the elements of knowledge.

THE SLAVE CODE.

The opportune work entitled the "American Slave Code" has been already alluded to. This work was not intended for a law book, though

* A few years since, a noble-looking black called upon the writer. He was a fugitive, and had walked 1,800 miles, from Louisiana to New-York, without speaking to more than three white men. It was his third attempt to escape from slavery. He left a wife and children behind, in hopes that at some future day he could make arrangements to bring them out of slavery. He said that at his second attempt he was pursued by men and blood-hounds, who attacked and almost killed him before he surrendered. Employment and good wages were procured for him in Brooklyn, but in a short time he was missing. After the lapse of a year, a letter was received from him, dated on board a whale-ship in the Pacific Ocean, saying: "I fled from Brooklyn because I could not sleep, as I was so near the slaveholding country. I thought I could not be safe until I had gone to the other side of the globe."

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it contains, it is believed, most of the laws that have been enacted by the different slave States for the purpose of exacting labor from the slaves, and punishing those who interfere with the "institution."* It has been republished in London. It may be published in other countries and other languages. The people of this country will be judged by it. It has been justly observed, they are responsible for the laws who pass them, aid in their passage, or consent to their passage; and also for whatever powers are conferred, acts enjoined, or evils allowed by them; and he is responsible for the laws and their effects, who avails himself of these powers, or complies with their requisitions.†

ESCAPES.

The escapes have been more numerous than ever, the past year. We have already copied several advertisements, and add the following for the purpose of showing what description of persons take their own liberty:

TWENTY DOLLARS REWARD.—Ran away from the plantation of the undersigned, the negro man SHEDRICK, a PREACHER, 5 feet 9 inches high, about forty years old, but not looking over twenty-eight, stamped M. B. on the breast, and having both small toes cut off. He is of very dark complexion, with eyes small but bright, and a look quite insolent. He dresses good, and was arrested as a runaway at Donaldsville some three years ago. The above reward will be paid for his arrest, by addressing Messrs. Armant Brothers, St. James' Parish, or A. Millenberger & Co., 30 Carondelet street.—*New-Orleans Picayune.*

The following is from a clergyman, who is a hater of oppression:

"Yesterday a slave man, from Kentucky, swam the Ohio river opposite to Fulton. He reached the Ohio side exhausted with cold and fatigue. As he lay resting on the shore, he observed his pursuers on horseback, with rifles, on the opposite bank. They discovered their victim, and crossed in a ferry boat at Pendleton, but the sight of these human tigers revived the almost drowned man, and like a deer he scaled the precipitous hill back of Fulton and disappeared. God speed the fugitive! and I had almost added, crush the black hearts of his pursuers!"

NEGRO STAMPEDE.—Twenty-five negroes ran away from their masters, in Boone county, Kentucky, on the night of the 2d inst. Among those who have lost their servants are two ministers of the gospel. The *Aurora Banner* says, that some weeks before their departure, one of the slaves procured and read to his comrades *Uncle Tom's Cabin*, and it is supposed that the beauties of Canadian free dom, as pictured by Mrs. Stowe, were the inducements to run away.

Whether these are the same as those mentioned in the following, we are not certain:

A STAMPEDE.—The "Underground Railroad" would seem to be in excellent order. A company of 29 slaves from Kentucky reached here on Monday evening last, and were safely conveyed to the Canada side the next morning. They were all hale young men and women, none of them over 35 years of age, for whose

* See an eloquent notice of this work by J. G. Whittier in the *National Era* of April 7, 1852.

† *National Era*, October 21, 1852.

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recapture, we hear, liberal offers are proclaimed. They travelled by wagons through Indiana, and reached here in good condition. They preferred to be their own property, and they deserved to be.—*Detroit Christian Herald.*

ADVERTISEMENT FOR SLAVES.

The *Boston Courier*, one of the most liberally-paid commercial papers in Boston, has made itself an *advertising medium for the sale of slaves.* Here is an advertisement copied from that paper:

"A RARE CHANCE FOR CAPITALISTS!

"The PULASKI HOUSE, at Savannah, and Furniture, and a number of prime Negroes, accustomed to Hotel business.

"The subscriber, desirous to retire from business, offers the above-named property for sale on accommodating terms. For particulars apply to the proprietor on the premises.

"If not sold previous to the 1st of June, the House will be offered for rent to an *approved tenant*, who will purchase the Furniture, and stock of Wines, Liquors, &c. P. WILTBERGER."

"*Savannah*, April 19, 1853."

The editor, on attention being directed to the advertisement, attempted to laugh at the whole thing as a joke—a sort of hoax; but this did not answer the purpose, as quite a number of persons promptly stopped the *Courier*, feeling that themselves and their city were insulted by the appearance of such an advertisement.*

LYNCH LAW.

As if the statute-book of the South was not sufficiently bloody and accommodating to the infuriated passions of men, a tribunal invested with a more summary process has been instituted. In times past, especially since the anti-slavery agitation, its sanguinary decisions have accorded with the diabolical rage of men accustomed to irresponsible power, and too impatient for the more tardy operations of the legalized Lynch laws found in the "American Slave Code." It is not negroes alone, or even Abolitionists, who are deemed proper subjects for the

* A considerable number of persons from Massachusetts reside at and near Savannah. Among the number, a great-great-grandson of a renowned Congregational clergyman. This young man, while residing in Paris, became enamored with the daughter of a Georgian widow, who had married a clergyman educated at Andover, Mass. This young woman was the heir-at-law of some five hundred slaves. The clergyman, on marrying her mother, abandoned his profession, and the son-in-law, on marrying the daughter, left the mercantile for a planter's life. He has been accustomed to present the American Bible Society, the American Tract Society, and the American Board of Commissioners for Foreign Missions, one hundred dollars each at his annual visits to his native State. He is called an involuntary slaveholder—one who, in the language of the resolution of the N. S. General Assembly at Detroit, holds his slaves under the "obligations of guardianship, or the demands of humanity," and is therefore exempt from discipline.

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infliction of this process. Upwards of a year since, the Virginia newspapers contained an account of the infliction of Lynch law upon the person of Mr. Cornut, a citizen of Graysen county, a native of Virginia and a slaveholder. His offense was, holding anti-slavery opinions and harboring the intention of emancipating his slaves and bequeathing them property. For this, his neighbors seized, summarily condemned him, stripped him, tied him to a tree, and whipped him.

Mr. Cornut appealed to the law for redress. The Clerk of the county resigned. As no one would accept the appointment, the judge, BROWN, found himself unable to proceed with business, and accordingly adjourned the court. Immediately afterwards, a public meeting was held, and resolutions adopted to maintain the stand taken. Both the court and the lawyers were notified not to undertake the case, upon pain of a coat of tar and feathers. When the court convened, it was dissolved by violence. A band of armed men marched around the court-house, fired their guns by platoons, and disturbed the court! The people in the neighboring counties held meetings and passed resolutions sustaining the movement of the citizens of Graysen.*

WASHINGTON, had he lived in these days, and had the intentions in his will been published during his lifetime, might also have been lynched by the people of his native State—Virginia. Certain it is, that those who in this age maintain and utter his opinions, are liable to such outrages. It is remarkable that Virginia, which gave birth to so many men who have spoken so eloquently in favor of human rights, and the motto of whose State seal is, SIC SEMPER TYRANNIS, should be at the present day the most influential, South Carolina perhaps excepted, against those who hold the principles of their forefathers.

SOUTHERN VIEWS AND FEELINGS.

The feelings of that portion of the Southern people who derive gain from the sale or services of slaves, or who uphold the system of slavery from political or interested motives, may be learned from the Slave Code; the practices of slaveholders, a portion of which we have stated; the defenses of slaveholding attempted to be made from the Bible, and the anathemas poured out upon anti-slavery people every where. There are others living at the South who see and feel the evils of slavery; its injurious effect upon themselves, their children, and the community; its wickedness and meanness, and its hatefulness in the sight of the Supreme Being. This class, we hope, is on the increase; but this fact, instead of abating the violence and savageness of slaveholders, tends to increase

* *National Era* of May 13, 1852.

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their exasperation. This probably will continue to be the case until the chain that binds the slaves snaps by some sudden convulsion, or some great political or moral event occurs to startle the South, and bring about voluntary emancipation. The history of Pharaoh shows the tenacity with which oppressors hold their victims, and the terrible judgments of the Almighty that inevitably fall upon persistent slaveholders.

The ablest defense of slavery that has appeared for a long time was published the last year by Rev. J. H. Thornwell, D. D. of South Carolina. It was in the form of a "Report on Slavery," made to the Presbyterian (Old School) Assembly. This paper has been circulated far and wide by the slaveholders in Church and State, who seem to consider its argument conclusive. It was evident, says Dr. Thornwell, "that a strong public sentiment, both in Europe and America, had been organized, and was daily growing in intensity, against institutions which we had inherited from our fathers, and against which we felt no call, either from religion or policy, to enter a protest." The report was made "to disabuse the minds of brethren" with whom the Southern Church was anxious to maintain fellowship, of "prejudices and misapprehensions." The following sentences will give some idea of the argument:

"We are far from admitting . . . that the proper end of the Church is the direct promotion of universal good. The problems which the anomalies of our fallen state are continually forcing on philanthropy, the Church has no right directly to solve. . . . Has the Church any authority to declare slavery to be sinful? . . . Certain it is that no direct condemnation of it can any where be found in the sacred volume. . . . The prophet or apostle gives no note of alarm, raises no signal of distress when he comes to the slave and his master; and the unwary reader is in serious danger of concluding that, according to the Bible, it is not much more harm to be a master than a father; a slave than a child. The Scriptures not only fail to condemn; they as distinctly sanction slavery as any other social condition of man. . . . In itself considered, it is not inconsistent with the will of God; it is not sinful."

"Slavery," says Dr. Thornwell, "is implicated in every fibre of Southern society;" and he therefore makes an appeal to the North, and to the world, to let them alone, and to "feel that slavery is no ground for discord, and that in Christ Jesus there is neither bond nor free."

The Charleston (S. C.) *Mercury* says that "slavery is a *positive good in itself*, and productive of the most beneficent results to both governing and governed!" The editor comes to the following conclusion:

"The institution of African slavery is every day becoming more and more isolated; and, by consequence, the section in which it exists, and to which it gives prosperity and peculiar characteristics, *is being gradually removed from the pale of sympathy and social intimacy with the rest of the world.* Every where slavery is denounced, and the slaveholder regarded as an inhuman tyrant. What will be the effect of this upon the permanency of the institution, and how should it dispose slaveholders to their outside enemies? The influence of slavery in the National Government has certainly been for a long time on the wane. The last eventful struggle is of yesterday, and the results for ever condemned it to politi-

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cal inferiority. A wall has been built up around it, and its vitality must henceforward increase rather by the perfection and energy of its internal organization, than by the expansion of its domain.

"In conformity with this necessity, the South and her cherished institution are steadily advancing in stability and prosperity at home. The once unshorn face of nature now blooms with splendid harvests; the distant valleys are wedded with iron nuptials; earth gives up her buried wealth; each shares the products of all; while year after year discovers new resources, whose development holds up a future of unexampled wealth and power. More than all, and as the legitimate result of incessant vituperation and persecution, her people are learning to regard slavery in its true light; not as a thing of expediency, nor a necessary evil, nor an institution less bad than Northern or British slavery, but as *positively good in itself*, and productive of the most beneficent results to both governing and governed. Sustained and confirmed by this conviction, it has partaken of a higher life, and received a stronger assurance of its perpetuity.

"But if not by the expansion of area, certainly by the diffusion of her grand project, the South is growing more powerful abroad. There is not an additional bale of cotton which leaves our shores, but renders the world more tributary to her labor, and more dependent upon its successful permanency. Defying all competition, whitening the wharves of every port, and clothing alike the peasant and the prince, whithersoever it goes, cotton fights and conquers for Southern slavery. It closes the question by its actual and wide-spread blessings."

The editor of the Richmond (Va.) *Examiner*, in a dissertation on "The Right of Negro Slavery," while he justifies the existence of slavery, feels compelled to admit that its adversaries have hitherto had the best of the debate. He denies that there is any necessity for slavery, and ridicules the idea that the negro in slavery is a happy being. Even, he says, if it could be proved that the slave is physically and morally better off than the day-laborer of other countries, it would not touch the root of the evil. It is interesting to notice how well he reasons:

"The white peasant is free, and if he is a man of will and intellect, can rise in the scale of society; or at least his offspring may. He is not deprived by law of those 'inalienable rights,' 'liberty and the pursuit of happiness,' by the use of it. But here is the essence of slavery—that we do declare the negro destitute of these powers. We bind him by law to the condition of the laboring peasant for ever, without his consent; and we bind his posterity after him. Now, the true question is, have we a right to do this? If we have not, all discussions about his comfortable situation, and the actual condition of free laborers elsewhere, are quite beside the point. If the negro has the same right to his liberty and the free pursuit of his own happiness that the white man has, then we commit the greatest wrong and robbery to hold him a slave—an act at which the sentiment of justice must revolt in every heart—and negro slavery is an institution which that sentiment must sooner or later blot from the face of the earth."

After stating the question thus, the *Examiner* boldly asserts that 'the negro has no such right—BECAUSE HE IS NOT A MAN!

The South occasionally derives assistance from persons in free States in defense of their "institution." In the April No. of "*Hunt's Magazine*" is an article entitled "Moral Benefits of Slavery." The author offers the following apology for the appearance of such an article in a mercantile journal:

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"Slaves are considered and used as merchantable property by nearly one half of the States, and are guaranteed in such use by the Constitution of our Government; hence, any information respecting it would be parallel with information respecting any other species of property."

That a writer holding such views should be found in the city of New-York, with many of whose citizens "the ledger is their Bible, and Mammon their God," is not surprising; but what excuse can the editor of the Magazine offer—himself a professed Free Democrat—for sullying his pages with such an essay? Does he dread the loss of patronage on the part of Southern subscribers if he refuses their lucubrations more than he fears the loss of patronage on the part of Northern subscribers in consequence of their disgust with such subserviency?

British subjects also, we are sorry to say, too frequently contribute their aid in fostering a system held in just abhorrence by a majority of their own countrymen at home. A Professor Austed has undertaken, in the London *Times*, to apologize measurably for American slavery; and his essays are circulating extensively in this country. He has visited our Southern States, believes immediate emancipatiou would be disastrous, and considers the slaves, on the whole, generally adapted to their condition. At the same time he slanders the runaway slaves who (have) escaped into Canada, who are, he asserts—in contradiction to well-attested facts—"found to be idle, useless, and unimproving in every sense of the word." We must, however, do him the justice to say, that, in some respects, the learned geologist makes a true statement of the "profit and loss" of slavery. He speaks of the universal inefficiency of slave-labor; asserts that slavery is in six, at least, of the slave States (the most northern) both unnecessary and uneconomical, resting as a virtual mortgage, to the full amount of capital it absorbs, upon the lands and productive capacities of the States which tolerate it. He is for gradual emancipation, and thinks it would conduce to the welfare of the country.*

All Southern men do not reason as those to whom we have referred, or as do their Northern or transatlantic allies, on the subject before us.

A letter-writer of *Louisville*,† Ky., says:

"I have just read in the *Era* the noble speech of Charles Sumner on the Fugitive Slave Law. . . . After reading it myself, I handed it to one of the ablest men, and one of the most eloquent writers in the State. On returning it, his emphatic reply was, '*Perfectly unanswerable.*' On speaking of it to another friend, I remarked that I intended to send for fifty copies of the pamphlet edition. 'Put me down for fifty more,' was the immediate response. . . . Every political paper and every stump speaker in Kentucky are now discussing slavery

* We have often marvelled at the course taken by Englishmen, after they have partaken of the proverbial hospitality of American planters, and by many who have taken up their abode in our free States. Their abolitionism seems to slide off as easily as the skin of a certain animal. All are not such.

† *National Era* of September 23, 1852.

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in some of its relations, to the exclusion of almost every other matter. . . . It is my firm conviction that if this subject of slavery is not treated in a more rational and conciliatory manner by the leading statesmen of the South in time to come than it has been for the last few years, we shall soon have but two parties in our country—a pro-slavery and an anti-slavery party."

A SOUTHERN AGRICULTURAL CONGRESS has been invited by the Southern Agricultural Society of Georgia, for the general improvement of the Southern States, and for the following specific purpose:

To assist in bringing the South in direct commercial intercourse with distant countries; and to cultivate the aptitudes of the negro race for civilization, and consequently Christianity: so that by the time that slavery shall have fulfilled its beneficent mission in these States, a system may be authorized by the social condition of that race here, to relieve it from its present servitude, without sentencing it to the condition of the free negroes of the North, and West Indies."

It will be perceived that slavery is publicly recognized in the above address as a temporary system, and freedom as the natural and permanent condition of the negro race. It is the first time within our recollection that a disposition has been manifested on the part of the South generally to contemplate emancipation as an ultimate fact to be brought about by systematic effort. There is progress in the South.*

A slaveholder, writing from Cornersville, Tenn., paints slavery in the following colors:

"You are an Anti-slavery man. So am I. I was born an heir to slaves. So was my wife. We were raised and have lived among them. . . . It is a most unlucky thing for us that slavery is among us. On the score of moral and religious good, it is out of the question. On masters, and on the white community generally, the institution, as it exists on our statute books and on our plantations, is a seven-fold evil—the parent of more evils than are enumerated in the Decalogue. I venture to say, that in the slaveholding settlements of Middle and Southern Mississippi, where I have lived for several years, there is not a virtuous young man of twenty years of age. . . . To send a lad to a male academy in Mississippi is moral murder. Now, I have four children, three of them boys. I confess I shall never raise them in a slave State willingly." †

A person writing from Louisiana remarks:

"The editor of the New-York *Observer* says that the *Southern Free Press* has been an able and earnest defender of Southern institutions, but that he now advocates the passage of a law to prohibit the separation of slave families, and recommends instruction to a portion of slaves that are most honest and faithful. The *Observer* further adds: 'It was such language as this that was becoming common before Northern fanaticism ruined the prospects of Emancipation!' It is not so! *Northern fanaticism, as he calls it, has done every thing that has been done for bettering the condition of the slave.*" ‡

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* *National Era*, November 4, 1852.

† An ex-Mayor of Huntsville, Ala., once said in our hearing, that, as a general rule, every young man in his State became addicted to fornication at an early age. A distinguished lawyer, who is now living and an elder in the Presbyterian Church in a Southern city, remarked to us some years since: "It is impossible to bring up a family of children virtuously in a slaveholding community." Another person, now a minister of the gospel, who was born and educated in a slave State, remarked that "the slave States are Sodoms, and almost every village family is a brothel."

‡ *National Era*, October 7, 1852.

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While such honorable testimonies from the better class of Southern citizens are cheering the hearts of Northern Abolitionists, the strongest expressions of contempt from even the bitter opponents of Abolitionists at the South are poured upon the heads of Northern serviles, whose sordid mercenary instincts cannot be concealed, nor escape the scorn of all classes without the pale of their own narrow circle.

Witness the following:

The merchants, principally in New-York, have subscribed $7,000 as a remuneration for the judicial robbery perpetrated by Judge Paine, in the notorious *Lemmon Case*. Does any one South believe that these *ostensible sympathizers* were moved with a spirit of justness and benevolence, or rather was it not an impulse sprung by the thought of commercial gain? Do we infer that they looked to any other fact than that such a just indignation would get hold upon Southern merchants as would drive them to Charleston or Savannah to trade, in place of New-York? Such would have been the case, and they, foreseeing this withdrawal, have attempted to repair the injury by the remuneration of a few thousand dollars.—*Montgomery (Ala.) Times.*

"A Virginian," in one of the daily papers, among several objections to anti-slavery effort, and hard thrusts at Abolitionists, utters the following condemnation of a system that finds so many advocates in his State:*

"I have asked no man what he thought about it, [slavery.] I know that all who are not unduly prejudiced must feel in their hearts that the institution, as it now stands, is morally wrong. . . . Slavery, as our laws allow us to use it, is a crime. . . . There has been a marked improvement in the condition of slaves within the last few years, but there is ample room for more. . . . The laws of the land should protect the negro. He should figure above the brutes in the statute books of the greatest nation under the sun. If he be ill-treated by the mortal who holds his body and soul in bondage, the laws of our great republic should allow him to appeal some where for protection. This heart-sickening 'negro-trading' should be put down. The horrible practice of collecting them in dens should be put down. The iron-hearted trader should be made amenable to the law for severing those holy ties which his brutal nature cannot be made to understand. The member of the Church who almost starves them should be punishable some where on earth. The respectable citizen who half clothes them should be closely overlooked by the law. We should no longer heed the plausible cry of interest, interest! The law of interest is no more sufficient to protect the poor slave than it is to protect the cow, or the horse, or the children, or the wife! The law of interest cannot make a humane man of a brute; neither does it keep a man sober; and the poor slave is his property, drunk or sober. Considerations of self-interest have very little weight with a drunken enraged master, or with a brutal exasperated overseer—or, indeed, with many who are neither drunk nor exasperated. When even the death-penalty shall prevent every murderer from striking the fatal blow, then we may begin to talk about an enraged man being a law unto himself! Then we may talk about a brutal overseer, away in some lonely plantation, as likely to be a law unto himself!"

The same writer proceeds to say:

"I must say, with all due deference to Mrs. Stowe, that sometimes negroes are lazy, ungrateful, wicked, and provoking; and I must also remark to that mouthpiece of the Southern fair, Mrs. Tyler, that Southern ladies are not always

* See *Tribune* of April 22 and 23, 1853.

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'amiable and domestic.' Some of them (alas! that I should say it) are real viragos, and make no more of giving a negro man nine-and-thirty with a cow-hide, than they do of taking a chew of tobacco. Some of them are indolent, fashionable, and fond of pleasure, and careless alike of husbands, children, or slaves. Men and women are men and women every where. They are high-tempered and meek, brave and cowardly, cruel and humane, brutal and refined, from zone to zone, and should be governed accordingly."

The editor of the New-York *Tribune*, to whom the above was addressed, remarks:

"'A Virginian' claims that the slave's average condition has been very sensibly meliorated within a few years past, and now tends towards still further improvement. We believe this is true, and we further believe that this same improvement finds its main cause in that very 'agitation' which our friend, with the entire South, so pointedly condemns. Had there been no Abolitionists at the North, there would have been no such improvement at the South. Even now, let a slaveholder abuse and torture his slaves, and the first thought of his neighbors is, 'What a handle the Abolitionists will make of this! What a noise it will make at the North!' And so the whole slaveholding class is bound to repress or conceal outrages upon slaves by their masters, for reasons which would have little force if there were no Abolitionists. And one of the first fruits we noted of Mrs. Stowe's novel was a suggestion in *The Southern Press* that some improvement should be made in the laws regulating the internal slave-trade.

"That the masters can do more for the slaves than all others—that they are generally kindly disposed towards them—no one disputes. 'Uncle Tom's Cabin' fairly represents the feelings of the better class of slaveholders in the character of St. Clair. But men educated as they are, hate to be esteemed 'fanatical'—hate to set up for reformers, or seem to assume a philanthropy which is a reproof to their neighbors. So they glide indolently along through life, loathing slavery, execrating it, yet still persisting in it. The shock which will emancipate them from this apathy must come from without: the electricity is even now condensing in the calm, transparent sky. And whenever the day shall have palpably arrived to demand the abolition of slavery, (which never stood stronger than it will seem to stand just before its fall,) ten thousand voices will be raised in its condemnation at the South by men never before suspected of Abolition sentiments; and among all the auspicious results of emancipation, there is none that we shall more heartily rejoice over than the liberation of the Anti-slavery entiment of that section from the terrorism that now stifles and falsifies it."

That such anticipations are not chimerical or preposterous, may be inferred from facts like the following:

EMANCIPATION—SUCCESSFUL EXPERIMENT.—The New-York *Tribune* says, "We are sure many will hear with pleasure what we learned during a recent sit-down with our old friend and fellow-laborer, C. M. Clay, that the emancipation of his slaves, some eight years ago, has, quite unexpectedly to him, proved a profitable operation. Having been an extensive stock-rearing farmer for many years previously, and being every way surrounded and hedged in by slavery and slave labor, he naturally supposed that the liberation of his slaves would subject him to embarrassment and probably loss in his farming operations. But his experience has dissipated all apprehensions. He finds no difficulty in hiring white labor according to his need and at reasonable rates; he hires a portion of his former slaves for wages mutually satisfactory; his farm is considerably improved, and still improving in fertility and productiveness; he cuts more hay, has better pasturage, keeps more cattle and keeps them in better order than formerly; and whereas his farm used to run him in debt, or at least yield him no profit, he is now making money by it."

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CASTE.

The prejudice against people of color, as we have already seen, affects them not only in general society, but in the temples of God, and in bodies composed of men professing to be the disciples of the meek and lowly Jesus. We give another instance of this unchristian feeling.

The "Church of the Crucifixion" of Philadelphia has a colored congregation, but the vestry and clergyman are white. The subject of admitting white delegates from this church was debated with great warmth in the Episcopal Convention at Philadelphia, May 21st, 1852. A majority report of the committee recommended that the church should be retained in union with the Convention, with the privilege of sending lay deputies. The minority report from the two objecting members of the committee was then read by Joseph R. Ingersoll, Esq.* The report opposed the admission of lay deputies. Rev. Dr. Hare spoke at some length in favor of the majority report. Rev. Mr. Kirk, in favoring the majority report, elicited a reply from Mr. Ingersoll, in which that eloquent lawyer commented on, "with combined wit and argument, the marked line of distinction, and the irreversible difference between the white and colored races, as a manifest decree of Providence." After an eloquent appeal by Bishop Potter, as previously stated, in behalf of the resolution of the majority, the vote was taken by yeas and nays, with the following result:

The vote was: Clergy, 39 yeas to 35 nays; laity, 23 yeas to 27 nays. The resolution was lost.

Caste in the Church is the grief of every true-hearted Christian, and the astonishment of even the heathen.

In the Diocese of New-York, as previously stated, a still more inveterate prejudice exists on the part of the white clergy and laity against their colored Episcopal brethren. It existed in the palmy days of Bishop Onderdonk with equal tenacity, as the late esteemed Rev. Peter Williams had frequent occasion to bear witness.

Dr. Pennington, one of the Presbyterian ministers of this city, and at present Moderator of the Fourth Presbytery, composed chiefly of popular white ministers, not being allowed to ride in the omnibuses of the city, is put to great inconvenience in being obliged to walk two or three miles daily from his residence to his study in his church. Loafers, blacklegs, robbers, thieves, and drunkards of all descriptions, provided their complexions are white, are freely allowed the use of those vehicles, but a colored skin, though on a doctor of divinity, is a complete bar of exclusion.

Among decisions of the minor courts, indicating the growth of a more healthful public opinion, we may mention that of the BROOKLYN CITY

* At present Minister of the United States to England.

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COURT, in March last, by which an omnibus driver was convicted of assault and battery for forcibly ejecting from the vehicle under his charge a colored woman. The defense that the rules of the omnibus proprietors did not allow colored persons to ride inside their stages, was held to be insufficient.

Miss Sarah P. Remond, sister of Mr. Charles L. Remond, the eloquent Anti-slavery lecturer, was recently expelled from the Howard Athenæum. After having purchased a ticket in company with two friends, and delivered it to the doorkeeper, she was quietly proceeding to her seat, when the agent of the company forbade her taking it, and finally pushed her down the stairs. For this outrage, the agent and officer who assisted in the expulsion were brought before the Police Court. Justice Russell delivered an opinion sustaining the equal rights of colored citizens. The defendants were fined a small sum, and the agent adjudged to pay the costs. An action was brought before the Court of Common Pleas for damages, but it was afterwards withdrawn by Miss Remond, on her expenses being paid by the other party, and a stipulation that she should occupy hereafter any seat at the Howard that she may choose to pay for.*

The complainants have acted judiciously in thus asserting their rights before a court of justice; and we hope that our colored friends, in every part of the country, who may be aggrieved in a similar way, will, agreeably to the recommendation in one of the resolutions passed at the Business Meeting of this Society, appeal to the laws for redress.

COLONIZATION.

The friends of the Colonization Society claim that the objects of it are charity and benevolence. If the second article of its constitution, which provides that the object is to colonize free people of color *with their own consent*, had been the real instead of the ostensible design of the Association, and if it had been adhered to, credit might have been given to this claim. But even then, the formation of such a Society, without any solicitation of aid on the part of the free colored population of the country, and against their wishes, might justly have exposed its founders to the accusation of intermeddling and impertinence. Notwithstanding the professed object, the notorious fact that the most influential men who originated the scheme and have managed it have been slaveholders,† and that the most intelligent colored people of the country have,

* Several colored persons witnessed the performances shortly after this, Miss Remond and her friends being of the number.

† It is allowed that, at the beginning and at this day, some benevolent persons, actuated by philanthropic purposes, have aided and do aid the scheme. It has been the policy of the leaders to invite their aid. They knew well that it

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from the very commencement of it, unprompted, protested against it, are sufficient to convince every candid mind that something else was intended than the voluntary expatriation of free colored people for their own benefit and the benefit of Africa.

Hatred to the colored race, a fear that the free people of color would disaffect the slaves and render such "property" more insecure, a desire to get rid of them at all events, have been the real motives that originated and have sustained the Colonization Society on the part of the great majority of its supporters, North and South. "It is a plan of the slaveholders to get rid of the free blacks," said Daniel Webster in 1822, "and I will have nothing to do with it." This accorded with the remark of John Randolph, in his speech at the organization of the Society: "The measure proposed would prove one of the greatest SECURITIES to enable the master to keep in possession his own property."

The Senate of the United States having under consideration, March 3, 1853, the bill making appropriations for the support of the navy, Mr. Miller, of New-Jersey, submitted the following amendment: "For equipment, maintenance, and supply of an expedition for the exploration of the interior of Africa, eastward of Liberia, and the ascertaining of the resources of that region, and *for the colonization of the free blacks of the United States*, to be expended under the direction of the Secretary of the Navy, $125,000."* In his speech, he claimed that the republic of Liberia† originated in a company of eighty-six free persons of color, who voluntarily emigrated from this country to the western coast of Africa, February, 1820.‡ But Mr. Charles F. Mercer, one of the originators of the scheme, and now one of the most influential of its advocates, asserts that it originated in a law of Congress to return some recaptured

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was necessary to do so, in order to gain the contributions and other aid of Christians in various parts of the country. It was the same policy that induced the nomination of Frelinghuysen and Clay. And it is the policy that induces many a mother to put a nauseous pill into some preserved quince before she offers it to her sick child. Add to this, many persons, at the present time, from political considerations, favor the scheme. Others, no doubt, do it from mixed motives. Some, probably, though we think very few, from a simple desire to benefit the colored people of either continent.

* It is understood that Commander Lynch, U. S. N., has gone to the African coast in the service of the Government. He will land at Liberia, Cape Palmas, and other points, and will pursue his inquiries as far as the river Gaboon, with a view to the ascertainment of such localities as may present the greatest facilities for penetrating to the interior. He will collect information upon which it may be proper hereafter to prepare and combine the forces essential to the success of a complete and useful exploration of the interior.

† From *Liber*, a freed man. This name was given by Mr. Latrobe, the President of the American Colonization Society.

‡ "It commenced a private enterprise, not of gain, but of benevolence. The inducing cause was humanity, the means used, Christian charity."—*Miller's Speech.*

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Africans to their native country, one hundred thousand dollars having been appropriated for that purpose; and as this was done during the Presidency of Mr. Monroe, Mr. Mercer insisted that he, in fact, established the first colony on the coast of Africa—Liberia—and in honor and acknowledgment of this, the capital was called Monrovia.*

Senator Miller states that the great objects of the republic are "the relief of two continents from the evils of slavery and barbarism; its grand result, civil and religious liberty to a whole race of men."† If these are the objects, we wish great success to the new republic. But the welfare of the republic of Liberia and the prosperity of the Colonization Society are two distinct objects. Let the people of color emigrate to Liberia, California or Australia, or Jamaica or Canada, or wherever they choose; they have the same liberty to do so that their white fellow-citizens have. No one can reasonably object to this, in one case more than in the other. But the COERCIVE AND SLANDEROUS POLICY upon which the Colonization Society was founded and is sustained we do object to, on behalf of the people of color, and in the name of Humanity and of Christianity.

Senator Miller, like almost all Colonizationists, vilifies the people of color. In invoking national aid to sustain and protect the free national institutions of Liberia, he says, "we shall accomplish the two grand results contemplated by the friends of African Colonization—the civilization of Africa, and *the removal from this country of that anomalous class of men called free people of color.*" The negro, he says, "feels in his soul that which the white man boldly avows, that *he is an inferior being.*" We shall, in time, cry unto Liberia, he says, "to relieve us from a national curse—a curse from which the dominion of all America, from pole to pole, cannot save us—the national evil of an overgrown and degraded population of *emancipated slaves.*"

This valiant advocate of the Colonization Society and traducer of his colored fellow-citizens, in order to gain the votes of senators to his application for pecuniary aid, apologizes for caste and slavery. "That question"—whether this Government will enter into diplomatic relations with Liberia—"I have no desire to obtrude upon the Senate, and which, whenever presented, *should be treated with reference to our peculiar institutions*, and disposed of in such manner as would be least offensive to the feelings and habits of the people of this country." Again: "I deny that this successful demonstration in favor of the improvement of the African race can in any manner cast odium upon *our domestic insti-*

* The *Pennsylvanian.*

† We quote from the *printed* speech, as it appeared in the papers. It is said, and we believe on good authority, that only "very little of it" was *delivered* in the Senate.

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tutions, or affect the legal rights of the master over his slave; but, on the contrary, this experiment has given to *American institutions of slavery* a MORAL POWER AND SANCTION which neither law nor Constitution could invest them with. . . . The republic of Liberia is a witness of good and not of evil to the institution of slavery in the United States. She bears living testimony to the fact that *the African race has been improved and not debased by servitude in this country*."

This calumnious attack upon the free people of color, and this craven spirit towards their oppressors, did not have the success contemplated. The slaveholding senators accepted the apology and the calumny, but refused to swallow the bait. Senator Mason, of Va., said: "I know no authority in this Government to recognize any connection with the Colonization Society in any form." Senator Pratt, of Md., was in favor of getting "rid of that description of population," and said, "the very necessity of the thing shows the constitutionality of it." He hoped appropriations would be made "for the purpose of ridding the country of this nuisance to the whole society of the United States."

Senator Chase, of Ohio, said:

I object with emphasis to that feature of this amendment which contemplates the expatriation or "getting rid" of any portion of our population. Not that I object to colonization. [emigration?] That is quite another thing. Let every one who chooses, whether white or black, leave our shores and seek, under happier auspices, happier homes in other lands. But let no man, native or naturalized, guiltless of offense, be driven forth from his country. Compulsory expatriation of any class is an offense against civilization, and incompatible with justice. Let all classes of our population, of whatever complexion and of whatever origin, be dealt with upon the simple principles of right, justice, and humanity. Give every man a fair and equal chance upon the arena of human effort, and, my word for it, you will do more for civilization, more for the improvement of all classes, more for the prosperity and progress of the whole country, than can be accomplished by any scheme of expatriation.

It was moved by Senator Bell, of Tenn., that all that part of the amendment which relates to colonization be stricken out. Senator Miller assented, saying, "All I want is to get the exploration." After being stricken out, the question was taken on the amendment, as amended, when the Senate being equally divided, 21 to 21, the amendment was rejected; in other words, the whole proposition of Senator Miller was rejected, so that all that remains of the matter is—his speech.

A correspondent of the *National Era*, under date of May 28, 1852, says:

Have you seen the account of the annual meeting of the COLONIZATION SOCIETY at Boston this week? It "out-Herods Herod." What scornful and hateful allusions to the free colored people of this country! What love for the colored man—at a distance! Love! It is a pretense. THE COLONIZATION SCHEME IS A LIBEL ON CHRISTIANITY. Our countrymen, colored and white, have an undoubted right to go to any part of the globe, and there is no crime in assisting poor and worthy persons in going to other climes; but this is not colonization as understood and practised by very many of the members of Colonization Societies in

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this country. They assert that the colored race is naturally inferior to the white race; that the people of color cannot live here; that they endanger the morals, the tranquillity, and the prosperity of the country. Religious men say this, and therefore unite with politicians in *benevolently* surrounding the free people of color with such influences that, as a choice of evils, they "consent" to go to Africa. Out upon such philanthropy!

Some months since, a fraction of the free colored people of Maryland, under the disguised lead of Colonizationists, made an attempt to commit the free colored population to the scheme of expatriation.* The intelligent people of color took the alarm, held a large meeting in Baltimore, after instituting inquiries, and, with but a single dissenting voice, adopted and published a manly Protest. They declare that while they are not opposed to voluntary *emigration*, nine tenths of the colored people knew nothing of what was being done in their name at the "Colored Colonization Convention," and they disavow and protest against their proceedings.

Hon. Edward Everett, in his address at the Annual Meeting of the Colonization Society, at Washington, Jan. 18, 1853, instead of calumniating the people of color, spoke of them and the African race with respect and commendation. He said several things to which Abolitionists will be far from assenting, but, in other respects, the address was one to which neither they nor the colored people can reasonably object. They do not believe that Liberia was founded "on a political and moral necessity," nor that the Colonization Society has had the agency claimed in abating the slave-trade; but they will heartily concur in the admissions he makes in the following sentences of the disabilities which the people of color suffer:

"Now, Sir, I do not intend to discuss the ground of these jealousies, nor to inquire into the policy of the laws of some States, and the condition of public opinion—often more powerful than law—in others, which make the condition of the free colored man, in all parts of the country, one of inferiority and hardship. In order to meet the objections to the Society, that it recognizes and coöperates with these oppressive laws, and a still more oppressive public opinion, I will admit such to be the character of the legislation and the public sentiment of the country, in reference to the free colored population of the country."

Mr. Everett also says:

"It would, I think, be unjust to urge, as a proof of the intellectual inferiority of the civilized men of color in this country, that they have not made much intellectual progress. It appears to me that they have done quite as much as could be expected under the depressing circumstances in which they have been placed. What branch of the European family, if held in the same condition for three centuries, would not be subject to the same reproach? . . . .

"Why, Sir, it is but a short time since we Anglo-Americans were habitually spoken of by our brethren in England as a degenerate and inferior race. . . .

"Paul Cuffee, well recollected in New-England, was a person of great energy. His father was an African slave, his mother an Indian of the Elizabeth Islands, Mass. . . . .

"The learned blacksmith of Alabama, now in Liberia, has attained a celebrity

* *National Anti-slavery Standard*, August 12, 1852.

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scarcely inferior to that of his white brother known by the same designation. I frequently attended the examinations at a school in Cambridge, at which Beverly Williams was a pupil. Two youths from Georgia, and a son of my own, were his fellow-pupils. Beverly was a born slave in Mississippi, and apparently of pure African blood. He was one of the best scholars—perhaps the best Latin scholar—in his class. These are indications of intellectual ability, afforded under discouraging circumstances at home. . . .

"In the face of facts like these, it becomes us to be somewhat cautious in setting down the colored race in America as one of hopeless inferiority."

We hope the Colonization Society will be as successful hereafter in the selection of orators as they were in the case of the late Secretary of State.

Some persons have been led to imagine that the Colonization Society is, in some sense, a Missionary Society. It is a great mistake. Missionaries of different denominations, especially Methodists, reside there; but the Society itself is not authorized by its constitution to employ missionaries, nor does it enter into its policy to do so. In the many Protean shapes it has assumed, some portions of the public have been misled by its missionary pretensions. As a Society, unless we are greatly mistaken, more trust has been put in the sword than in the Bible.

In an able article in the *National Era* of May 27th, 1852, the editor speaks with deserved condemnation of the "oppressive legislation" of several of the States, and concludes as follows:

"We have a word now for the Colonization Societies. They claim to be the true friends of the colored race. They seek the confidence of the people of color, and reproach them with their hostility. What can they expect? When have they ever condemned these cruel projects of coercive colonization? Professing that their object was the 'colonization of the free people of color *with their own consent*,' it was especially incumbent on *them* to set their faces as flint against all oppressive and coercive measures. They have not done so. Their members and supporters have been prominent in instituting oppressive legislation; their organs have appealed to it as the strongest argument for the removal of the colored people; while not a resolution has been passed by them in condemnation of it; and yet they affect wonder that the colored man should distrust their friendship, and reject their scheme!

"Let them abandon this Cain-like policy. Let them erect the standard against injustice. Let them openly condemn and earnestly struggle against all legislation calculated to degrade or coerce colored people into banishment. Let them encourage all judicious efforts for their education and improvement. Let them demand the repeal of all proscriptive legislation against them. Then will they have demonstrated their claim to be true friends of the colored race, and their scheme of colonization could no longer be denounced as part of a system of measures leading to the forcible expulsion of half a million of native-born Americans, whatever else might be said of it.*

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* There are many men who boast of their patriotism at the expense of their humanity. "Perish the whole African race rather than have this glorious Union dissolved!" said an Irish orator in the late *Jane Trainer case.* The editor of the *Lorain* (Ohio) *Argus*, in a burst of patriotic feeling, exclaims: "The dismemberment of this glorious Union, a failure of the grand movement, a demolition of this last great asylum of the oppressed of all nations—*this would be an infinitely greater evil, a curse incomprehensibly more woeful than the enslavement of the whole African race.*" Such is the fustian uttered by pot-house politicians, native and naturalized. Probably not a few who stand higher in intelligence, if

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When it is said that the Colonization Society was established from selfish motives, to make slave property more secure by ridding the country of freed negroes, and people of color generally, it is not meant that every person who took part in the formation of the Society, or who has contributed to its funds since, was actuated by such a motive. Doubtless there were, and have been since, many persons who favored it, who possessed genuine, though it may be mistaken philanthropy. But it is as clear as the sun at noonday, that the originators and chief supporters of the Society, being slaveholders, aimed to protect their own supposed interests, as the primary object. Many of them avowed it. The idea of benefiting the expatriated, benefiting Africa, or building up a free republic there, was not contemplated, except, perhaps, as incidents.

John H. B. Latrobe, Esq., who succeeded Hon. Henry Clay as President of the American Colonization Society, and who is not at present, we believe, a slaveholder, stated recently at a Colonization meeting in Boston, that thirty-seven years ago, when "a considerable class of free colored men came to exist," the question arose "as to the future exigences likely to occur." He said, "separation was foreseen to be the necessity demanded for the welfare of the colored men," and he might have added, *especially for the security of slave property.* "Out of this conviction arose the meeting which was held (in 1816) to consult about the formation of the Colonization Society. The emergency has greatly increased since that time. That which was then anticipated as a moral and social interest to be calmly provided for, *has come to be a pressing, political necessity of the country.*"

This supposed necessity occasions the coercive policy in the slave States, and the Black Laws in the free States. It occasions the various hardships and wrongs inflicted upon the people of color, in the hope that, as a choice of evils, they will be willing to leave the land of their birth for Africa. Necessity—the plea of tyrants!

ILLEGALITY OF SLAVERY.

It is believed that an increasing class of Abolitionists, including some who are members and supporters of this Society, believe in the illegality of slavery. There are also respectable lawyers in the Whig and Democratic parties, in no way identified with any organized anti-slavery action, who express, in social conversation, their belief in the soundness of those views. The question is admitted to be a momentous one, involving the

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not in morals, have so little correct apprehension of philanthropy and Christianity, that they are ready to utter similar sentiments. "Our country, right or wrong," said a celebrated naval commander, whose love of country and of self sprang from the same code. "Myself, right or wrong," he may have exclaimed before he fell on what, by such men, is called "the field of honor."

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gravest consequences, and the fact of its discussion belongs to the history of the times. It seems proper, therefore, to state briefly some of the positions of those who hold this sentiment, especially as they complain of being extensively misunderstood. Their argument is, in substance, as follows:

Numberless decisions establish, incontrovertibly, the proposition that "Slavery cannot exist but by *sanction of positive law.*

It is a *fact,* (admitted by leading Southern men, as will be shown, but otherwise shown by a reference to the Constitutions and statutes of the slave States,) that slavery has NOT the "*sanction of positive law.*"

The "Illegality of Slavery" follows.

Slavery has received abundant "recognition" and "regulation" as an existing *fact,* that is *all.*

The Legislatures of the slave States have not looked *behind the fact.* Lord Chief Justice Mansfield, in the Somerset case, in 1772, decided that slaves could not be lawfully holden in the British dominions, of which this country *was then a part.* If the Colonial Legislatures, previous to this decision, had enacted statutes by virtue of which slavery had become legalized, it is evident that this decision virtually abolished it, and *annulled* those laws.

Besides this, if the Colonial Legislatures had enacted slavery, the acts would have been void, because in direct conflict with the *colonial charters,* which restricted them to the enactment of laws not repugnant to the "*common law of England,*" which admits of no slavery.

Another historical fact is adduced here. During the debates on the African slave-trade, in the British Parliament, William Pitt denied that the *African slave-trade* had ever been legalized. And he quoted from the act of Geo. II., so much relied upon by the slave-dealers, in proof that all compulsory transportation of negroes from Africa had been, under pains and penalties, prohibited. This development turned the scale in the debate.

So then, it is said, slavery was illegal in this country during its colonial condition, and it is demanded:

Has slaveholding become a legal business since?

Did the Declaration of Independence legalize it?

Did the Articles of Confederation legalize it?

Did the Constitution of the United States legalize it?

It is not claimed by any one that either of *those* instruments legalized the traffic in human flesh. How, then, has it become a legalized traffic?

The proposition that slavery exists in the Southern States without the "*sanction of positive law,*" it is claimed, can be established upon the testimony of Senators Mason and Bayly, of Virginia.

Pending the so-called "Compromise Measures," Mr. Mason, answering certain objections against the Fugitive Slave Bill, said, first, (in opposition to Mr. Dayton's amendment, by which it was proposed to grant a *trial by jury* to the fugitive,) "A trial by jury necessarily carries with it a trial of the *whole right,* and a trial of the *right to service* will be gone into, according to all the forms of the court in determining upon *any other fact.*"

The sequel will show why Mr. Mason shrank from so just an inquiry. "Then, again," said he, "it is proposed as a part of the proof to be adduced at the hearing, after the fugitive has been recaptured, that evidence shall be *brought by the claimant* to show that slavery *is established* in the State from which the fugitive has absconded. Now, this very thing, in a recent case in the city of New-York, was required by one of the judges of that State, which case attracted the attention of the authorities of Maryland, and against which they *protested.*" . . . "In that case the State judge went so far as to say that the only mode of proving it was by *reference to the statute book.* Such proof is required in the Senator's amendment; and if he means by this that proof shall be brought that

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slavery *is established by existing laws*, it is IMPOSSIBLE to comply with the requisition, for *no such law can be produced*, I apprehend, in ANY *of the slave States*. I am not aware that there is a *single State* in which the institution is established by *positive law!*"

Again: Mr. Bayly, upon returning home from the Congress rendered immortally infamous by the passage of the Fugitive Slave Bill, in an address to his constituents, holds the following conclusive language to the same point: "*We all know* that slavery was introduced into the British Colonies of America in *absence of a statute*, and solely under the protection (?) of the *common law!*"

Judge Matthews, of Louisiana, in an elaborate judicial opinion, made a similar statement.

The illegality of slavery is also held and maintained by many, on the still higher ground that slavery is incapable of being legalized—on the principle of the common law, that even acts of Parliament, contrary to natural justice, are not to be recognized by the courts as *law*. Judge McLean, of the United States Supreme Court, says, "*Statutes against fundamental morality are void.*" Blackstone and other writers on the Common Law are copious and explicit to the same point.

Many of those who hold the illegality of slavery, maintain that the Federal Government has full power over slavery in the States. They cite Patrick Henry as having said so—no one controverting his position—in the Virginia Convention for adopting the Federal Constitution.

They also advert to the *amendment* of the Constitution which says, "No person shall be deprived of life, *liberty*, or property, without due process of law"—that is, judgment rendered in court. And they remark, that an *amendment* (like a codicil to a will) overrules, controls, and repeals whatever in the original document was inconsistent with it.

They appeal to the *objects* of the Constitution as set forth in the Preamble, viz.: "to establish *justice*" and "secure the blessings of *liberty* to ourselves and our *posterity*.

They also inquire into the *object* and the *efficacy* of the following provision:

"*The United States shall guarantee to every State in this Union a republican form of government.*"

Jefferson (who calls slaves citizens) says, a republican government is one that secures to "every citizen his right in *himself*, in his *property*, and in their management."

The Committee do not vouch for the soundness of these views. They simply record the fact, that they are held by a portion of Abolitionists.

THE SLAVE-TRADE.

Once it was supposed that if the slave-trade could be abolished, slavery would speedily be extinct. Elizabeth Heyrick, of England, aided by Andrew Thompson, of Scotland, dispelled this delusion in her powerful pamphlet on Immediate Emancipation, which attracted the attention and influenced the efforts of Wilberforce, Clarkson, and their coädjutors. It seemed a simple proposition that while the market existed the supplies would come of course. And the correlative is obvious enough: destroy the market, and the supplies will cease. Slavery is the market, and the slave-trade furnishes the supply. We have, therefore, expended most of our labor in this Report upon the state of slavery as it exists in this country, but deem it necessary, as an adjunct of that subject, to present the existing state of the slave-trade, for the information of all who take an interest in the subject.

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Because the trade is now forbidden by the laws of every Christian and most of the Mohammedan powers of Europe and Asia,* it is quite common to see it stated that the slave-trade is annihilated. It still exists, however, to a frightful extent, and will while slavery exists. A letter-writer in the *National Era* of June 17, 1852, says:

"Speaking of temperance, I am reminded of a sentence in the Annual Report of the American Temperance Union, just published, as follows: 'The AFRICAN SLAVE-TRADE, which was destroyed by the efforts of Wilberforce and Clarkson.' Is the respected Secretary ignorant of the fact that, although the slave-trade has been annihilated as it respects England and her dependencies, it prevails extensively under the flag of other nations? I would inform him that Mr. Clay, in a speech in the Senate, said that 'one hundred and seventy-three thousand slaves had been imported into the single province of Rio de Janeiro in 1846–'49;' and he 'presumed that as large a number had been imported into other provinces of the Brazilian Empire, as well as the island of Cuba.' American vessels and citizens are implicated in the slave-trade, and yet it is customary for our writers to say the trade is abolished. Even Mrs. Stowe, in the preface to her admirable fiction founded upon facts, exclaims: 'Thanks be to God, the world has at last outlived the slave-trade!' Would it were so; and would there were no *American* slave-trade!"

The slave-trade has been prosecuted the past year with unwonted vigor. Our own country is far from being free from participating in the horrid traffic. Notwithstanding the foreign slave-trade is deemed piracy on our statute books, and is therefore a fit subject for denunciation by our Fourth of July orators, and declaimers on the floor of Congress, South as well as North, yet so long as an inter-State slave-trade prevails in this country, equally shocking and piratical in a moral point of view, the foreign slave-trade will never be so odious as it is in countries where the practice as well as the theory is wholly on the side of freedom. The New-York *Times* not long since called the attention of its readers to the slave-trade existing in this port, exhorting the proper authorities to use great vigilance relative to vessels clearing for Cuba, and said:

"We learn from a creditable source that *three* Portuguese captains and one Catalan merchant arrived from Cuba by the 'Cherokee' and 'Black Warrior' steamers, and are now in this city making arrangements for dispatching vessels to the coast of Africa to engage in the slave-trade between that coast and Cuba. They have already contracted for three clippers to be built at Baltimore, and are making other preparations in this city.

"It is known that there are in this city several mercantile houses extensively engaged in the slave-trade, and that half a dozen vessels have recently left this and other American ports for the African coast. These vessels clear for some Cuban port, where they never arrive; and being provided with false papers, and sailing under the American flag, they succeed in reaching the coast, obtaining cargoes of slaves, and landing them in Cuba, with the connivance and complicity of the Spanish authorities. Our correspondence from Havana has contained important statements on this subject from time to time."

The attention of the proper officers has been called before to suspicious vessels fitting out in this port, as there was good reason to believe,

* E. Everett's Address before Amer. Col. Soc., Jan. 18, 1853.

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for the coast of Africa on slave-voyages; but it is very difficult, owing to our laws, or the interpretation of them by the United States Courts, to procure the conviction of any of the parties implicated. Proof is required that a vessel shall not only be fitted out with water-tanks, such as are never used except on board slave-ships, lumber for false decks, handcuffs in great abundance, etc., but that the vessel has, in some way, actually commenced the illegal traffic. One suspicious vessel was informed against through the agency of a member of this Committee, and sufficient proof offered, but the competent authority was so dilatory that the vessel went to sea, and in a few months intelligence was received that it had conveyed a cargo of slaves from Africa to Cuba.

Within a few months the schooner Rachel P. Brown entered Port Praya under suspicious circumstances, in view of the officers of the U. S. ship Germantown, then lying in that port. The Portuguese authorities requested Capt. Nicholas to examine into the matter. A commission was sent on board, consisting of officers of the U. S. Navy. They learned from the mate that the supposed slaver sailed from New-York in December last; that there were five passengers on board, three Spaniards, one Portuguese, and a negro; that the passengers and captain had frequent conversations in the Spanish language, and that the passengers exercised considerable influence over the captain, giving him directions about the working of the vessel, etc.; that one of the passengers was heard to caution the captain about speaking in presence of the crew; and that the mate was never consulted about the working of the vessel. And they found on board a large quantity of rice and other provisions; planks and scantling sufficient to make a slave-deck; bricks and lime sufficient for a furnace, such as are generally used by slavers; two galleys, a large quantity of powder, fire-arms, etc.; rum, empty demijohns, buckets, etc.; a portion of an American naval officer's uniform; bunting sufficient and suitable for a Spanish flag; a large amount of money, and the papers of the vessel. From the register of the vessel it appeared that she had been mortgaged to one Don Jose Percenas, or Perez, who proved to be one of the passengers, and a consignee of part of the cargo.

By consent of the Portuguese authorities, the schooner was brought to Norfolk, Va. A Commissioner of the United States instituted an examination, and the proof of piracy was deemed sufficient to hold the guilty party for trial; but they escaped conviction, as is usually the case in Southern ports, into which our naval officers generally take vessels under such circumstances. When will it be demonstrated to the world that our Government, our naval officers, and our Federal Courts are sincerely desirous of breaking up the African slave-trade, so far as American citizens or American vessels are concerned in it; and that our laws against the foreign slave-trade mean something more than a deference to the opinion

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of the world, and granting a monopoly of the nefarious traffic to those interested in the inter State slave-trade of this country?

A correspondent of the New-York *Times*, in writing from Havana, gives the following particulars:

"In November last, Don Jose Perez left for Baltimore to take charge of a ship built in that city for a company of coast-traders recently organized, to proceed directly from thence to the coast—the Lady Suffolk, a full-rigged ship of 520 tons burden, built and launched in Baltimore by Adams, Gray & Co. This vessel left New-York November 3d, arrived at Mariel on the 15th, sailed thence for Bahia Honda on the 16th, where two schooners arrived from Havana, bringing her slavery equipments. Same evening she received from Lavana her crew, consisting of seventy men, with guns, etc. The American crew were shipped at New-York for Havana and to return. The steamer Serena towed the Lady Suffolk thirty miles to sea. It is believed here that the Queen-Mother is the largest stockholder of the enterprise. Capt. Gray, who navigated the ship from the United States, delivered his register to the American Consul. All the circumstances were communicated to the Captain-General of Cuba by the proper English officers. The Lady Suffolk is to bring a return cargo of 1,200 negroes. The facts, when made known in Havana, are said to have caused a good deal of excitement among the English residents, and Captain Gray and others were arrested on their return from the 'Lady Suffolk.' They have since, however, been liberated, and that, probably, will be the end of the matter, unless the vessel should be captured. It is notorious that the foreign slave-trade is, for the most part, carried on in American bottoms; but there are no laws to meet such cases as this, nor any will in our Government to enact them."

In March last, Senator Seward offered a resolution in the Senate, calling for dispatches received from our Minister at Brazil, Mr. Schenck, relative to the African slave-trade. Mr. Schenck, like his predecessor, Mr. Tod, has devoted himself to the noble work of suppressing the trade; and we wish it were in our power to say that he had been seconded by the Government of his country. A Washington letter-writer states:*

"Mr. Schenck's friends say he has sent nearly thirty dispatches to the State Department, without receiving an answer to one of them. The following is the substance of his story: In the year 1851, the African slave-trade with Brazil became quite extinct, chiefly through the vigilance of the British cruisers and the Brazilian Government. In the spring of 1852, Mr. Schenck addressed an earnest dispatch to the Department, representing the evident indications of the revival of the traffic. The difficulties which were placed in the way of the importation of slaves had doubled their value in the market. The panic among the traders had subsided, and they were evidently preparing to resume their slave-hunting voyages. Mr. Schenck added, that under the existing state of things, no flag was so likely to be prostituted to the protection of slavers as our own; because the traffickers in human flesh knew that it gave them immunity from search on the high seas by any except our own naval police; and we have no war-vessels, or preventive service, on the African coast, that are suitable for the purpose. Still less have we an available guard against the approach of slavers to the Brazilian coast, where they find a market.

"The American squadron at Brazil consisted of the frigate Congress and the sloop-of-war Jamestown, both too large and of too deep draught to follow the slavers fearlessly close in-shore, or to run behind the islands and into the creeks, coves and inlets, where the slavers take in their stores, land cargoes, or avoid pursuits. For a long time, during the disturbances in La Plata, the river squadron there and the American slavers had a perfectly free run. The British squadron

* New-York *Times*, March, 1853.

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have small and swift steamers for this service, one of which, with a single pivot gun, is worth whole fleets of large ships and batteries of the heaviest metal. Such a vessel has been asked for repeatedly by our Ministers, but in vain. Mr. Schenck repeats the request earnestly. The slave-traders understand the powerlessness of our preventive force, and therefore sail under our flag.

"Two fast-sailing American vessels, the Camargo and Mary Adeline, were fitted out some time ago at Brazil, and sailed for Africa. The American Minister and Consul were well satisfied of their object, but could get no proof sufficient to detain them. Had one man-of-war been present, they would have been overhauled and searched; but even then they would probably not have obtained proof sufficient to condemn the vessel under the present laws. The investigations concerning these vessels disclosed circumstances sufficiently suspicious to result in the arrest, under the Brazilian law, of Brazilian citizens, whose names in the charter indicated that they were a party, but our laws were powerless.

"Mr. Schenck recommends the following remedies:

"1st. Prohibition by law of all direct trade in vessels of the United States between Brazil and the African coast. This would be a strong measure, but would not affect honest traders, as there is no direct trade between these points, not directly nor indirectly connected with the slave-trade. Even if there were a little disadvantage to commerce, it would be insignificant, compared with the great good which would be accomplished. Horses and cattle have been imported lately from the Cape of Good Hope to Rio Janeiro, and the slave-traders, under the pretext of intending to take a cargo of brutes, provide large stores of water and other supplies for human freights. They ship a few horses, perhaps, and clear at the Cape for Brazil. After getting safely out, they tumble overboard the less valuable animals, and proceed to convenient points to procure bipeds, and then return direct to the Brazilian market. The prohibition of direct trade would prevent these evasions.

"2d. If this is objected to, Mr. Schenck suggests that we might then accomplish something by prohibiting the exportation from Brazil, in American bottoms, of articles suited only or principally for the slave-trade, such as scarlet cloths, cannon guns, gunpowder, rude musical instruments and gew-gaws.

"3d. To prohibit the granting of Consular sea-letters to American vessels sold on the coast of Brazil or Africa, for any purpose except making a direct voyage homeward. This would prevent sham transfers of vessels to evade the laws and get them in the slave-trade under the American flag.

"4th. If none of these measures should be adopted, Mr. Schenck urges an immediate reörganization of the preventive force, and makes an eloquent appeal for the vindication of the national honor, and the fulfilment of our duty to God and humanity, which should no longer be outraged."

We take the following from a Washington paper:*

THE SLAVE-TRADE IN BRAZIL.—It appears that the Brazilian slave-trade has become nearly extinct. This is mainly due to the measures of the Brazilian Government itself, which, of late, has become sincerely and resolutely in earnest to suppress the traffic. The importation of slaves into Brazil, in 1848, amounted to 60,000, and in 1851 to only 3,286, of which 1,096 were captured by Brazilian cruisers, and declared free. During the past year, one vessel, and only one, it is said, is known to have landed a cargo of slaves on the coast of Brazil; and this occurred last June. The Brazilian Government deals very summarily with the slave-traders. Any person found concerned in the traffic, no matter what his rank or condition may be, is imprisoned or banished without ceremony.

A great deal is said about the extinction of the slave-trade on the coast of Africa, but it is notoriously true that it is still prosecuted with great vigor. The following from an English paper will give some evidence of it:

* *National Era*, March 31, 1853.

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"Two steamers with 1,000 slaves lately got away from the Gallinas. A large armed slaver, with ten guns and Spanish colors, is reported to be cruising off the Gallinas. H. M. brig Crane, Lieutenant Bonham, had left Sierra Leone in pursuit, and returned on the 11th July. On the same day, H. M. steamer Pluto left for St. Vincent's, Cape Verde, to convey the English mails of the 15th July to Sierra Leone. When cruising off Sherbro, a boat was seen in the river, painted like and supposed to belong to one of our men-of-war; she however turned out to belong to a slave-vessel which passed the Crane at night, with 400 slaves, and got clear. The Governor of Sierra Leone had received information of 1,000 slaves being ready for embarkation within ten miles of Mrs. Lightbourne's factory, in the Rio Pongos, with every preparation made for resistance until the 'stock' leave the barracoons."

Rev. J. Cutler Tefft, of the American Missionary Association, writes from the Mendi Mission House, West Africa, October, 1852,* and gives interesting facts in relation to the suppression of the slave-trade by the late Rev. William Raymond, of the same mission, by the influence of the gospel, in the interior of the country and on that part of the coast connected with the events of which he speaks. The mission was located in the midst of one of the worst slave regions north of the Bight of Benin, in the Sherbro country, but the slave-trade has totally disappeared in that region before the light and power of the gospel, faithfully preached by men of blameless and consistent lives. Rev. G. Thompson, of the same mission, writes, under date of February 15, 1853, and in speaking of other parts of the coast, says: "The slave-trade is *not* dead, though the English cruisers harass the traders very much, and take many vessels. As to our cruisers from the United States, I think they are a mere dead expense. They neither try nor care to put down the slave-trade; and it would be far better for the cause, if every one of them was called home, and kept there."

"A new plan has been suggested for carrying on the slave-trade or something equivalent to it. Messrs. Hyde, Hodge & Co., of London, it appears, have contracted with H. M. Government to furnish laborers from the African coast for the West Indies. Some of the ships of these contractors have gone to the coast of Liberia, and offered an advance of ten dollars for every native who might be induced to emigrate to the West Indies.

"The extinction of the slave-trade had left in the possession of some of the chiefs who have been accustomed to engage in the traffic, large numbers of predial and other laborers; and it is said that certain of the more refractory of these chiefs have been induced, by the offer of this premium of ten dollars—which, by the way, is just about the amount formerly paid for slaves, during the prevalence of the trade—to supply the British contractors with the desired 'emigrants.' It appears, however, that they 'emigrate' as much against their own consent as if they were victims of an ostensible slave-trade.

"In order to prevent the abuses and evils of this philanthropic enterprise, President Roberts has issued a proclamation which we find in the *Liberia Herald*, enjoining a strict observance of the law regulating passports, and requiring, under a heavy penalty, that every emigrant vessel, before leaving the coast, shall go to Monrovia and obtain passports for the emigrants, in order that it may be ascertained whether they be free or constrained."

We earnestly hope that the system of commercial emigration, whether

* *National Era*, April 19, 1853.

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of Coolies, Indians* or Africans, to any of the British colonies, will be frowned upon by the British Government. It is a subject fit to engage the watchful attention of philanthropists in every country, being nothing less than forced emigration, or a *quasi* slave-trade.

The attention of the civilized world is now drawn to the increased slave-trade carried on at Cuba. We have room for only one of the cases that are frequently occurring. The correspondent of the New-York *Daily Times*, writing from Matanzas, April 2, 1853, says:

"Don Antonio Capo landed 1200 negroes at Guazima, as I informed you. About 200 were killed in the course of the voyage, in consequence of three several attempts to release themselves. Taking with him the Belgian and American Consuls, the British Consul demanded an interview with the Captain-General Canedo, who affected surprise, and at length ordered an examination of the case. Several persons were arrested and held to bail, notwithstanding the law prohibits bail in criminal cases. It was ascertained the negroes had been invited on board to a feast, and drugged with rum, when the vessel made all sail, and the unfortunate Africans found themselves in the power of the kidnapping ruffians. The Government inquiry ended in fraud and corruption. The defendants delivered 300 of the negroes to the Government, and the bribe was irresistible. The parties to the infamous transaction walk the streets in evident impunity. The whole force of Spanish craft and ingenuity is engaged in practically annulling the treaties, and violating national faith."

The Government of Brazil ordered the suppression of the slave-trade, on the resolute and determined remonstrance of the British Government. The slave-traders in Brazil were alarmed. Instead of desiring, they refused further consignments; instead of slaves, they asked for palm-oil, ground-nuts, and other articles of lawful commerce. "If you are my friend," wrote one, "you will not consign any more slaves to me, for I will not have them on any account." This shows the power of a Government to suppress the slave-trade when once resolved to do it. And if this power has proved so efficacious along 4000 miles of Brazilian coast, how much lighter would be the task of the Spanish Government in Cuba! There is ample evidence in Cuba that an upright Captain-General can be equally successful. No one ever accused General Valdez, the friend of Espatero and appointed by him, of having his hands soiled by bribes. And during the government of General Concha, the slave-trade in Cuba was nearly suppressed; but he was recalled, and under his successor the slave-trade revived.

* An Havana correspondent of the Newark *Daily Advertiser* has the following, under date of the 14th December, 1853: "There is a wicked commerce just beginning with Yucatan. Young boys are imported and hired out as slaves for a term of years, their owners being allowed to whip them in the same manner as negroes. It seems to me that the Consuls of other nations should prevent this Indian slavery, and our Government ought to insist upon the authorities of Yucatan the discontinuance of such an arrangement as now exists between this island and their country. Indians, no doubt, are troublesome in Yucatan, but selling them into slavery is a very wicked way of getting rid of them."

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The British Government has, through its Minister at Madrid, urgently remonstrated, and referred the Spanish Government to what was effected at Brazil through its agency. The London *Morning Chronicle*, a few months since, announced,

"That, through the exertions of Lord Howden, the Spanish Government had agreed to give complete liberty, before the end of the year, to that class of negroes called *emancipados*,* after the completion of their five years' *consignacion*, or apprenticeship. Those *Emancipados* who, at the end of 1853 shall not have finished their term of servitude, shall be manumitted according as their several probationary periods expire. This measure has been occupying the British Legation at Madrid, one way or other, for the past thirty years."

The British Government, it has long since been surmised, has been remiss in requiring of the Spanish Government a fulfilment of the treaty of 1817, on account of *commercial reasons*. Whether this be so or not, that ancient and powerful Government stands before the world at the present time as a power unwilling or unable to enforce its treaty with Spain. England sends out cruisers, ambassadors, judges of mixed courts, consuls; carries on able diplomatic correspondence, incurs enormous expenses, professes to be anxious to put an end to the slave-trade; and yet the imbecile Government of Spain—nay, the Captain-General of Cuba—sets that proud and gallant nation at defiance, wheedles and coaxes her agents, and promises to execute the treaty, but meantime openly and shamelessly, with the British lion at her gates, introduces into Cuba thousands of Africans every year, in violation of her plighted faith, and in contempt of the British nation. How long will the people of England permit their Government to be thus supine, and their own honor thus tarnished?

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* Persons emancipated, or of right free. Different classes of negroes in Cuba are designated by the terms, Bozals, Ladinos, and Emancipados. The following definitions are furnished us by a learned gentleman, familiar with the Spanish language:

"Bozal is not a Spanish word. It is probably an African term, and means an African born. Ladinos is a Spanish word, and means, in its original sense, a person who speaks the Spanish language. By accommodation it means a negro who has been a long time in Cuba. *Emancipados means a person emancipated or of right free.* The distinction between Bozal and Emancipados is this: Bozal means an African, whether bond or free, and Emancipados an African or Cuban negro not in a state of slavery. If a Bozal has proved that he has been introduced into the island, contrary to the treaty—if an African recently imported has been apprenticed for a term of years, he is an Emancipados."

The term Emancipados, then, embraces all negroes introduced from Africa since 1820, who are legally free by the treaty of 1817 negotiated by Lord Cowley, as well as all who have been seized *in transitu* from Africa by British and Spanish cruisers, since the anti-slavery treaty of 1817; and of course their natural increase is, upon every principle of civil and international law, entitled to freedom. In June, 1844, the *Emancipados* were calculated to number from 15,000 to 20,000. It is believed that upwards of TWO HUNDRED THOUSAND of the slaves of Cuba are, by treaty, free.

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WORKINGS OF EMANCIPATION.

The friends of emancipation in the United States have been disappointed in some respects at the results in the West Indies, because they expected too much. A nation of slaves cannot at once be converted into a nation of intelligent, industrious, and moral freemen. If, when emancipation took place, British philanthropists, with the coöperation of the British Government, had deputed suitable agents to introduce an economical system of agriculture, with the necessary helps; if schools had been every where established; if the newly-created freemen had been aided in their efforts in other respects to sustain themselves; if the white inhabitants had cordially coöperated in advancing the interests of the colored population; if the sugar act had been framed so as to protect the free sugar of the colonies; if the owners of the soil had divided their property into small farms, and let the land on fair terms to the new free laborers; if adequate wages had been secured to laborers; if the governments of the islands had been supported on principles of economy; if the authorities and the ministers of religion, and the influential part of the white population had set an example of simplicity, temperance, and industry, the blessings of emancipation would be more apparent, and the enemies of freedom have had less cause to exult in what they have falsely called the failure of West India emancipation.

EMANCIPATION HAS BEEN A BLESSING, nevertheless, not only to the emancipated, but to the proprietors, the inhabitants, and the world. The fact that about three times as much of the exports of this country are consumed in the West Indies now, as were consumed in the days of slavery, is one that speaks loudly and unequivocally in favor of emancipation, especially to commercial men. In the *National Era* of November 11th, 1852, the testimony of distinguished residents in Jamaica was adduced to account for the distress that has prevailed on that island, and in proof of the blessings of emancipation. It should be borne in mind that previous to emancipation the British Islands were on the brink of ruin. The original disease was slavery, and its virus will be felt for a generation or two. The Emancipation Act saved the islands from bankruptcy and ruin; and we doubt not, when the proprietors and emancipated come to a true understanding of their reciprocal relations—especially when an economical government, education, and Christianity are properly introduced, these islands of the sea will blossom as the rose.

The Governor of BRITISH GUIANA, in his speech on the opening of the Combined Court, stated that "the progress of the colony in every way has been satisfactory since the last meeting of the Court." The export of sugar during the last year nearly reached 56,000 hogsheads, showing

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an aggregate increase in the course of the last two years of about fifty per cent. over the crops of 1849 and 1850. Even this fact is a less gratifying sign of improvement than the continued diminution of crime, and the orderly conduct and increased industry of the laboring class generally.

JAMAICA.

An angry strife has existed some time between the Legislature and the Governor-General of Jamaica, on account of difference in opinion respecting the best policy to be pursued, and meantime the agricultural and commercial welfare of the island materially suffers. Instead of jointly putting their shoulder to the wheel, and urging on the "car of emancipation," they appear to be paralyzing the resources of that once flourishing island, and still flourishing island in many respects. It has sometimes seemed as if, in the course that has been taken by the Home Government, the Governor-General, who receives his appointment from the crown,* the local Legislature, and the proprietors, there was a conspiracy to render abortive the blessings of emancipation, and the welfare of all concerned in the prosperity of the island. That affairs are so prosperous as they are, in such a state of things, shows the natural resources of the island, and the comparative prosperity of the working part of the inhabitants. The golden days of Jamaica will return, its intelligent people say, when proprietors make the island their home, when they apply themselves to useful industry, when they pay fair wages of labor, when temperance becomes the order of the day, when the Government is administered on economical principles, when the capabilities of the island are developed, when education, morality and Christianity are honored and observed, and when the motto of all in posts of influence and power is, SALUS POPULI EST SUMMA LEX.†

A missionary‡ at the island writes as follows:

"Marriage is much more common than formerly, and the blessings of the family and social relations are much more extensively enjoyed. The Sabbath is also more generally observed. . . . The means of education and religious instruction are better enjoyed, although but little appreciated and improved by the great mass of the people. It is also true, that the moral sense of the people is becoming somewhat enlightened. . . . . But while this is true, yet their moral condition is very far from being what it ought to be. . . . . It is exceeding dark and distressing. . . . . Licentiousness prevails to a most alarming extent among the people. . . . The almost universal prevalence of intemperance is another prolific source of the moral darkness and degradation of the people. The great mass among all classes of the inhabitants, from the Governor in his palace to the peasant in his hut, from the bishop in his gown to the beggar in his rags, are slaves to their cups." . . . .

The writer considers the adult population, so long the victims of long

* The Governor-General has a salary of $48,000, paid by the inhabitants.
† "To consult the welfare of the people is the chief good."
‡ Rev. Mr. Richardson, of the American Missionary Association.

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years of oppression and degradation, as a less hopeful class for the missionary to exert a good influence upon than the young. He says:

"Our brightest hopes and fondest anticipations must and will centre around the YOUTH of this island. . . . I see the hand of Providence steadily urging onward, with resistless might, the car of Progress. Gaunt Prejudice and grim Superstition gradually give way; Darkness and Error recede before the sunlight of Truth; and even the demon of Lust and the giant Intemperance (twin-brothers in Satan's family) are bereft of their power, and chained for a season. I see intelligence, purity, and piety supplanting ignorance, licentiousness, and irreligion, and this moral waste becoming transformed until it blooms and flourishes as the garden of God."

Another missionary, Mr. Wolcott, writes as follows:

"It is not too much, even now, to say of the people of Jamaica, in the language of another, 'Their condition is exceedingly degraded, their morals woefully corrupt.' "But this must by no means be understood to be of universal application. With respect to those who have been brought under a healthful educational and religious influence, *it is not true.* But as respects the great mass, whose humanity has been ground out of them by cruel oppression, whom no good Samaritan hand has yet reached, how could it be otherwise? We wish to turn the tables; to supplant oppression by righteousness, insult by compassion and brotherly-kindness, hatred and contempt by love and winning meekness, till we allure these wretched ones to the hope and enjoyment of manhood and virtue. For them and for their children we ask for help, for them we pray."

NEW-GRENADA.

It is said that important improvements have been adopted by the Government within the last two or three years; among them, the following:

"The law which declares free all the slaves in the Republic, and indemnifies the master. This law was demanded by a vast majority of the people, and though it did not encounter the obstacles existing in some other countries, because of the small number of slaves and the low price of labor, the claims of reason and Christianity still had their opponents."

DUTCH COLONIES.

The *British and Foreign Anti-Slavery Reporter* states that they have received highly interesting facts relating to slavery in the Dutch colonies, in a letter dated Utrecht, 13th April, 1853; but cheering as is the assurance of a decided change of public opinion there and in Holland, and however encouraging the prospect of approaching abolition, we fear that the actual condition of the slave population is very deplorable.

The letter-writer says:

"As for the Anti-slavery cause in general, I may inform you, with some satisfaction, that since my friends and I began to plead it, about thirteen years ago, we have made great progress. To speak of emancipation was then generally disapproved of. We met commonly with ridicule or reproach. Slavery was considered necessary for our colonies, and it was thought dangerous to represent it as inhuman and unlawful. In the colonies, to speak of emancipation was not allowed. Now, public opinion is thoroughly changed. Anti-slavery men are no longer laughed at, and few persons continue to defend slavery. Even the necessity of emancipation begins to be avowed, and in the colonies the owners and

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planters wish it. The colonial newspapers contain, from time to time, articles to demonstrate the impossibility of continuing slaveholding. The Ministers and the States-General have already pronounced, more than once, that slavery must be abolished; the only question is, how soon and in what manner.

. . . . . .

"In our East Indian colonies the number of slaves is very small, and they are all domestic. A rapid diminution by voluntary emancipation has taken place, which is favored by public opinion. Another mode is also frequently employed, and seems to grow general, viz.: that the slaves are permitted to buy themselves. Many examples of it are related in the Java papers, and the bargains are made for such trifles that the auctions are evidently a mere form. Owing to a sort of tacit convention, no body bids when the slave offers, perhaps, only a few guilders to buy himself. Sometimes, too, they are bought with the avowed intention of setting them at liberty, and in this case also all other persons abstain from bidding. So we may hope that, even without a law, slavery will disappear very soon in these colonies.

"In the West Indian colonies, the last Governor, Baron Van Raders, succeeded at last in persuading the owners that they ought to prepare their slaves for freedom. He told me himself that a great improvement had taken place; that the Spanish lash was no more known amongst the planters, and that the mortality of the slaves has much diminished. The influence of Demerara, and of Guiana, where the English and French negroes are free, grows irresistible for the Dutch. So we may expect that in a short time also in these colonies slavery will cease. We should wish to hasten this great step for the sake of religion, justice, and humanity, and I can assure you that I would not neglect any opportunity to plead that sacred cause.

"'Uncle Tom's Cabin' is much read, and is translated in this country. It makes great impression, which I hope will have a salutary effect on our legislators, who must soon discuss the bills on the colonies."

ANTI-SLAVERY SOCIETY OF CANADA.

We have before us the Second Annual Report of this Society, by which it appears that our neighbors proceed in their philanthropic labors with untiring zeal. They have employed Rev. S. R. Ward* to visit different parts of the country, to remove erroneous impressions in regard to the question of slavery, to excite a deeper interest in behalf of the slave, and to produce still greater and more beneficial results in the future. Mr. Ward appears to have been very assiduous and successful in his agency. Rev. Dr. Willis, also, the President of the Society, during a visit to Great Britain and Ireland, vindicated American Christian Abolitionists from unjust aspersions, and enlightened the Abolitionists of the mother country as to the true position of the friends of the slave in the United States.

The churches in Canada have continued to express their sympathy with the fugitive slave, and to bear testimony against the sin of slavery.

The Ladies' Association for the Relief of Destitute Colored Fugitives have continued, with unabated zeal, in their most praiseworthy efforts The Elgin Association continues to prosper, and the number of families of colored persons settled on the lands of the Association is

* Mr. Ward is now in England, having been deputed by this Society to represent them there, and to solicit the aid and coöperation of transatlantic friends.

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increased, while progress has been made in education and religion. The BRITISH AMERICAN INSTITUTE, formerly the Dawn Institute, the object of which is "to assist the refugees from American slavery to obtain permanent homes in Canada, and to promote their moral, social, physical, and intellectual elevation," remains *statu quo*. The REFUGEES' HOME SOCIETY has purchased 1328 acres of land, and of this about 600 acres have been taken up by fugitives from slavery. The Report says: "We consider the aim of the Society a good one, but its success or failure depends almost entirely upon the manner in which its affairs are managed. The eminent success which has attended the Elgin Association proves that success is attainable."

Much good has been effected, it is stated, by the labors of missionaries under the American Missionary Association at St. Catherines, Amherstburg, Mount Pleasant, New-Canaan, and Windsor. We are highly gratified with the Report of the Society of Canada, most thankful for the aid afforded the panting fugitive, and cordially respond to all that has been done or promised in aid of efforts to extinguish the foul blot that rests upon this country.

FOREIGN SOCIETIES AND FOREIGN EFFORTS.

In GREAT BRITAIN and IRELAND, Anti-slavery Societies still exist, and are conducted with their usual vigor. The BRITISH AND FOREIGN ANTI-SLAVERY SOCIETY issues a new series of its *Anti slavery Reporter*, conducted by its new Secretary, Lewis Alexis Chamberouzon, Esq., successor to the late able Secretary, John Scoble, Esq., who has resigned and taken up his abode in Canada. Mr. Scoble served the Society upwards of twenty years, and retires with very flattering expressions with regard to his ability, zeal, fidelity, and success in the office he so long filled. The other Societies in existence are *The Glasgow Emancipation Society*, *The Glasgow Female New Association*, *The Glasgow Female Anti-slavery Society*, *The Edinburgh Ladies' Emancipation Society*, *The Perth Ladies' Anti-slavery Society*, *The Bristol and Clifton Ladies' Anti-slavery Society*, *The Leeds Anti-slavery Association*, *The Manchester Anti-slavery Society*, *The Dublin Anti slavery Society*, and *The Cork Ladies' Anti-slavery Society*. They circulate tracts and appeals, disseminate information, contribute to the anti-slavery bazaars in the United States and Canada, keep up a correspondence with Abolitionists in other parts of the world, send friendly remonstrances to the people of the United States, and contribute in various other ways to foster and increase an anti-slavery sentiment at home and in foreign lands. A neat paper has recently been commenced in London, entitled "*The Anti-slavery Advocate.*"

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An Address on Slavery and the Slave-trade from the London Yearly Meeting of Friends has been presented by a deputation to several of the sovereigns and others in authority in Europe. It has also been presented to the Emperor of Brazil, and circulated extensively in that empire. Within a short period the London Meeting appointed William Foster, Josiah Foster, William Holmes, and John Candler to present the Address to the President of the United States, the Governors of the several States, and others in high stations in this country.*

The Abolitionists of the United States owe a great debt of gratitude to their transatlantic brethren for their active and persevering labors in the cause, for their friendly and faithful expostulations with the people of this country, and especially for the distinguished but well-merited honors they have awarded to our esteemed and talented countrywoman, Mrs. Stowe, during her present visit to England. The "Penny Offerings" so freely bestowed will, in her hands, be made productive of great good to the colored population of this country, and the Anti-slavery cause.

SOCIETIES IN AMERICA.

In speaking thus of foreign Societies, we would not omit to mention the other Anti-slavery Societies in this country, the AMERICAN ANTI-SLAVERY SOCIETY, the MASSACHUSETTS ANTI-SLAVERY SOCIETY, the ROCHESTER (N. Y.) LADIES' ANTI-SLAVERY SEWING SOCIETY, and other Associations for the prosecution of the Anti-slavery cause, which they conduct on such principles as appear to them most desirable for the accomplishment of the great work all Abolitionists profess to have in view, the speedy and total overthrow of American slavery. While we have our own views of duty, we impugn not the views of others while they sedulously adhere to the anti-slavery principles avowed.† Neither are we very careful to defend ourselves against imputations, especially from those in the anti-slavery ranks. If others perform more good service to the cause than ourselves, we would rejoice in it, and heartily wish that, while such a foe is in the field, instead of lavishing encomium or bestowing censure upon one another, the motto of all should be, LET OUR OWN WORKS PRAISE US.

SUCCESS OF ANTI-SLAVERY EFFORTS.

In taking a review of the Anti-slavery struggle, we are aware that pro-

* The deputation are expected to leave England in August this year.

† We fully coïncide with our esteemed friend, John G. Whittier, in the following: "While our own course should be regulated by our individual convictions of duty and sense of the fitness of things, we should cultivate kind feelings towards these who, sharing our sentiments, manifest them in forms of action different from our own. Let the time past suffice for apologies or disclaimers in respect to our fellow-laborers. If our neighbor casts out devils after a fashion of his own, let us not stop by the way to criticise his *modus operandi*."

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slavery men every where affect to decry anti-slavery affort; that they pretend that Abolitionists have retarded, instead of advancing the cause of emancipation; that they have jeoparded the best interests of the country, well-nigh brought about a dissolution of the Union, and are a "pestilent sect." Similar accusations and reproaches have been made in other times. Wilberforce, Clarkson, Sharp, Buxton, and their associates who adopted similar principles and pursued similar measures, were misunderstood and vilified in their day. Like them, we appeal to posterity and to God.

Reasonable men in slave States often bear witness to the excellent results of anti-slavery agitation, to the good already effected by anti-slavery effort, and to the immense good in prospect if Abolitionists persevere in their labors with a true Christian spirit. And tens of thousands in the free States rejoice in having been brought, by the instrumentality of anti-slavery men, to see their own errors, the dangerous position of the Church and nation, and the true remedy for the evils connected with American slavery.

Hon. Joshua R. Giddings, in taking a retrospect of his Congressional career,* says:

"At that time (1836) few, very few, admitted Congress to possess the constitutional power to abolish slavery in the District of Columbia; now no slaveholder denies it. In 1840, our people generally regarded slaves as *property;* now no man will insult us by pretending that slaveholders and doughfaces convened in Congress, by impotent words, arranged in the form of a Congressional Law, can convert the image of God, containing a living immortal soul, into *property,* and degrade it to the level of a brute. The popular sentiment among us now denies the power of human legislators to sanctify crimes which God has denounced. I am happy in saying that the popular sentiment on this subject of moral responsibility, connected with political action, has also greatly improved. We no longer hear men denounce others for connecting moral principle with their political action; indeed, the man who now votes without regard to moral duty is considered either an infidel in principle, or wanting a proper appreciation of his obligations to God and man. The tone of our pulpit oratory has greatly changed. We no longer hear preachers of the gospel exhort us to reverence and obey the infamous Fugitive Law; nor do they now attempt to argue that slavery is a divine institution. No 'lower-law' sermons are now printed and sent over the land, to insult a Christian people. I have not time to speak of the changes in Congress; of gag-rules; of trampling upon the right of petition; of the insults, threats, and assaults upon members who, in former times, advocated the great truths which lie at the foundation of our government. These things have passed away; they exist now only in history. At no period of the world has popular sentiment been undergoing such rapid improvement as at the present day. The literature of our nation, of England, and of Continental Europe, is putting forth a powerful influence in favor of liberty, of truth, of justice and humanity; teaching men to follow the precepts of that gospel which speaks peace and good-will to all men—which directs us to do unto others as we would have them do unto us.

. . . . . .

"Fellow-citizens, you have not been idle spectators of these changes—of this great reform which now marks an epoch in the history of the world. You have been active agents in bringing about these encouraging circumstances. For

* Letter to the people of his Congressional District, March 8, 1853.

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myself, I desire no other or greater earthly honor than that of participating, though in an humble degree, in this work of regenerating our Government—of separating it from the support of slavery and the slave-trade—of purifying it from the crimes, the guilt, which now rest upon it, and thus far contributing my humble labors for the elevation of our race. It is the cause of God, of humanity; it cannot fail. Truth, present and enduring—eternal justice—constitutes the basis on which it rests. The feeble attempts of man to separate Deity from the beings whom he has created, or to tear from a portion of our race the rights with which he has endowed them, must cease. As surely as God reigns, our cause will triumph. Nor do I think that triumph is far distant."

PETITIONS TO CONGRESS.

We have been surprised to learn how few petitions were sent to the last Congress on the subject of slavery. Some members, we learn, did not receive a single petition during the whole of the last session. Notwithstanding this, some persons have complained that the Free Democratic members in one or both Houses did not say more on the subject in debate. Scarcely any thing has been more efficacious in advancing the Anti-slavery cause in this country than the agitation of the subject on the floors of Congress. The great agitator, ADAMS, enlightened the minds of his hearers, and of the people, by his array of facts, his arguments, his predictions, his moral heroism. Others have emulated his example. Let it be seen that there is kept up a continual "fire in the rear," to use the language of ex-Senator Hale, and members of Congress will be emboldened to speak and ready to hear on this momentous subject. To this end, petitions should be circulated throughout the country on slavery, 1. Against slavery in the District of Columbia, as unconstitutional;* 2. Against slavery in the District of Columbia, as discreditable to the nation and wrong in itself; 3. Against the coastwise slave-trade; 4. Against the inter-State slave-trade; 5. Against slavery in new Territories; 6. Against slavery wherever, under the Constitution, the free States are responsible for it; 7. For the repeal of the Fugitive Slave Bill. "Up and at 'em!" was the cry of Wellington at Waterloo. Let us adopt the emphatic language of the veteran in our anti-slavery call to the Abolition host of the United States: Petition, memorialize, remonstrate! All in respectful but decided terms. AGITATION is the life of the cause, and of every good cause. Let it not cease until the American Bastile falls, and the long-imprisoned inmates walk forth into the pure air of freedom, disenthralled, and in full possession of their inalienable rights, "life, liberty, and the pursuit of happiness."

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* If any one doubts its being unconstitutional there, let him read the speech of Hon. Charles Sumner in the Senate, August 26, 1852. Washington: Buell & Blanchard; New-York: Lewis J. Bates, 48 Beekman street.

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OUTLINE OF EFFORT.

At a recent meeting of the Committee, an OUTLINE OF EFFORT was laid before them, and after the consideration due to the importance of the subject, it was unanimously adopted, and ordered to be circulated, according to the discretion of a sub-committee, who should endeavor to raise the sums named for the use of the Society.*

CONCLUSION.

The Committee are desirous of prosecuting the work committed to them, if the friends of the cause will supply the necessary means. They deplore the want of united principle and action on the part of the great body of Abolitionists throughout the country, and earnestly desire that speedily the friends of the slave may be united, as they were at the commencement of the enterprise, on the same principles, putting their trust in God and his revealed truth. They cannot conclude this Report in a manner more agreeable to their own feelings, or the exigences of the cause, than in the words of an early, consistent, judicious friend of the slave :†

"IN OFFERING THESE BRIEF HINTS WITH REFERENCE TO THE ASSOCIATED ACTION OF THE FRIENDS OF FREEDOM, WE DO NOT FORGET THAT THE MAIN RELIANCE OF THE CAUSE MUST BE UPON INDIVIDUALS, ACTING IN ACCORDANCE WITH THE SPECIAL MONITIONS OF THEIR CONSCIENCES, AND THEIR OWN DISTINCTIVE IDEAS OF DUTY. ORGANIZATION THE MOST PERFECT WILL PROVE BUT A DEAD MACHINE, UNLESS, AS IN THE VISION OF THE ORIENTAL PROPHET, THERE IS 'A SPIRIT WITHIN THE WHEELS'—UNLESS THE HEARTS AND CONSCIENCES OF THE INDIVIDUALS WHO COMPOSE IT ARE MOVED AND ANIMATED BY THE HIGHEST MOTIVE OF HUMAN ACTION—LOVE TO GOD AND LOVE TO MAN."

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* This important paper is printed in the APPENDIX, and the attention of the friends of the cause is earnestly requested to it.

† Whittier.

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Appendix.

THE ANNUAL MEETING of the Society was held in the BROADWAY TABERNACLE, on Wednesday evening, May 11th, the large hall being filled to its utmost capacity.

ARTHUR TAPPAN, Esq., President, in the Chair.

After a voluntary on the organ by Mr. ASAHEL ABBOTT, Rev. A. N. FREEMAN read the following

SELECTIONS FROM SCRIPTURE.

Lord, how are they increased that trouble me! many are they that rise up against me. Many there be which say of my soul, There is no help for him in God. But thou, O Lord, art a shield for me; my glory, and the lifter up of mine head. I cried unto the Lord with my voice, and he heard me out of his holy hill. I laid me down and slept; I awaked; for the Lord sustained me. I will not be afraid of ten thousands of people that have set themselves against me round about.

For the needy shall not always be forgotten; the expectation of the poor shall not perish for ever. The wicked in his pride doth persecute the poor: let them be taken in the devices that they have imagined. . . . He sitteth in the lurking-places of the villages, in the secret places doth he murder the innocent; his eyes are privily set against the poor. He lieth in wait secretly as a lion in his den; he lieth in wait to catch the poor, when he draweth him into his net. He croucheth, and humbleth himself, that the poor may fall by his strong ones. He hath said in his heart, God hath forgotten; he hideth his face; he will never see it. Arise, O Lord; O God, lift up thine hand; forget not the humble. . . . Lord, thou hast heard the desire of the humble; thou wilt prepare their heart, thou wilt cause thine ear to hear—to judge the fatherless and the oppressed, that the man of the earth may no more oppress.

For the oppression of the poor, for the sighing of the needy, now will I arise, saith the Lord; I will set him in safety from him that puffeth at him.

Keep me as the apple of the eye, hide me under the shadow of thy wings, from the wicked that oppress me, from my deadly enemies, who compass me about. . . . They are enclosed in their own fat; with their mouth they speak proudly. They have now compassed us in our steps; they have set their eyes bowing down to the earth; like as a lion that is greedy of his prey, and as it were a young lion lurking in secret places. Arise, O Lord, disappoint him, cast him down; deliver my soul from the wicked, which is thy sword.

He shall judge thy people with righteousness, and thy poor with judgment. . . . He shall judge the poor of the people, he shall save the children of the needy, and shall break in pieces the oppressor. . . . For he shall deliver the needy when he crieth; the poor also, and him that hath no helper. He shall spare the poor and needy, and shall save the souls of the needy. He shall

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redeem their soul from deceit and violence; and precious shall their blood be in his sight.

Arise, O God, judge the earth. . . . O Lord of hosts, blessed is the man that trusteth in thee.

Mr. FREEMAN then led in prayer to the MOST HIGH.

The Corresponding Secretary read an Abstract of the Annual Report, and the following Resolutions:

RESOLUTIONS

Adopted at the Public Meeting of the American and Foreign Anti-slavery Society.

1. *Resolved*, That it is a subject of congratulation and thanks to God, that, notwithstanding the lukewarmness or opposition the Anti-slavery cause has received from large portions of our countrymen, it has been widely extended and prospered, until it is now the theme of general inquiry, consideration, and solicitude throughout the country and the world, and, in the opinion not only of its friends, but of many of its enemies, destined to certain and complete triumph.

2. *Resolved*, That the destruction of American slavery is retarded by political parties, who, in their strife for the spoils of office, repudiate the principles upon which the government was established; by religious parties, who, for the sake of proselytism and the favor of the world, set aside the first lessons of Christianity and the claims of humanity; by commercial men, who, in their eager pursuit of wealth, trample upon both tables of the Law of God; and by slaveholders, who, in their wilful ignorance of political economy, their disregard of the rights of the enslaved, and their audacious attempts to usurp the prerogatives of the Almighty, run "upon the thick bosses of his bucklers;" and that we owe it to these misguided men, as well as to the victims of their injustice, to persevere in our efforts with unabated zeal and efficiency.

3. *Resolved*, That while it is perfectly consistent with the diabolical policy of the slave States to attempt the prolongation of slavery by increasing the rigors of the Slave Code, trampling upon the rights of the free people of color, and endeavoring to drive them from their native land, the subserviency of the free States to the slave power, in the enactment of oppressive, unrighteous, and unconstitutional statutes, designed to harass and expel this class of citizens from their limits, merits the contempt and execration of every friend of humanity.

4. *Resolved*, That the cruelties inflicted upon the people of color, the attempts to disfranchise them, the numerous persecutions they suffer, and the untold prejudices and disabilities which surround them, are chiefly owing to the spirit of Caste, which obstructs their elevation, and controls the policy of the Colonization Society in driving them to a foreign shore, as a choice of evils; and that, while we sympathize with our insulted and deeply-wronged brethren, we would exhort them to remember that an impartial and just God will fulfil his promises by bringing them out of the "furnace of affliction," and getting them "praise and fame in [the] land where they have been put to shame."

5. *Resolved*, That while it is not a matter of surprise that editors of venal presses pander to the slave power, or that those merchants whose god is Mammon, and whose Bible is their ledger, bow down and lick the feet of Southern customers, or that servile authors, publishers, and booksellers, tremble beneath the frown of Southern despots, it is a cause of grief and astonishment that the AMERICAN TRACT SOCIETY and AMERICAN SUNDAY-SCHOOL UNION persist in refusing to publish a sentence on the sinfulness of slavery, while they expurgate foreign publications of sentiments favorable to emancipation before they dare issue them for circulation in the slaveholding States.

6. *Resolved*, That we deplore the fact that the AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS and the AMERICAN HOME MISSIONARY SOCIETY continue to sustain missionaries who gather churches composed in part of slaveholders, who are admitted and treated as Christians in good and regular standing, and that the

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GENERAL ASSEMBLIES OF THE PRESBYTERIAN CHURCH, the BAPTIST CHURCHES, the EPISCOPAL CHURCH, etc., invite slaveholders to their membership, hold them eligible to all offices and appointments in their gift—believing, as we do, that this fraternization of men denounced in Scripture as "men-stealers," and deemed by a large portion of the true Church of Christ to be unworthy of Christian fellowship, is an obstacle to the prevalence of sound piety and the conversion of the world.

7. *Resolved*, That, in the opinion of intelligent patriots and Christians, the advance of freedom, the spread of republican sentiments, and the diffusion of Christian principles, are greatly retarded by the fact that in this "model republic" upwards of three millions of the people are held in ignominious bondage, in defiance of the glorious truths taken from the Bible and put forth in the Declaration of Independence, that all men are made of one blood and are created equal, being endowed by their Creator with certain inalienable rights—among which are life, liberty, and the pursuit of happiness.

8. *Resolved*, That notwithstanding the discouragements and obstacles that lie in our path, we have unabated confidence in the promises of God, in the efficacy of prayer, in the ultimate coöperation of the wise and good, in the honesty and intelligence of the masses in Church and State, and believe that when once undeceived as to the character and designs of those who have misled them, they will be true to the instincts of humanity, the principles of republicanism, and the precepts of Christianity, and evince their change of feeling and sentiment by discarding the leaders and teachers who will have proved themselves to be unprincipled demagogues and false prophets.

9. *Resolved*, That we have evidence of an approaching change in the masses of religious and political men, in the formation and prosperity of anti-slavery Missionary, Book and Tract Societies; in the more frequent and outspoken sentiments of the religious and secular press; in the multiplication of newspapers devoted to Free Democracy; in the discussion of anti-slavery topics in numerous independent papers; in the rapidly increasing demand for anti-slavery publications, greatly stimulated by the perusal, by so many millions, of "Uncle Tom's Cabin" and their inspection of the "Key" to the American Bastile; in the labors, prayers, and remonstrances of our Canadian and British brethren; in the attention paid to free-labor sugar and cotton; in the beneficial results of emancipation wherever it has been accompanied with appropriate aids; in the increased number of educated and talented persons of color; and especially in the power of truth, which is mighty, and, with God's blessing, will prevail.

10. *Resolved*, That our strongholds, under God, are the Bible, the divine charter of civil and religious freedom, and the Constitution of the United States, which contains a recognition by our fathers of the same principles; the first teaching that the Creator "hath made of one blood all nations of men for to dwell on all the face of the earth," that He is no respecter of persons, and that He will break the rod of the oppressor; and the second enunciating the glorious fact that it was formed to "establish justice, insure domestic tranquillity, provide for the common defense, promote the general welfare, and secure the blessings of liberty to ourselves and our posterity."

11. *Resolved*, That the thanks of American patriots are due to the champions of freedom in both Houses of Congress for all they have so nobly done in defense of the rights of man and the principles of true democracy; and that their intrepidity and patriotism will live in history in striking contrast with the abject and reprehensible conduct of those who have gained political elevation, and maintained it, by sacrifices of self-respect, the true interests of the people, and the just renown of their country.

12. *Resolved*, That we trample, as we have heretofore done, upon the execrable Fugitive Slave Bill, which is alike wicked and unconstitutional; that we refuse all obedience to its requirements, and will do all we consistently can to protect and defend our fellow-men when arrested on the charge of stealing themselves, and leave to public scorn and contempt Northern minions who, for the sake of

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political advancement or a paltry bribe, seek to deprive men of their inalienable rights.

13. *Resolved*, That slavery and the slave-trade, (both foreign and domestic,) having no foundation in Scripture or law, and being unchristian, inhuman, and piratical, it is manifestly absurd and preposterous for the friends of Christianity to hold religious fellowship with those who are guilty of such enormities, or for the friends of their country to recognize the validity of their acts or practices.

14. *Resolved*, That the desperate efforts of European despots to smother the rising spirit of liberty in the *Old* World have their counterpart in those of American despots to quench the flame of freedom in the *New;* that the struggle is the same in both hemispheres—revealing the course of an under-current already felt, and destined ere long to defy control.

15. *Resolved*, That we invite the active coöperation of the friends of liberty in the great work of redeeming the country from the crime and infamy of slavery; especially do we entreat ministers of the gospel, ecclesiastical bodies, members of colleges and theological seminaries, home and foreign missionaries, teachers of youth, women in every condition of life, and all who earn their bread by the sweat of their brows, beseeching them to remember that slavery degrades honest labor, and ever has been and must be the enemy of thrift, purity, education, republicanism, and religion.

16. *Resolved*, That it be recommended to Abolitionists throughout the country to revive anti-slavery effort, form Anti-slavery Societies and Associations, circulate, far and wide, anti-slavery publications, meet in anti-slavery concerts of prayer, petition State Legislatures and the Congress of the United States for a redress of grievances, vote only for true-hearted friends of liberty, and, in all legitimate ways, agitate the country, East and West, North and South, until the principles of the Declaration of Independence and the precepts of Christ shall be recognized and obeyed, and this nation be, what our forefathers designed it to be, an asylum for the oppressed and a beacon-light for people of all lands who are suffering under tyranny, and panting for personal, civil, and religious liberty.

[Address by Rev. CHARLES B. BOYNTON, of Cincinnati, Ohio, was omitted on account of his absence from unavoidable causes.]

The following Song, entitled "Prayer for the Slave," was then sung by the Assembly, rising. TUNE—*Hamburg.*

OH let the prisoner's mournful sighs
As incense in thy sight appear!
Their humble wailings pierce the skies,
If haply they may feel thee near.

The captive exiles make their moans,
From sin impatient to be free;
Call home, call home thy banished ones!
Lead captive their captivity!

Out of the deep regard their cries;
The fallen raise, the mourners cheer:
O Sun of Righteousness, arise,
And scatter all their doubts and fear.

Stand by them in the fiery hour;
Their feebleness of mind defend;
And in their weakness show thy power,
And make them patient to the end.

Relieve the souls whose cross we bear,
For whom thy suffering members mourn:
Answer our faith's effectual prayer,
And break the yoke so meekly borne!

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Mr. Frederick Douglass then addressed the audience as follows:

Mr. President, Ladies and Gentlemen: The resolution upon which I propose to make a few remarks, respects the present condition and the future prospects of the whole colored people of the United States. The subject is a great one, and opens ample scope for thought and feeling. I feel a diffidence in undertaking its consideration for two causes: first, my own incompetence to do it justice; and the second is, the peculiar relation subsisting between me and the audience I am to address. Sir, I am a colored man, and this is a white audience. No colored man, with any nervous sensibility, can stand before an American audience without an intense and painful sense of the immense disadvantage under which he labors. He feels little borne up by that brotherly sympathy and generous enthusiasm which give wings to the eloquence and strength to the hearts of abler men engaged in abler and more popular causes. The ground which a colored man occupies in this country is every inch of it sternly disputed. Sir, were I a white man, speaking before and for white men, I should in this country have smooth sea and a fair wind. It is, perhaps, creditable to the American people (and, Sir, I am not the man to detract from their credit) that they listen eagerly to the report of wrongs endured by distant nations. The Hungarian, the Italian, the Irishman, the Jew and the Gentile, all find in this land a home, and when any of them or all of them desire to speak, they find willing ears, warm hearts, and open hands. For these people the Americans have principles of justice, maxims of mercy, sentiments of religion, and feelings of brotherhood in abundance. But for my poor people—enslaved, blasted and ruined—it would appear that America had neither justice, mercy, nor religion. She has no scales in which to weigh our wrongs—she has no standard by which to measure our rights. Just here lies the difficulty of my cause. It is found in the fact that we may not avail ourselves of admitted American principles. If I do not misinterpret the feelings of my white fellow-countrymen generally, they wish us to understand distinctly and fully that they wish most of all to have nothing whatever to do with us, unless it may be to coin dollars out of our blood. Our position here is anomalous, unequal, and extraordinary. It is a position to which the most courageous of us cannot look without deep concern. We are, Sir, a hopeful people, and in this we are fortunate; but for this we should have long before the present seemingly unpropitious hour sunk down under a sense of despair. Look at it, Sir. Here, upon the soil of our birth, in a country which has known us for centuries, among a people who did not wait for us to seek them, but a people who sought us, and who brought us to their own chosen land—a people for whom we have performed the humblest services, and whose greatest comforts and luxuries have been won from the earth by the strength of our sable and sinewy arms—I say, Sir, among such a people, and with such recommendations to favor, we are esteemed less than strangers and sojourners. Aliens are we in our native land. The fundamental principles of the republic, to which the humblest white man, whether born here or elsewhere, may appeal, with confidence in the hope of awakening a favorable response, are held to be inapplicable to us. The glorious doctrines of your revolutionary fathers, and the still more glorious teachings of the Son of God, are construed and applied against us. We are literally scourged beyond the beneficent range of both authorities human and divine. We plead for our rights in the name of the immortal Declaration of Independence, and of the Constitution, and we are answered by our countrymen with imprecations and curses. In the sacred name of Jesus we beg for mercy, and the slave-whip, red with blood, cracks over us in mockery. We invoke the aid of the ministers of Him who came to preach deliverance to the captives, and to set at liberty them that are bound; and from the loftiest summits of this ministry comes the inhuman and blasphemous response, that if one prayer would move the Almighty arm in mercy to break our galling chains, that prayer would be withheld. We cry for help to humanity, a common humanity, and here too we are repulsed. American humanity hates us, scorns us, disowns and denies our personality. The outspread wing of American Christianity—apparently broad enough to give shelter to a perishing world—refuses to cover us. To us its bones are brass and its feathers iron. In running thither for shelter and succor, we have only fled from the hungry bloodhound to the devouring wolf—from a corrupt and selfish world to a hollow and hypocritical

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Church; and may I not add, from the agonies of earth to the flames of hell! Sir, this is strong language. For the sake of my people, I would to God it were extravagantly strong. But, Sir, I fear our fault here to-day will not be that we have pleaded the cause of the slave too vehemently, but too tamely; that we have not contemplated his wrongs with too much excitement, but with unnatural calmness and composure. For my part, I cannot speak as I feel on this subject. My language, though never so bitter, is less bitter than my experience. At best, my poor speech is, to the facts in the case, but as the shadow to the substance. Sir, it is known to you, and to many who hear me, that I am alike familiar with the whip and chain of slavery, and the lash and sting of public neglect and scorn; that my back is marked with the one, and my soul is fretted with the other. My neck is galled by both yokes—that imposed by one master, and that imposed by many masters. More than twenty years of my life were passed in slavery, and nearly fifteen years have been passed in nominal freedom. Mine has been the experience of the colored people of America, both slave and free. I was born a slave. Even before I made part of this breathing world, the scourge was plaited for my back, and the fetters were forged for my limbs. My earliest recollections are associated with the appalling thought that I was a slave—a slave for life. How that crushing thought wrung my young heart I shall never be able fully to tell. But of some things I can tell—some things which are incident to the free and to the slave people of this country. Give me leave, then, in my own language to speak freely all that can be uttered of the thoughts of my heart in regard to the wrongs of the people with whom I thus stand associated in the two conditions to which I have thus alluded; for when I have said all, "the half will not then have been told." Sir, it was once said by that greatest of modern Irish orators, Daniel O'Connell, (a man whose patriotism was equalled only by his love of universal freedom,) that the history of the Irish people might be traced like a wounded man through a crowd, by the blood. That is a most startling saying. I read it with a shudder soon after it was said, and felt, if this were true in relation to the Irish people, it was still more true in relation to the colored people of the United States. Our wrongs and outrages are as old as our country. They date back to its earliest settlement, and extend through two hundred and thirty years, and they are as numerous and as oft-repeated as the days of all those years. Even now, while I speak and you listen, the work of blood and sorrow goes on. Methinks I hear the noise of chains and the clang of the whip. There is not a day, not an hour in any day, not a minute in any hour of the day, that the blood of my people does not gush forth at the call of the scourge; that the tenderest ties of humanity are not sundered; that parents are not torn from children, and husbands from their wives, for the convenience of those who gain fortunes by the blood of their souls. But I do not propose to confine your attention to the details of slavery. They are harrowing to think of, and too shocking to fix the mind upon for any length of time. I rather wish to speak of the condition of the colored people of the United States generally. This people, free and slave, are rapidly filling up the number of four millions. They are becoming a nation, in the midst of a nation which disowns them, and for weal or for woe this nation is united. The distinction between the slave and the free is not great, and their destiny seems one and the same. The black man is linked to his brother by indissoluble ties. The one cannot be truly free while the other is a slave. The free colored man is reminded by the ten thousand petty annoyances with which he meets of his identity with an enslaved people, and that with them he is destined to fall or flourish. We are one nation, then. If not one in immediate condition, at least one in prospects. I will not argue that we are men of like passions with the rest of mankind: that is unnecessary. All know at any rate that we are capable at least of love and hate, friendship and enmity. But whatever character or capacity you ascribe to us, I am not ashamed to be numbered with this race. I am not ashamed to speak here as a negro. Sir, I utterly abhor and spurn with all the contempt possible that cowardly meanness (I will not call it pride) which leads any colored man to repudiate his connection with his race. I cannot say, therefore, as was said recently by a distinguished colored man at a Convention in Cincinnati, that "he did not speak as a colored man," for, Sir, as a colored man I do speak; as a colored man I was invited here to speak; and as a colored man there are peculiar reasons for my

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speaking. The man struck is the man to cry out. I would place myself—nay, I am placed among the victims of American oppression. I view this subject from their stand-point, and scan the moral and political horizon of the country with their hopes, their fears, and their intense solicitude. Standing here, then, and judging from the events and indications of the past few years, the black man must see that a crisis has arrived in his relations with the American people. He is reminded that trials and hardships await him; that the times are portentous of storms which will try the strength of his bark. Sir, it is evident that there is in this country a purely slavery party; a party which exists for no other earthly purpose but to promote the interests of slavery. The presence of this party is felt every where in the republic. It is known by no particular name, and has assumed no definite shape, but its branches reach far and wide in the Church and in the State. This shapeless and nameless party is not intangible in other and more important respects. That party, Sir, has determined upon a fixed, definite, and comprehensive policy towards the whole colored population of the United States. What that policy is, it becomes us as Abolitionists, and especially does it become the colored people themselves to consider and understand fully. We ought to know who our enemies are, where they are, and what are their objects and measures. Well, Sir, here is my version of it; not original with me, but mine because I hold it to be true. I understand this policy to comprehend five cardinal objects. They are these: 1st. The complete suppression of all anti-slavery discussion; 2d. The expatriation of the entire free people of color from the United States; 3d. The unending perpetuation of slavery in this republic; 4th. The nationalization of slavery to the extent of making slavery respected in every State of the Union; 5th. The extension of slavery over Mexico and the entire South American States. Sir, these objects are forcibly presented to us in the stern logic of passing events—in the facts which are and have been passing around us during the last three years. The country has been and is now dividing on these grand issues. In their magnitude these issues cast all others into the shade, depriving them of all life and vitality. Old party lines are broken. Like is finding its like on either side of these great issues, and the great battle is at hand. For the present, the best representative of the slavery party in politics is the Democratic party. Its great head for the present is President Pierce, whose boast it is that his whole life has been consistent with the interests of slavery; that he is above reproach on that score. In his inaugural address he reässures the South on this point. The head of the slave power being in power, it is natural that the pro-slavery elements should cluster around the Administration, and this is rapidly being done. A fraternization is going on. The stringent Protectionists and the Free Traders strike hands. The supporters of Fillmore are becoming the supporters of Pierce. The Silver Gray Whig shakes hands with the Hunker Democrat, the former only differing from the latter in name. They are of one heart, one mind, and the union is natural, and perhaps inevitable. Both hate negroes, both hate progress, both hate the "Higher Law," both hate Wm. H. Seward, both hate the Free Democratic party, and upon these hateful bases they are forming a union of hatred. "Pilate and Herod are thus made friends." Even the central organ of the Whig party is extending its beggar-hand for a morsel from the table of Slavery Democracy; and when spurned from the feast by the more deserving, it pockets the insult; when kicked on one side, it turns the other, and perseveres in its importunities. The fact is, that paper comprehends the demands of the times. It understands the age and its issues. It wisely sees that slavery and freedom are the great antagonistic forces in the country, and it goes to its own side. Silver Grays and Hunkers all understand this. They are, therefore, rapidly sinking all other questions to nothing, compared with the increasing demands of slavery. They are collecting, arranging, and consolidating their forces for the accomplishment of their appointed work. The keystone to the arch of this grand union of the slavery party of the United States is the Compromise of 1850. In that Compromise we have all the objects of our slaveholding policy specified. It is, Sir, favorable to this view of the designs of the slave power that both the Whig and the Democratic party bent lower, sunk deeper, and strained harder in their conventions, preparatory to the late presidential election, to meet the demands of the slavery party than at any previous time in their history. Never did parties

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come before the Northern people with propositions of such undisguised contempt for the moral sentiment and the religious ideas of that people. They virtually asked them to unite in a war upon free speech, upon conscience, and to drive the Almighty Presence from the councils of the nation. Resting their platforms upon the Fugitive Slave Bill, they boldly asked the people for political power to execute the horrible and hell-black provisions of that bill. The history of that election reveals with great clearness the extent to which slavery has shot its leprous distilment through the life-blood of the nation. The party most thoroughly opposed to the cause of justice and humanity triumphed, while the party suspected of a leaning towards liberty was overwhelmingly defeated—some say, annihilated. But here is a still more important fact, illustrating the designs of the slave power. It is a fact full of meaning, that no sooner did this Democratic leading party come into power than a system of legislation was presented to the Legislatures of the Northern States designed to put the States in harmony with the Fugitive Slave Law, and the malignant bearing of the National Government towards the colored inhabitants of the country. This whole movement on the part of the States bears the evidence of having one origin, emanating from one head, and urged forward by one power. It was simultaneous, uniform, and general, and looked to one end. It was intended to put thorns under feet already bleeding, to crush a people already bowed down, to enslave a people already but half free. In a word, it was intended to discourage, dishearten, and drive the free colored people out of the country. In looking at the recent Black Law of Illinois, one is struck with its enormity. It would seem that the men who enacted that law had not only banished from their minds all sense of justice, but all sense of shame. It coolly proposes to sell the bodies and souls of the blacks to increase the intelligence and refinement of the whites; to rob every black stranger who ventures among them to increase their literary fund. While this is going on in the States, a pro-slavery Political Board of Health is established at Washington. Senators Hale, Chase and Sumner are robbed of a part of their senatorial dignity and consequence, as representing sovereign States, because they have refused to be inoculated with the slavery virus. Among the services which a Senator is expected by his State to perform are many that can only be done efficiently by Committees; and in saying to these honorable Senators, You shall not serve on the Committees of this body, the slavery party took the responsibility of robbing and insulting the States that sent them. It is an attempt at Washington to decide for the States who shall be sent to the Senate. Sir, it strikes me that this aggression on the part of the slave power did not meet at the hands of the proscribed Senators the rebuke which we had a right to expect would be administered. It seems to me that an opportunity was lost; that the great principles of senatorial equality were left undefended at a time when its vindication was sternly demanded. But it is not to the purpose of my present statement to criticise the conduct of our friends. I am persuaded that much ought to be left to the discretion of anti-slavery men in Congress, and charges of recreancy should never be made but on the most sufficient grounds. For, of all the places in the world where an anti-slavery man needs the confidence and encouragement of friends, I take Washington to be that place. Let me now call attention to the social influences which are operating and coöperating with the slavery party of the country, designed to contribute to one or all of the grand objects aimed at by that party. We see here the black man attacked in his vital interests. Prejudice and hate are excited against him. Enmity is stirred up between him and other laborers. The Irish people, warm-hearted, generous, and sympathizing with the oppressed every where when they stand on their own green island, are instantly taught on arriving in this Christian country to hate and despise the colored people. They are taught to believe that we eat the bread which of right belongs to them. The cruel lie is told the Irish that our adversity is essential to their prosperity. Sir, the Irish American will find out his mistake one day. He will find that in assuming our avocation he also has assumed our degradation. But for the present we are the sufferers. The old employments by which we have heretofore gained our livelihood are gradually, and it may be inevitably, passing into other hands. Every hour sees us elbowed out of some employment, to make room perhaps for some newly-arrived immigrants, whose hunger and colorare thought to give them a title to especial favor. White men are becoming house-servants, cooks and

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stewards, common laborers and flunkeys to our gentry, and for aught that I see, they adjust themselves to their stations with a becoming obsequiousness. This fact proves that if we cannot rise to the whites, the whites can fall to us. Now, Sir, look once more. While the colored people are thus elbowed out of employment; while the enmity of immigrants is being excited against us; while State after State enacts laws against us; while we are hunted down like wild game, and oppressed with a general feeling of insecurity, the American Colonization Society—that old offender against the best interests, and slanderer of the colored people—awakens to new life, and vigorously presses its scheme upon the consideration of the people and the Government. New papers are started; some for the North and some for the South, and each in its tone adapting itself to its latitude. Government, State and National, is called upon for appropriations to enable the Society to send us out of the country by steam. They want steamers to carry letters and negroes to Africa. Evidently this Society looks upon our "extremity as its opportunity," and we may expect that it will use the occasion well. It does not deplore, but glories in our misfortunes. But, Sir, I must hasten. I have thus briefly given my view of one aspect of the present condition and future prospects of the colored people of the United States. And what I have said is far from encouraging to my afflicted people. I have seen the cloud gather upon the sable brows of some who hear me. I confess the case looks black enough. Sir, I am not a hopeful man. I think I am apt even to under-calculate the benefits of the future. Yet, Sir, in this seemingly desperate case, I do not despair for my people. There is a bright side to almost every picture of this kind, and ours is no exception to the general rule. If the influences against us are strong, those for us are also strong. To the inquiry, Will our enemies prevail in the execution of their designs? in my God and in my soul I believe they *will not.* Let us look at the first object sought for by the slavery party of the country, viz., the suppression of anti-slavery discussion. They desire to suppress discussion on this subject, with a view to the peace of the slaveholder and the security of slavery. Now, Sir, neither the principal nor the subordinate objects here declared can be all gained by the slave power, and for this reason: It involves the proposition to padlock the lips of the whites, in order to secure the fetters on the limbs of the blacks. The right of speech, precious and priceless, *cannot, will not* be surrendered to slavery. Its suppression is asked for, as I have said, to give peace and security to slaveholders. Sir, that thing cannot be done. God has interposed an insuperable obstacle to any such result. "There can be *no peace,* saith my God, to the wicked." Suppose it were possible to put down this discussion, what would it avail the guilty slaveholder, pillowed as he is upon the heaving bosoms of ruined souls? He could not have a peaceful spirit. If every anti-slavery tongue in the nation were silent; every anti-slavery organization dissolved; every anti-slavery press demolished; every anti-slavery periodical, paper, book, tract, pamphlet or what not were searched out, gathered together, deliberately burnt to ashes, and their ashes given to the four winds of heaven, still, still the slaveholder could have "*no peace.*" In every pulsation of his heart, in every throb of his life, in every glance of his eye, in the breeze that soothes and in the thunder that startles, would be waked up an accuser whose language is, "Thou art verily guilty concerning thy brother." Oh! Sir, I can say with the poet Cowper—and I speak from observation—

"I would not have a slave to till my ground."

Again: The prospect, Sir, of putting down this discussion is any thing but flattering at the present moment. I am unable to detect any signs of the suppression of this discussion. I certainly do not see it in this crowded assembly, nor upon this platform, nor do I see it in any direction. Why, Sir, look all over the North; look South, look at home, look abroad! Look at the whole civilized world! And what are all this vast multitude doing at this moment? Why, Sir, they are reading "UNCLE TOM'S CABIN;" and when they have read that, they will probably read "THE KEY TO UNCLE TOM'S CABIN"—a key not only to the cabin, but I believe to the slave's darkest dungeon. A nation's hand, with that "Key," will unlock the slave-prison to millions. Then look at the authoress of "Uncle Tom's Cabin." There is nothing in her reception abroad which indicates a declension of interest in the great subject which she has done so much to unfold and illustrate. The sending of a princess on the shores of England would not have produced the

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same sensation. I take it, then, that the slavery party will find this item of their programme the most difficult of execution, since it is the voice of all experience that opposition to agitation is the most successful method of promoting it. Men will write. Men will read. Men will think. Men will feel. And the result of all this is, men will speak. And it were as well to chain the lightning as to repress the moral convictions and humane promptings of enlightened human nature. Herein, Sir, is our hope. Slavery cannot bear discussion. It is a matter of darkness; and as Junius said of the character of Lord Granby, "it can only pass without censure, as it passes without observation." The second cardinal object of this party, viz.: The expatriation of the free colored people of the United States, is a very desirable one to our enemies; and we read, in the vigorous efforts making to accomplish it, an acknowledgment of our manhood, and the danger to slavery arising out of our presence. Despite the tremendous pressure brought to bear against us, the colored people are gradually increasing in wealth, in intelligence, and in respectability. Here is the secret of the Colonization scheme. It is easily seen that just in proportion to the intelligence and respectability of the free colored race at the North is their power to endanger the stability of slavery. Hence the desire to get rid of us. But, Sir, the desire is not merely to get us out of this country, but to get us at a convenient and harmless distance from slavery. And here, Sir, I think I can speak as if by authority for the free colored people of the United States. The people of this republic may commit the audacious and high-handed atrocity of driving us out of the limits of their borders. They may virtually confiscate our property; they may invade our civil and personal liberty, and render our lives intolerable burdens, so that we may be induced to leave the United States; but to compel us to go to Africa is quite another thing. Thank God, the alternative is not quite so desperate as that we must be slaves here, or go to the pestilential shores of Africa. Other and more desirable lands are open to us. We can plant ourselves at the very portals of slavery. We can hover about the Gulf of Mexico. Nearly all the isles of the Caribbean Seas bid us welcome; while the broad and fertile valleys of British Guiana, under the sway of the emancipating Queen, invite us to their treasures, and to nationality. With the Gulf of Mexico on the South, and Canada on the North, we may still keep within hearing of the wails of our enslaved people in the United States. From the isles of the sea and from the mountain-tops of South America we can watch the meandering destiny of those we have left behind. Americans should remember that there are already on this continent, and in the adjacent islands, all of 12,370,000 negroes, who only wait for the life-giving and organizing power of intelligence to mould them into one body, and into a powerful nation. The following estimate of our numbers and localities is taken from one of the able reports of the British and Foreign Anti-slavery Society, carefully drawn up by its former Secretary, John Scoble, Esq.:

United States, -	3,650,000	Dutch Colonies, -	50,000
Brazil, - - -	4,050,000	Danish Colonies, -	45,000
Spanish Colonies, -	1,470,000	Mexico, - - -	70,000
S. American Republics,	1,130,000	Canada, - - -	35,000
British Colonies, -	750,000		
Hayti, - - -	850,000	Total,	12,370,000
French Colonies, -	270,000		

Now, Sir, it seems to me that the slavery party will gain little by driving us out of this country, unless it drives us off this continent and the adjacent islands. It seems to me that it would be after all of little advantage to slavery to have the intelligence and energy of the free colored people all concentrated in the Gulf of Mexico. Sir, I am not for going any where. I am for staying precisely where I am, in the land of my birth. But, Sir, if I must go from this country; if it is impossible to stay here, I am then for doing the next best, and that will be to go wherever I can hope to be of most service to the colored people of the United States. Americans, there is a meaning in those figures I have read. God does not permit twelve millions of his creatures to live without the notice of his eye. That this vast people are tending to one point on this continent is not without significance. All things are possible with God. Let not the colored man despair, then. Let him remember that a home, a country, a nationality, are

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all attainable this side of Liberia. But for the present the colored people should stay just where they are, unless where they are compelled to leave. I have faith left yet in the wisdom and justice of the country, and it may be that there are enough left of these to save the nation. But there is a third object sought by the slavery party, namely, to render slavery a permanent system in this republic, and to make the relation of master and slave respected in every State in the Union. Neither part of this object can be accomplished. Slavery has no means within itself of perpetuation or permanence. It is a huge lie. It is of the Devil, and will go to its place. It is against nature, against progress, against improvement, and against the government of God. It cannot stand. It has an enemy in every bar of railroad iron, in every electric wire, in every improvement in navigation, in the growing intercourse of nations, in cheap postage, in the relaxation of tariffs, in common schools, in the progress of education, the spread of knowledge, in the steam engine, and in the World's Fair, now about to assemble in New-York, and in every thing that will be exhibited there. About making slavery respectable in the North, laws have been made to accomplish just that thing; the law of '50, and the law of '93. And those laws, instead of getting respect for slavery, have begot distrust and abhorrence. Congress might pass slave-laws every day in the year for all time, if each one should be followed by such publications as "Uncle Tom" and the "Key." It is not in the power of human law to make men entirely forget that the slave is a man. The freemen of the North can never be brought to look with the same feelings upon a man escaping from his claimants as upon a horse running from his owner. The slave is a man, and no slave. Now, Sir, I had more to say on the encouraging aspects of the times, but the time fails me. I will only say, in conclusion, greater is He that is for us than they that are against us; and though labor and peril beset the Anti-slavery movements, so sure as that a God of mercy and justice is enthroned above all created things, so sure will that cause gloriously triumph. [Great applause.]

At the conclusion of this able and interesting address, which was listened to with undiminished interest from the beginning to its close, the following song was sung by the vast audience, rising.

OUR COUNTRYMEN.

Tune—"From Greenland's Icy Mountains."

Our countrymen are dying
  Beneath their cankering chains;
Full many a heart is sighing
  Where naught but slavery reigns;
No note of joy and gladness,
  No voice with freedom's lay
Falls on them in their sadness
  To wipe those tears away.

Where proud Potomac dashes
  Along its northern strand,
Where Rappahannock lashes
  Virginia's sparkling sand;
Where Eutaw, famed in story,
  Flows swift to Santee's stream,
There, there, in grief and gory,
  The pining slave is seen.

And shall New-England's daughters,
  Descendants of the free,
Beside whose far-famed waters
  Is heard sweet minstrelsy—
Shall they, when hearts are breaking,
  And woman weeps in woe,
Shall they, all listless waiting,
  No hearts of pity show?

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No! let the shout for freedom
Ring out a certain peal;
Let sire and youthful maiden,
All who have hearts to feel,
Awake! and with the blessing
Of Him who came to save,
A holy, peaceful triumph
Shall greet the kneeling slave!

The question was then taken on the resolutions, when they were unanimously adopted.

The Committee were directed to publish and circulate the Annual Report according to their discretion.

Adjourned to Thursday morning, the meeting to be held in the lecture-room of the Broadway Tabernacle.

BUSINESS MEETING.

The members of the Society met, pursuant to adjournment, in the lecture-room of the Broadway Tabernacle, May 12th, at 9 o'clock A. M. In the absence of the President and Vice-Presidents, Hon. William Jackson, of Massachusetts, was called to the chair.

Prayer was offered by Rev. Henry Belden.

The minutes of the last year's Business Meeting were read by Dr. McCune Smith, the Recording Secretary.

Arthur Tappan, Esq., the President, entering the room at this stage of the proceedings, took the chair, vacated by the Chairman pro tempore.

The Corresponding Secretary stated, that the only death that had occurred, within his knowledge, among the officers of the Society, the past year, was that of Dr. Carove, of Heidelberg, a gentleman of distinguished abilities and high character, who once visited this country, and whose address in the German language to the Germans of this country, was published by this Society and widely circulated several years since.

Dr. Pennington made some eulogistic remarks on the late Dr. Carovè, whom he had known in Heidelberg, and met at the Peace Conventions in London, Paris, and Brussels. He concluded by moving the following resolutions:—

Resolved, That the American and Foreign Anti-slavery Society has learned with deep regret the death of Dr. Carove, of Heidelberg, and hereby record their profound esteem and respect for his high-drawn and catholic sympathies.

Resolved, That a copy of this resolution be sent to the relatives of the late Dr. Carové.

Resolved, That the thanks of the Society be presented to Mr. Asahel Abbott for his acceptable and gratuitous services as organist at the Anniversary.

The Corresponding Secretary communicated a letter addressed to the Committee by Rev. Jonathan S. Green, Sandwich Islands. He also alluded to letters from Rev. D. Baldwin, of the Sandwich Islands, enclosing one hundred dollars, contributed by a congregation of converted islanders, for the publication of a tract to be printed and circulated in this country, on the Sinfulness of American Slavery. He mentioned likewise the difficulties experienced by Rev. J. G. Forman, of Massachusetts, in his congregation, owing to the opposition of some of the wealthy members in opposing his anti-slavery preaching; and his triumph over the opposition.

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These communications called forth a brief discussion. After which Dr. James McCune Smith submitted the following resolution:

That we recommend to the free colored people of the free States that they shall peaceably, and by means of the law, seek their personal rights in schools, academies, colleges, public conveyances, corporate institutions, and other public advantages, in the States in which they dwell; and that the friends of freedom be requested to aid them by funds and counsel to accomplish their purposes.

The resolution was supported by Drs. Smith and Pennington, and was adopted.

Messrs. Samuel Leeds, S. S. Jocelyn, and Martin Cheney, who had been appointed a committee to nominate officers for the ensuing year, made the following report:

President.

ARTHUR TAPPAN.

Vice-Presidents.

E. Julius Le Moyne and William Jay.

Corresponding Secretary.

Lewis Tappan.

Recording Secretary.

James McCune Smith.

Treasurer.

William E. Whiting.

Executive Committee. — Arthur Tappan, S. S. Jocelyn, William Jay, Lewis Tappan, William E. Whiting, Joshua Leavitt, S. E. Cornish, James Warner, Alexander Macdonald, Arnold Buffum, George Whipple, Thomas Ritter, J. W. C. Pennington, E. D. Culver, D. C. Lansing, Henry Belden, A. N. Freeman, James McCune Smith, D. M. Graham, Henry Waters, Charles B. Ray, N. P. Eggleston, J. R. Barbour, J. B. Finley, and E. W. Chester.

Corresponding Members. — Joseph Sturge, George William Alexander, Samuel Bowly, Thomas Harvey, Esq., Rev. James Carlisle, D.D., and Rev. J. Howard Hinton, of England; Professor Ackersdyke, Utrecht, Holland; M. Isambert, Paris; M. D'Instant, Hayti; W. W. Anderson, Esq., Jamaica; Rev. John Galloway, New-Brunswick; J. H. Collins, Esq., Illinois; Hon. S. C. Stevens, Indiana; Hon. S. P. Chase, Ohio; Professor C. D. Cleveland, Pennsylvania; William Goodell, New-York; Rev. G. W. Perkins, Connecticut; John G. Whittier, Massachusetts; Rev. Dr. Willis and John Scoble, Esq., of Canada; and Thomas Jones, Esq., of Barbadoes.

The Report was adopted, and the above-mentioned persons were elected officers of the Society for the ensuing year.

The Corresponding Secretary then read a paper entitled, "Outline of Effort," prepared under the direction of the Executive Committee, in which enlarged efforts are contemplated, if the necessary funds can be obtained. It contemplates raising forty thousand dollars, one third of which to be paid in each of the three successive years. He said that the Outline embraced a plan for the establishment of a weekly newspaper, to be published at the

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city of Washington, in the German language, and edited by Mr. Frederick Schmidt, who was present.

This announcement was received with applause.

It was moved,

That the Outline of Effort, just read, be approved by the Society, and the Executive Committee be authorized to obtain subscriptions, if possible, to the full amount named.

The Corresponding Secretary stated, that thirteen thousand and five hundred dollars had already been subscribed, on condition that at least twenty thousand dollars should be immediately raised. [Applause.]

Mr. Schmidt addressed the meeting on behalf of the newspaper contemplated at Washington, stating the number of persons in this country who read and speak the German language, and the importance of having a paper conducted on Christian principles, and advocating the Anti-slavery cause, at the seat of government.

Messrs. Jocelyn, Goodell, Smith, Graham, Leavitt, Ritter, and Cheney, severally addressed the meeting in support of the resolution, and with particular approbation of the plan of establishing a newspaper in the German language.

Rev. Ovid Miner, of Syracuse, described a plan of colportage, proposed to be carried out, and already commenced by the friends of the cause in Syracuse.

Mr. Lewis Tappan observed that the system formed part of the outline just read.

Mr. Lazar, a German, remarked, that several anti-slavery works had already been translated into the German language. Among others, he spoke of Mrs. Stowe's "Uncle Tom's Cabin," and remarked, that the religious tendency of the work would, he thought, do much good among his countrymen.

Rev. Mr. Gates, of Pennsylvania, described some of his labors in that State, and the prejudices that had been excited against him among the German population, on account of his making anti-slavery a part of his religious teaching.

Mr. Schmidt replied, that the German population of that State had never yet taken up the subject in its religious aspect: and he entertained great hopes that the publication of the proposed paper which he had mentioned would alter that state of things.

Mr. Leonard W. Bacon said: Of the many warm and thankful letters which Mrs. Stowe had received, most of them were from Germany. He understood that there were twenty-nine different translations in that language.

Mr. C. B. Ray regretted that "Uncle Tom's Cabin" had been used at the anniversary of the New-York Colonization Society, and he hoped something would be done to counteract the Colonization influence of that book.

The Corresponding Secretary read an extract from a note from Mrs. Stowe. to the effect that she had no sympathy with the coercive policy of the Colonization Society, but thought Liberia now a "fixed fact," and that the opportunity there afforded of sustaining a republican government of free people

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of color ought not to be disregarded by them or their friends; concluding with an assurance that she was "not a Colonizationist."

Mr. George Downing spoke of the evil influence of the last chapter of "Uncle Tom's Cabin" in the matter of Colonization.

Mr. Bacon said he had assisted Mrs. Stowe in her correspondence, and could give an explanation of her views on the subject of Liberia.

She had intended in "The Key" to have published a chapter on it, and to explain away the impression unexpectedly made by the book itself; but the size of "The Key" had so increased as she proceeded, that she had not space to do so. She had it in contemplation to publish such matter separately. He need scarcely tell them that Mrs. Stowe had the nicest regard for the feelings of the colored people themselves. She had no sympathy with the Colonization Society, but with the whole colored race, whether in Canada, the West Indies, or in Liberia. But she looked to Liberia as one of the means of elevating them; so that while she could point to a Frederick Douglass in this country, she might point also to a President Roberts in Liberia. They had held their places and maintained their standing when placed in a position to do so before their vaunted superiors; and knowing now their feelings against it, and that there was a demand at home for men of talent to be found amongst them, she would not advise all to go to Liberia. Mrs. Stowe had told him, that if she were to write "Uncle Tom" again, she would not send George Harris to Liberia. She thought, however, that they would there, in freedom, establish a good name and fame, which would be important, in its reäction, in abolishing distinctions of caste; and she looked to the colony as one of the great agents by which the colored race were to be elevated and dignified in the eyes of the lofty and contemptuous Saxon.

Rev. Mr. Campbell was not aware that Mrs. Stowe had intended to publish a chapter explaining away that matter; and he did not know that he was sorry it had not been done. He was opposed to the Colonization Society with all his heart and with all his soul; but he did not think the chapter would do so much damage as some of his brethren feared. The book had done them great service; it was still doing good for them; and he would circulate it in every family if he could. By the time the readers got to that chapter, they would be so full of Anti-slavery that they would never think of sending the colored man to Africa; so he would let it go as it was. It was a very natural resource for the novelist, in looking out for a place of rest and safety, to set the black man down in Africa, out of the atmosphere of slavery.

Mr. Downing made a remark, in which he compared the colony to a little place in Rhode Island, where they elected a "Governor" of their own. What object of ambition or gain in any way would there be in Liberia for him? The colored man would be worse off, and America would not acknowledge his independence even there.

Mr. Campbell wished again to repeat that he was totally opposed to the Colonization scheme.

The adjournment was here moved, and after a prayer offered by Rev. Mr. Cheney, the Society adjourned *sine die*.

ARTHUR TAPPAN, *President.*

JAMES MCCUNE SMITH, *Recording Secretary.*

OUTLINE OF PROPOSED ANTI-SLAVERY EFFORT.

IT is proposed to increase the means and the efficiency of the American and Foreign Anti-slavery Society agreeably to the views contained in the following outline. A new impulse has recently been given to the Anti-slavery enterprise, and philanthropists in this country and throughout the world are turning their attention more than heretofore to a consideration of the wickedness and ruinous nature of slavery, and to the best means for its limitation and overthrow. The

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peculiar position of the Anti-slavery cause in this country is full of interest and hope. Never, probably, was there a time when liberal appropriations of money and vigorous efforts were more needed to develop a healthy public opinion, or when such contributions of money and labor were more likely to be attended with beneficial results. While, therefore, the opportunity of accomplishing much is presented, it cannot be denied that, at the present time, there is no anti-slavery machinery in operation adequate to the concentration of the pecuniary and personal efforts of the friends of human rights.

Because it is believed that the encouragements to renewed and more vigorous action are great, the necessity for effort clear, and the prospect of success cheering, the Executive Committee of the American and Foreign Anti-slavery Society propose to enlarge their plans. They do not propose to interfere with any existing organizations, the object of which is the immediate and complete abolition of slavery, as they will pursue their own work in their own way.

1. The Committee, encouraged by several friends of the cause, in view of the developments of Divine Providence, propose to raise FORTY THOUSAND DOLLARS for the accomplishment of the purposes of the Society. Nearly one half of this sum has already been pledged to the Committee by those who have long understood and appreciated the principles of the Society, and had confidence in the administration of its affairs. In soliciting from other friends of the slave the remaining moiety of the sum named, it is proper that a full exposition should be given of these principles, and the course to be pursued in carrying them out. The Constitution of the Society, a copy of which is annexed, will show what these principles are, and the following views of the Committee will enable those into whose hands this paper may come to understand fully in what way those principles are to be reduced to practice.

2. It is intended that the operations now suggested shall be carried on upon strictly Christian principles, by Christian means, and in a Christian spirit; the Committee to spend no time in controversies, except with slaveholders, their abettors and apologists, but to direct all their resources and energies, in dependence upon the Divine blessing, to the accomplishment of the great and appropriate work in hand.

3. It will seek to move the Church, the ministry, ecclesiastical bodies, Benevolent and Religious Societies, to do their duty and purify themselves from the taint of slavery, or from giving to it, either directly or indirectly, their support; it will stimulate political parties to right action, and more particularly will give its influence and aid to any party which seeks by legitimate means, and upon right principles, the abolition of slavery.

4. The Committee, while promoting the Anti-slavery cause in its moral and political bearings, to leave each member of the Society in the enjoyment of his private opinion and rule of action in all matters, provided the Constitution of the Society, in all its integrity, be accepted.

5. The Committee to have an office conveniently situated in this city, with a depository and reading-room, where Anti-slavery publications from all parts of the world will be accessible to the public, and where standard Anti-slavery books and pamphlets will be on sale at reasonable prices, by wholesale and retail; auxiliary Societies to be encouraged to form depositories of a similar kind, and, where it can be done conveniently, to establish reading and conference-rooms, for the diffusion of Anti-slavery information; a small subscription being amply sufficient for such a purpose.

6. The Committee to meet once a month, or oftener, for the dispatch of the general business of the Society, leaving local organizations to attend to what is properly local, and giving its attention exclusively to that which is properly national.

7. The officers of auxiliary Associations, as well as the corresponding members of the Society, when in New-York, to be allowed to attend the meetings of the Executive Committee.

8. The Committee to appoint sub-committees, to meet weekly, whose business it shall be to attend to the financial, publication, agency, and corresponding departments of the Society, and, in addition to the general business committed to their care, to dispose of any urgent matters that may from time to time arise;

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either of such committees to call a special meeting of the Executive Committee whenever occasion may seem to require it. The sub-committees to report monthly to the Executive Committee.

9. A Vigilance Sub-committee to be appointed to watch all judicial proceedings in the case of persons arrested on the charge of being fugitive slaves; promote suits for freedom; secure the punishment of kidnappers; aid efforts to secure personal freedom; attend to the proceedings of the State Legislatures, as well as the Congress of the United States, affecting the rights of individuals, whether free or bond; and suggest such measures as shall most effectually secure the objects contemplated by the Society.

10. The general agents of the Society, lay and clerical, to be men of acknowledged piety, but not limited to any single denomination of Christians; with competent knowledge and ability, and good address. Their duties shall be, lecturing, preaching, visiting important individuals, organizing auxiliary Associations, soliciting and collecting subscriptions and donations, and receiving orders for the publications of the Society. Each agent to have a letter of instructions defining his duties, and a commission from the Executive Committee.

11. The local agents to be of the same description as the general agents; to undertake services for limited periods, within limited districts; and to be supplied with letters of instructions, and the publications of the Society. The general and local agents to promote discussions on the most important branches of the Anti-slavery question, and the best means of securing the abolition of slavery; and also to introduce the questions into Lyceums, Debating Societies, &c., &c.

12. In addition to the general duties of the agents, both general and local, they will be expected to promote meetings for conference, conventions and mass meetings, and attend the same whenever practicable, as well as the meetings of the large ecclesiastical bodies, when convenient.

13. The colporteurs to be earnest, intelligent, and well-principled men, whose principal duty should be the sale or gratuitous circulation of Anti-slavery books and pamphlets, under the direction of the Committee on Publications. They should visit from house to house, and hold meetings in school districts, or other small neighborhoods, and should particularly endeavor to introduce the publications of the Society into every school district and neighborhood throughout the country.

The colporteurs, as a general rule, to precede the general agents in their visit, and prepare the people for the same.

14. Where local agents cannot be procured, corresponding members should be sought out and appointed, to give their services gratuitously, but whose expenses should be paid.

15. The Executive Committee, as occasion requires, to promote petitions to Congress, memorials to Government, to be presented by deputations or otherwise, and to invite local Associations to bring the same machinery to bear on the State Legislatures and Executives.

16. The formation of Female Anti-slavery Associations should be attempted in every direction, as one of the most potent means for the overthrow of slavery, and for training the young in right views of duty.

17. Concerts for prayer to be organized wherever practicable, at which short addresses might be made, enforcing anti-slavery duties on Christian principles.

18. A spirited and able monthly organ of the Society to be established, to be entitled "*The American Anti-slavery Register*," exclusively devoted to the promotion of the Anti-slavery cause, to be edited and published at a reasonable price for cash in advance, under the direction of the Executive Committee, to contain the latest anti-slavery information, important facts, documents, &c. The *Register* to be sold at a reduced price to individuals and auxiliary Associations, for distribution or loan, at their discretion.

19. Every judicious effort to be made by the Society and its agents and friends to feed the press, both secular and religious, with anti-slavery information, particularly with facts illustrative of the system of slavery in this country.

20. A series of Anti-slavery tracts to be issued monthly, either reprints or

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original compositions, embracing the whole range of Anti-slavery questions, to be got up in a popular form and style, with special reference to facts.

21. A select series of pamphlets to be published, (1) On the encroachments of slavery; (2) On the unconstitutionality of slavery; (3) On the Fugitive Slave Act; (4) On the Bible against slavery; (5) On the implication of the churches in the sin of slavery; (6) On the duty of Christians in relation thereto; (7) On the expurgations of anti-slavery literature, and such other topics as may be considered of peculiar interest or permanent importance.

22. Premiums to be offered for tracts or pamphlets on special topics, having reference to the present state of the Anti-slavery cause in the several States, in Congress, and in the Church, with a view to meet objections, &c., &c.

23. An illustrated series of Anti-slavery publications, mostly for children and youth, to be issued.

24. The Society to issue a series of addresses, (1) To the Abolitionists throughout the country; (2) To the women of the United States; (3) To the young men of the country, inviting their coöperation; (4) To the people of color; (5) To American missionaries, and other Americans in foreign countries; (6) To the churches throughout the country; (7) To the members of Congress; (8) To the friends of the Anti-slavery cause throughout the world.

25. It is proposed to establish a weekly newspaper in the city of Washington, to be published in the German language, and edited by Mr. Frederick Schmidt. There are four millions of people in this country who constantly speak the German language, of whom about two millions are natives of Germany, and the other two millions descendants of German emigrants. There are a large number of newspapers in the country already in the German language, but none of them advocating the Anti-slavery cause on Christian principles.

The Committee have received numerous letters from Christian Abolitionists in various parts of the country, and from American missionaries abroad, entreating them to go forward with renewed zeal and courage, relying upon the promises of God and the aid of their fellow-countrymen at home and abroad, with promises of liberal aid from men converted from heathenism to Christianity, who feel for the outraged colored man, who, in this country, is doomed to slavery, or who is the victim of prejudice. After anxious and prayerful deliberation, the Committee are disposed to enlarge their operations if their brethren professing the same sentiments will afford them the means, and sustain them in their labors. They cannot and will not believe that the slave-power is to be for ever paramount—that this country is to be the theatre of perpetual slavery—that the principles of our forefathers are always to be set at naught—that the sentiments and feelings of the civilized world are to be disregarded—that the "Higher Law" is ever to be repudiated by the expounders and professors of religion, and the God of freedom to be continually insulted by outraging those made in his image. The Almighty has declared that he is the God of the oppressed: the apostle James has declared, "Behold, the hire of the laborers who have reaped down your fields, which is of you kept back by fraud, crieth; and the cries of them which have reaped are entered into the ears of the Lord of Sabaoth;" and that Being by whose inspiration and authority the apostle spake, has called upon men to break every yoke, and let the oppressed go free. He works, be it ever remembered, by human instrumentality. Let, then, Christian Abolitionists, while they address their prayers to Him, DO THEIR DUTY, and they may expect that He will say to them, in the language of providence, "*Be it unto you according to your faith and corresponding action.*"

One of the correspondents referred to has written so ably and appropriately, that the Committee cannot refrain from making a large extract from his communication:

"Our agitation for constitutional liberty and emancipation has been for a long time desultory and transient in its effects, and yet expensive. If slavery is to be peacefully removed from our land, there *must* be, I think, *very speedy* and *very thorough* efforts to revolutionize the public mind. We must no longer act on the *defensive* before the encroaching acts and insults of the slave power: we lose immensely by this kind of effort. We must *demand and move toeffect* what is just in respect to the District of Columbia, inter-State slave-trade, Territories,

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&c., and find enough for slaveholders *to do at home*, so that Cuba, Mexico, and other flibustiering abroad will be abandoned. By resolute, persevering efforts on the part of Free Democrats in Massachusetts, New-York, Ohio, to resume our rights and reëstablish freedom *wherever Congress has the power*, we should attract great numbers of wavering minds at the North. The almost universal feeling that *nothing can be done* against the slave power, which grows partly out of our defensive movement, holds multitudes back from doing what they might. A bold, determined front is needful to give the *prestige* of success, and the hope of success is worth a great deal always.

"Now my conviction is, that there never has been a time when the public mind can be as rapidly changed as now.

"(1.) For fifteen years, labor has taught and prepared us how to agitate.

"(2.) The people, especially in the rural districts, are willing, nay, anxious to hear anti-slavery truths and discussions. And it is to be remembered that two thirds of our countrymen, notwithstanding all that Abolitionists have done, are yet deplorably ignorant of the character and workings of slavery.

"(3.) We have very able men in both Houses of Congress willing to be coöperators with us.

"(4.) 'Uncle Tom' is every where wonderfully regenerating mind, and preparing thousands to become politically anti-slavery.

"(5.) The Whigs and Democrats are in a state of disorganization. They must to all human appearance soon break up.

"(6.) Large sections of the Northern Methodist churches are moving with the avowed purpose of casting slavery out of their communion. Different parts of the Congregational Church are also taking higher and juster ground, and I think it partially true of other sects.

"It is a *critical* as well as an *auspicious* time. Will you not see to it that our friends move in this thing?"

THE JANE TRAINER CASE.

As a matter of history, it is well to record the principal facts in relation to this long-contested and exciting case. The reports in the newspapers have given sometimes inaccurate, and at least imperfect statements of the facts.

Rose Cooper, a large and showy woman, apparently about forty years of age, born a British subject, has resided in Mobile, Louisville, and San Francisco, in each of which places she has kept a house of ill-fame. Charles W. Trainer, a free mulatto, and a carpenter by trade, born in Mobile, married Emma, a slave of Cooper, about fifteen years since. Both of them are members of the Methodist Episcopal Church. They were married by a colored preacher named Douglass; cohabited together, sometimes in the house of Cooper, and had several children, all of whom are deceased, except Henry, whose freedom has been purchased, and Jane, who was born May 29th, 1844. On going to California, Cooper sold Emma to a negro-trader, and put Jane out until her return. A merchant of this city saw Cooper come aboard a vessel at Panama dressed in sailor's clothes. She was recognized, and a shout went up, "Huzza for Rose of Alabama!" Charles and Emma, on her return to Mobile, offered Cooper four hundred dollars for Jane, which she refused, saying she was going North, and on her return, which would be about Christmas, 1852, she would do what they wished. She hired the child out to a bad place, and it was cruelly whipped.

As she did not return, Charles pursued her, believing she intended to sell his child. Emma said to him, "We are poor, and all I can do is to pray to God for you night and day, till you can get back, that we may have our

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child." On arriving at Cincinnati, he learned afterwards that she had eluded pursuit by changing her name. She had assumed the name of Porter—the name of a man some ten or fifteen years younger than herself, a well-known drunkard and rowdy, whom she was, as she said here, about to marry. Charles, on learning the above fact, gave chase a second time, and, on reaching Cincinnati, learned that Rose Cooper, *alias* Rose Porter, had left that city with a little girl but a day or two previous to his arrival.

May 9th, the following telegram was received by Mr. Lewis Tappan:

"CINCINNATI, May 9th.

"Rose Porter, for California via New-York, stole colored girl nine years old, named Jane Trainer. WM. H. BRISBANE."

Jacob, a faithful colored man in such cases, was put in chase, and soon found that Rose was at No. 101 Mercer street, a notorious house, (recorded on the Police Office books,) with Jane. Another telegram was received from the impatient father:

"CINCINNATI, May 9th.

"Any tidings of Mrs. Rose Porter? The father of the child is here, anxiously waiting, and ready to come on. Please answer. J. W. HURON."

An answer was returned:

"The child is safe, and the woman in custody."

Judge Duer, of the Superior Court, had, on the application of E. D. Culver, Esq., granted a *habeas corpus* to bring up the child, and also a warrant to arrest the woman.

On May 10th, a return was made by Miss Cooper, signed and sworn to by the name of Rose Porter, who appeared with the child, a lively and intelligent girl, and W. D. Booth, Esq., her counsel. The return stated some of the facts already alluded to, and moreover that the child was not claimed as a slave, but came to this city with her "from motives of affection." It denies the lawful right of Trainer to the child, and asserts that he was never lawfully married to its mother. As the father had not arrived, the case was postponed, and Rose Porter required to give security in the sum of $250 for her appearance. Lewis Tappan, in the absence of Mr. Culver, respectfully asked the Court whether the amount was sufficient where the party was liable, if convicted of kidnapping, to be sent to the State prison. He also urged that the child should not be allowed to return to the house of infamy. The Judge having privately intimated that there were doubts whether he could hold the woman at all, and suggested that resort had best be had to the criminal court, Mr. Tappan proceeded immediately to the Tombs and made affidavit that Jane had been surreptitiously taken from Cincinnati, and asked for the arrest of Rose Porter. The application was granted by Justice Bogart, and the woman and child were brought before the Justice, attended by a younger brother of James T. Brady, Esq., the Irish counsellor. She was admitted to bail in the sum of $300.

On the 13th May, the parties appeared before Judge Duer, at the chambers of the Superior Court. The father of the child having arrived, attempted to speak to his little daughter. The woman did not object. Charles began to converse with his child in a low voice. The Judge said there must be no whispering. Under the imperious look of Rose Porter the child seemed to

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recoil from her father, and cling to the woman, who was attended by James T. Brady, Esq., his brother, and W. D. Booth, Esq., as counsel. Mr. Culver having called Charles Trainer as a witness, Mr. Brady objected. He said the ground had been changed. The charge of kidnapping is abandoned, and it is now said that it is the case of a father claiming his child. By this means they claim to make the father a witness. Mr. Culver denied that the charge of kidnapping was abandoned. The Judge concluded to take the testimony of both Trainer and Cooper. Trainer testified to his marriage, to the kind of house kept by Cooper, and to the other facts already enumerated. Also, that he had sent Jane to school at his own expense as long as the teacher would instruct her. He had also taught her to fear God. The Judge said a new petition might be prepared, and he could allow another writ of *habeas corpus*. While the papers were preparing, Mr. Brady read from the statutes of Alabama to show that Charles and Emma could not have been lawfully married. Mr. Culver, in reply, maintained that they were married under the common law. By consent of parties, the criminal prosecution was abandoned. Mr. Tappan here affirmed to the information sent to him from Cincinnati.

The case was resumed on the 16th. The new petition was read. Mr. Brady adduced authorities, and contended that as his client had set the child free, as it was attached to her, and she intended to reform and bring up the child virtuously, she was entitled to its custody. He contended also that a free person of color and a slave cannot be legally married in Alabama. He attempted to show also that slaves are incapacitated there, by law, from marrying. The Judge remarked, "If that be the case, they can continue their race only by living in violation of the laws of God and man." Mr. Brady said he might regret, but could not help such a state of things. Miss Cooper was then examined. She testified to the licentious character of Trainer; (!) to her *intentions* of reforming; to her residing here at a house of ill-repute, etc. Trainer was missing to-day.

On the 18th, an affidavit of Mr. Tappan's was read, that Trainer had not been seen since the 14th; that a telegram had been received from him, dated Dunkirk, N. Y., which stated, "I was dragged off and beaten; and that is the reason I am in this place." A letter from Charles to Mr. Tappan was also produced. Mr. Brady pronounced it a "humbug." The Judge intimated that a new writ of *habeas corpus* had best be taken out, if Mr. Culver or Mr. Tappan would undertake to say, on oath, that they thought themselves authorized to act for the father. Miss Cooper left the court-room with Mr. Frederick Collier, son of the late Collector at San Francisco, Mr. Benjamin F. Newhouse, who keeps a cabinet warehouse, and other friends, Mr. Collier leading the child. Efforts were made to induce them to give up the child; but the friends of Charles were shoved aside by the friends of Miss Cooper. Mr. Collier mounted the coach-box with the driver, and she was driven away to her rendezvous in Mercer street. It appeared afterwards that she ordered the coachman (a colored man) to drive to New-Jersey; but he went three or four miles up the city, and finally brought her back, telling her and her friend Mr. Collier, that he would not take them to New-Jersey. She said she would not employ a colored coachman again.

The 20th May the case was resumed. Mr. Culver said, If the woman is ready to surrender the child, we will receive it and give good bonds. Mr.

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Booth objected. The Judge said she had made such an offer the other day, and persons of undoubted responsibility are ready now to take it, should she be of the same mind. Mr. Booth said she made the offer under trying circumstances; but she is now determined to contest the question as to a right to the child. Mr. Culver asked for an adjournment sufficiently long to enable them to send for Trainer. Mr. Booth said they would deny the right of Mr. Tappan to act for Trainer, and also deny the right of Trainer to the child. Mr. Tappan said he had authority from the father to act for him, and he now demanded of the woman to give him the custody of the child. The Judge said he would not interfere. Adjourned to Monday.

Mr. Tappan proceeded to the Jefferson Market Police Office: made an affidavit that Frederick Collier was attempting to kidnap the child. Justice Stewart issued a warrant for his arrest, and he was brought before the Justice. Under a threat of imprisonment, he told the Justice that Mr. Newhouse had the child. By the laws of this State, both Miss Cooper and Mr. Collier had been supposed guilty of kidnapping. Article Second, Revised Statutes, 3d edition, page 753, § 34, it is said: "Every person who shall maliciously, forcibly or fraudulently, lead, take or carry away, or decoy or entice away any child under the age of twelve years, from its parent, guardian or other person having the lawful charge of such child, shall, upon conviction, be punished by imprisonment in a State prison not exceeding ten years, or by imprisonment in a county jail not exceeding one year, or by fine not exceeding over five hundred dollars, or by both such fine and imprisonment." Mr. Collier was held to bail in the sum of $1,000, Mr. Newhouse being his bail. The Justice said the case should be attended to when both parties should be known, and no advantage would be taken of the absence of either at the hearing before Judge Duer. And yet, afterwards, he dismissed the case at the instance of Mr. Brady, while Messrs. Culver and Tappan were in Judge Duer's court.

May 23d, before Judge Duer, Mr. Brady read the return of Rose Porter, setting forth that Lewis Tappan, professing to act for Charles Trainer, is an intermeddling and reckless man, not worthy to be intrusted with Jane; that the said Tappan recently made affidavit that this respondent had kidnapped the said Jane, which statement was also utterly false, &c., &c. He then raised the point that the Judge had no jurisdiction in the case. Mr. Culver, looking at the return, said that the woman signs this by the name of Rose Cooper. She has signed a paper at the Tombs by the name of Rose Porter. Trainer having returned from Dunkirk, was again examined as a witness. Captain Isaiah Rynders appeared to-day with a strong force at his back. After the adjournment, he and his confederates escorted Rose Cooper to her carriage. At the hearing on the 26th, Trainer refused to appear. The Judge said he should dismiss the case, but afterwards determined to send two officers to Trainer to assure him of the protection of the court, and that he need not fear to come. It was with difficulty that he was found. In the afternoon he appeared, and the case was resumed; and he testified to his having been allured across the ferry under the pretense that a friend of his was there; of his being waylaid and beaten by villains; and of his flight to Dunkirk to escape from threatened assassination. Jane was examined by the Judge, but

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not on oath, as she did not appear to understand it. She said she wanted to stay with "Missis," and *did not want to be free.* She could not have answered more readily on this point. She had been trained to it. She stated that she always had been called Jane Trainer; that her mother's name was Emma Trainer; and that Charles Trainer there (pointing to him) was her father. Mr. Brady said that Miss Porter did not now impose any restraint upon the child, nor interpose any force to prevent her being taken. Mr. Culver replied, that if this was so, all they asked was, that the father might be permitted to go up and take his child by the hand and lead her away. Mr. Brady replied, significantly, "If they take my advice, they will refrain from attempting any such thing. If force is used, it will be repelled by force under my advice." Rynders sat between the Judge and Mr. Brady, and his followers were near, in and around the court-room.

On the 28th, Mr. Culver presented his view of the case at length, adducing numerous authorities, commenting upon the testimony, and replying to his opponent. On the 30th, Judge Duer gave an oral opinion, adverse to the claim of the father, *on the ground of want of jurisdiction!* It had taken him several weeks to ascertain this. The *Tribune* remarked in view of it, "Well; we are bound to presume there was no law adduced sufficient to give that child to her father; but we can't help believing that, had the father been a white man and the harlot a black woman, there *would have been* law found or made to compel her to give up the child—yes, and we believe Judge Duer would have found it." Mr. Culver remarked to the Judge that the writ had been issued *at the suggestion of the Judge himself.* The Judge replied that he was aware of it, but he had been mistaken, &c.! Mr. Brady said Miss Porter was willing to give the custody of the child to Mr. Newhouse. Mr. Culver objected, alluding to Mr. N. as not being a proper person. He had been gallanting her; was her bondsman, &c. Mr. Brady, after being spoken to by Mr. Tappan, said the child might be put into the custody of Mr. Lynch, the Clerk of the Court, but this was afterwards declined. The Judge said that the child might go where it pleased; but he would not permit Charles Trainer to go and take her against her will. It clung to its Missis. The Judge said he thought Miss Porter had been badly advised. She left the court-room with an air of triumph, under the escort of her friends and the Rynders Guard.

June 6th, an application for an injunction to restrain Rose Cooper from taking the colored child out of the State was made in the special term of the Supreme Court, before Judge Barculo, at Brooklyn. E. D. Culver, Esq., appeared on the part of the plaintiff, Charles Trainer, and James T. Brady, Esq., on that of the defendant, Rose Porter. The Judge expressed his great surprise that the child had not been delivered over to her father on the *habeas corpus* proceedings, intimating most significantly that on a *habeas corpus* he should deliver it to the father; and expressed his astonishment that the father or his friends had not gone at once, and, in presence of Judge Duer, taken the child. The learned Judge was not aware of the strong force under Capt. Rynders that had been present, to prevent C. Trainer from taking away his child.

On the 7th June, Judge Barculo issued a *habeas corpus* to bring up Rose

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Cooper and the child. A deputy sheriff undertook to execute the mandate. He went to Sheriff Orser, of New-York city, under a mistaken notion of jurisdiction, who sent one of his deputies to aid the deputy from Kings county. The woman and child were found at 101 Mercer street, placed in a carriage, and taken to the office of Mr. Brady. The carriage was then sent off and returned with Captain Rynders, who was followed by fifty or more of his friends. The Brooklyn officer wished to take the child before the Judge, but was resisted by Orser's deputy, who had got possession of the writ, and refused to give up the child. Orser then interfered, and rescinded the power which he had just conferred upon the Brooklyn officer, and the latter went home empty-handed. Attachments were immediately issued by Judge Barculo to bring Rynders, Rose Cooper, and Cromley (Orser's deputy) before him to answer to their defiance of law.

The officer brought Rose Cooper and Jane into court the 8th. Mr. Brady read affidavits by Rose Cooper and Deputy Cromley, in explanation of their conduct. The Judge saw nothing in Miss Cooper's conduct in this matter, amounting to contempt of court; but he thought there was something wrong about the deputy. He should inquire into it, and if there was cause, inflict exemplary punishment. Mr. Culver requested that the child should be taken from the New-York officer, and assigned to an officer of Kings county. "We mean," said Mr. Culver, "that the child, once here, shall never cross the river to New-York again with Rose Cooper." Mr. Brady opposed. The Judge ordered the child transferred to the keeping of the Sheriff of Kings county, saying, "as he is bound to obey." Another attachment was granted against Captain Rynders. The affidavit of Mr. Hegeman, deputy of Kings county, was read, in which he narrated the violent proceedings against him. Captain Rynders appeared and requested leave to make a statement.

Mr. Culver proposed to examine Charles Trainer. Mr. Brady objected, but was overruled. Jane was afterwards examined, though not on oath. Said she did not want to see her father; that she was locked up at 101 Mercer street; that she was afraid of the Abolitionists, as they wanted to steal her away, and keep her, and not give her any thing to eat! Captain Rynders afterwards stated that he was "accustomed to aid the officers in enforcing the law;" that in this case he "misapprehended the matter;" "supposed that Judge Barculo was a county judge, who had no jurisdiction in the city of New-York," &c., &c. The Judge warned and admonished him. He advised him to keep away on such occasions, as the law could be enforced without his aid; and he had heard that persons in New-York sometimes attempted to overawe courts of justice, but he had not been accustomed to see such unlawful interference: if he was not more careful in future, he would get into trouble. He should not permit it here. He then allowed Rynders to depart. Both Rynders and Brady evidently felt the rebuke.

Messrs. Brady and Culver, on the 9th, argued the case at length. The Judge reserved his decision until the 13th. He stated that he could not dispose of the case of Deputy Sheriff Cromley at present. His impression was, that he had been guilty of improper conduct. June 13th, the court-

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room was thronged. Judge Barculo read his opinion. It was an able document, and was listened to with profound attention by the bar and a large concourse of citizens. It was pleasant to see so large a number of well-dressed and intelligent people of color present. He first replied to the points of law raised by Mr. Brady, showing that he had jurisdiction of the case; that Trainer had a right to the child, and that he should order her to be delivered to him. While he was reading, the child, probably induced by the woman Cooper, who held her with both hands, began to cry. The Judge, after pronouncing his decision, directed the Sheriff to deliver Jane to her father and to accompany them. He did so. Charles and his friends left the court-room. The Sheriff requested them to go to his office, but Charles took his little daughter up: she soon stopped crying, put her arm around her father's neck and kissed him.* He, instead of accepting the Sheriff's invitation, proceeded to Dr. Pennington's house,† with his child in his arms, followed by a large number of colored friends, who thanked God there was an upright judge in Kings county, and that he had had firmness to give a righteous decision in this long-contested and important case.

The Judge has done himself great honor. He is an able jurist. However high he may ascend the ladder of fame, said a New-York lawyer who was present, "No act of his life will probably contribute so much to his elevation as his conduct and decision in the Trainer case." There were several excellent points in the decision worthy of the attention of pro-slavery judges, lawyers and politicians. While the friends of freedom are joyful at the result, render the meed of merit to the *Tribune*, *Evening Post*, and *Independent*, and the counsel for Trainer, and give praise to the God of the oppressed, they cannot but reflect with mortification upon the conduct of certain judges, officers, attorneys, reporters, and editors, aided by notorious rowdies, in an audacious and persevering attempt to allow a notorious courtesan to march through this city with a young female kept from her lawful parent, to reënslave or bring up in infamy. To her it may be said, in the language of a Quaker lady to the pursuer of a fugitive, "Thy prey hath escaped thee!"

JUDGE BARCULO'S DECISION.

SUPREME COURT—SPECIAL TERM. Before Justice Barculo.—*The People* ex rel. *Charles Trainer* vs. *Rose Cooper, Respondent. E. L. Culver for Relator; James T. Brady for Respondent.*

In this Court, yesterday, Justice Barculo rendered the following decision:

The case comes before the Court on the return of the respondent to a writ of *habeas corpus*, sued out by the relator to obtain the custody of his infant child. Upon its merits, when divested of those extraneous circumstances which have given an unnatural interest and notoriety to the matter, it is very plain and simple. But several nice and highly important legal questions have been presented and argued by the learned counsel, which it will be proper first to consider.

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* Mr. Trainer has since informed us that Jane says she was *whipped* to make her keep back from her father, and cling to Rose Cooper. So we have the lash of the slave-mistress in the city of New-York, and almost under the eye of the court from whom protection is sought!

† Dr. Pennington during the whole proceedings took an active part, and contributed essentially to the success of Mr. Trainer. Other colored friends also were constant in their attendance and unremitting in their labors.

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I. It is contended by the counsel for the respondent, that the power of awarding a writ of *habeas corpus* by this Court can be exercised only at a General Term. Reliance is had upon the statute, which requires the application to be made,

1. To the Supreme Court during its sitting; or,

2. During any term or vacation of the Supreme Court, to the Chancellor, or any one of the Justices of the Supreme Court, or any officers who may be authorized to perform the duties of a Justice of the Supreme Court at chambers, being or residing within the county where the prisoner is detained.

This precise question came before the Court under our former system, when special terms were held for the transaction of certain non-enumerated business; and Chief Justice Savage expressly decided that the writ could be issued by the Court at Special Term. (*Ex parte* Beatty, 12 Wen. 229.) It is hardly necessary to add that, under our present system, much greater powers are given to the Special Term; for we possess not only the general powers of the old Supreme Court, but also the entire powers of the former Court of Chancery; either of which courts had, without the aid of any statute, at the common law, jurisdiction over *habeas corpus*.

II. Again, it is insisted that a single Justice, sitting in Kings county, has no authority to send the writ into the city of New-York. This argument is based upon the supposition that the writ was issued by the Justice, and not by the Court, which is unfounded in fact. But if the fact were as supposed, the argument would nevertheless be fallacious. For a Justice of this Court can, at chambers, award a writ of *habeas corpus* that shall run into any part of the State. This point was before Justice Harris, in the People *vs.* Samuel Hanna, 3 How, Pr. Rep. 39. He then held that the limitation contained in the words "being or residing within the county," in the statute above cited, which is relied on by counsel, applied to the last preceding class of officers, "authorized to perform the duties of a Justice of the Supreme Court," leaving to the Justices of the Supreme Court the same unrestricted jurisdiction as they possessed under the previously existing statutes. In that case a writ was allowed by Judge Harris, sitting in Albany, to bring up a person detained in Columbia county. So also in the People *vs.* Woodruff, 3 How, Pr. Rep. 32, Justice Willard allowed a writ at his chambers in Saratoga Springs, returnable before the County Judge of Washington, to bring up a prisoner in the latter county. So in the familiar case of the People *vs.* Mercein, p. 55, the Chancellor, sitting in Saratoga Springs, brought before him a child from the city of New-York. It may be added that these decisions are in entire conformity to the practices of the Judges of this Court.

III. It is contended that the matter is *res adjudicata*, the same question having recently been heard before Judge Duer, of the Supreme Court of the city of New-York. Two answers may be given to this proposition. First: The case does not stand upon the same state of facts; for the relator has given evidence of restraint having been exercised since the former proceeding. Secondly: That learned and accomplished Judge doubted his authority to make an order disposing of the custody of the child. That doubt probably controlled his decision, and may have been well founded as applied to the Judge of a court of limited jurisdiction, and clothed with no general equity powers. Upon this point I quote from the opinion of Judge Duer the following: "I certainly concur with the learned counsel for the respondent, that I am not sitting here as a Judge in equity, clothed with their large discretionary powers in relation to the disposition and custody of infants which the Lord Chancellor in England, as the representative of the Sovereign, is competent and has long since been accustomed to exercise. Powers just as extensive, I doubt not, were vested in our late Court of Chancery, and if so, by force of the new Constitution, have been transferred to, and are now vested in, the Supreme Court of the State. But they do not belong to me either as a Supreme Court Commissioner, or as a Judge of the Superior Court. I cannot, therefore, exercise the discretion which they confer, even would I be gratified in acting at the same time and in the same proceeding in a double capacity. The Supreme Court, as succeeding to the entire jurisdiction of the Chancellor, is the general guardian of infants, and as such has an exclusive right to determine all questions in relation to their disposition and custody, except where the questions

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properly arise in an action between husband and wife for an absolute or limited divorce."

It will thus be seen that the learned Judge concedes to this Court the powers which he did not deem himself to possess, and which are now invoked and necessary to afford the relief prayed for. The argument of *res adjudicata*, therefore, falls to the ground. For it would be idle to talk of a previous adjudication being a bar, when the former tribunal had no right to adjudicate the point in controversy. It will also be seen that we in no manner conflict with the decision of Judge Duer. This Court, being clothed with full legal and equitable power, entertains no doubt of its authority to make a final disposition of this matter.

IV. We will now proceed to examine the case upon its merits. Charles Trainer, the relator, claims that Jane Trainer, an infant nine years of age, is his legitimate child; and that the respondent, without authority, detains her at a house of ill-fame, No. 101 Mercer street, in the city of New-York. The respondent admits that the relator is the father of Jane, but denies that he was lawfully married to her mother—the latter being a slave—and denies that the child is under any restraint; and avers that she voluntarily remains with the respondent. These are the substantial facts upon which the decision depends, although numerous irrelevant matters have been brought into the case, and quite an unnecessary amount of ill-feeling excited and displayed. These matters relate to the facts that Jane was born a slave, belonging to the respondent—that she was made free by the respondent moving into the State of Ohio before she came to New-York, and that the relator is, and always has been, a free black man.

It is hardly necessary to remind the parties and their counsel that, upon a question of this kind, the law in this State recognizes no distinction of color or race; and that all fathers, whatever may be their standing in society, have precisely the same legal authority and control over their children. The relator stands before the Court simply as a man prosecuting his paternal rights; while the respondent appears as a woman having no claim upon the child by agreement or consanguinity, but only through the affections. It is wholly unnecessary, therefore, to inquire into the complexion of the one, or the reputation of the other. If she were the most exalted lady in the land, and he the most humble of its inhabitants, their rights, in the eye of the law, and their consideration in the view of this Court, would be the same.

In regard to the legitimacy of the child, I have been somewhat embarrassed, because there is no direct evidence of the fact, except the testimony of the relator himself; for, although such testimony has been usually admitted, I am not quite sure that it stands upon any solid foundation. In the view, however, which I take of the case, the legitimacy of the child is not a fact of vital importance.

The relator swears that he was married in Mobile, by a black Methodist preacher, his wife being a slave, and both members of the denomination. Upon this it is claimed by respondent's counsel that the marriage is void, by reason of a statute of the State of Alabama, forbidding slaves to marry. Whether it be true, as the argument tends to show, that all the slaves in that State are illegitimate, it is not necessary more particularly to inquire. It is sufficient for us that the marriage being by words, *de presenti*, and followed by cohabitation, is good, as a marriage at common law.

Assuming, then, that the child is legitimate, how stands the question between the father and the respondent, as to its custody? To this question but one answer can be given. That the father has a title superior to any stranger is not less the doctrine of the authorities than it is a principle of human nature. The father's rights are paramount even to the mother's, until he forfeits his claims by misconduct or ill-usage.

People *in re* Wickerson, 19 Wen., 16. He is bound to support and maintain it. He is, therefore, "the natural guardian, and entitled to its custody, care, and education." He has the natural right to bring it up in his own faith, and give it such instructions and discipline as he may deem best for its present and future welfare. In the language of Judge Bronson, in Mercein *vs.* the People, 25 Wen., 72: "The law regards him as the head of the family, obliges him to provide for its wants, and commits the children to his charge, in preference to the claims of the mother or any other person."

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Even if we lay aside the relator's testimony, and adopt as true the statement in the return, that Jane is his illegitimate child, still his claim would be superior to that of the respondent, or any other stranger, although inferior to that of the mother.—1 *Clarke Ch. Rep.*

In every aspect, therefore, in which this can be received, we are compelled to admit that the father's right to the possession of the child is superior to that of the respondent; and I may be pardoned for saying that, if he moved in the higher walks of life, if he were a white man of standing and influence in the community, the truth of this proposition would be universally acknowledged; and any tribunal that, having authority, should hesitate to afford him relief, would subject itself to great reproach. The public voice, as well as common sense, would declare, that if our Courts permit children of such an age to leave their parents and take up their abode as they please, a most valuable social relation would be subverted, and the foundations of domestic peace and enjoyment broken up and destroyed.

Again: It is insisted that there is no restraint, because the child remains with the respondent of her own free will. This brings up the important inquiry, What is legal restraint, as applied to an infant of this tender age? The position of the counsel would undoubtedly hold true of an adult, who, when delivered from the detention, becomes his own master, and is presumed to know where to go, and how to take care of himself. But it is by no means true of a young, ignorant child. In such cases there may be legal restraint, without the exercise of any force or coercion. It is enough that the accused interferes to prevent the father from forcibly taking possession of the child. The person having the custody of such an infant, without any claim of right, is bound to deliver it over into the hands of the father whenever he presents himself to receive it; and is not permitted to retain possession of it under the pretense, however true it may be, that the child desires to remain. Thus, if a child go to a neighbor's house and conclude to abide there, when the father demands it of that neighbor, it is not sufficient for the latter to say to him, "You may come in and persuade it to go home, and if you can succeed in gaining its consent, you may take it, but you shall not *compel* it to go." He is bound to permit the father to exercise his parental authority of coercion; and if he prevents that, he is guilty of restraint, within the fair meaning of the term. Any other rule would work monstrous evils. Hundreds of children could be taken from their parents by the childish affections which they have towards their nurses.

In Mercein *vs.* The People, 25 Wen. 80, Justice Bronson observes: "The question here is not whether the child is actually suffering under duress of imprisonment, but whether there is that kind of restraint which defeats the rights of the father. The respondent, having the child under his roof, positively forbids the father to enter the house, except upon terms which a proper self-respect made inadmissible; but, if he could submit to the terms, he only had a license to enter the house 'to see Jane,' not for the purpose of taking her under his care and protection. It is impossible to deny that this is such a restraint as defeats the rights of the father, and lays the proper foundation for asking redress by *habeas corpus.*"

In the case before us, it is clear that the child is studiously guarded and kept beyond the reach of the father. The next that is pretended is, in the language of the return, that "she has enjoyed, and, so far as the respondent is concerned, shall enjoy, entire and undisturbed liberty to go where she pleases." In other words—and this fact is sustained by the proof—she is prepared and resolved, knowing the child's partiality for herself, to maintain Jane in her determination not to go to her father, and to repel all attempts on his part to obtain possession of the child against her will. We have no hesitation in determining that the conduct of the respondent amounts in law to *restraint.*

V. Having arrived at the conclusion that the relator is legally entitled to the care and custody of his daughter, and that she is held under improper restraint by the respondent, the only remaining inquiry is, as to the remedy.

The former demands a delivery, while the latter insists that the powers of the Court are exhausted when we shall have removed the restraint and set the child

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free. The one claims that some results should follow the decision; the other purposes to return in *statu quo ante bellum.*

It has already been substantially admitted that, in regard to adults delivered by the statute writ, the propositions of the respondent's course are tenable. And that it was properly so held by Judge Duer, sitting as a commissioner under the statute, is not controverted. But that it is correct as applied to the case in this Court, of ample jurisdiction independent of the *habeas corpus* act, is most confidently denied.

We are aware that some of the cases speak of children exercising their own choice and discretion. This may be well enough, when we are assured that they possess what may fairly be called discretion. Whether this can ever be predicated of children under fourteen years of age, in whom the law, in numerous respects, declares there is *no discretion*, we need not now determine. It is sufficient for us that this child does not manifest that degree of judgment which, in the opinion of the Court, would qualify her to select her own domicile and guardian. That she is old enough to feel a preference, and that such feeling is towards the respondent, is quite apparent. But that such preference is wise and discreet cannot be admitted. Indeed, it can hardly be contended that a house of ill-fame is a proper place, or one of its inmates a suitable person, for the education of any child. But, independent of this overwhelming proof of actual indiscretion, we cannot sanction and give countenance to the doctrine that such children are to control their own movements, and select their own places of residence. It has no foundation in reason or justice, and is plainly opposed to the laws of the land as well as the law of God.

The Court must go farther, therefore, than merely to remove the restraint, by rendering a judgment which shall dispose of the custody of the child and conclude this controversy. It would be an idle ceremony for the Court to try a cause without making a decision by which the fruits of the litigation could be reaped. We have a multitude of precedents for our guidance in this particular. In the matter of Dowles, 8 John Rep. 3, 28, the Supreme Court "ordered the boys to be delivered to their master, and directed an officer to attend and protect them in their return." In the People *vs.* Mercein, 3 Hill, 399, Chief Justice Nelson concludes his opinion in these words: "An order must therefore be entered that the child be delivered to the relator." That was a case where, after two or three years of litigation, the Court ordered the child to be taken from its mother and grandfather and given to the husband and father, although the child was under five years of age. And in a former stage of that case, 25 Wen. 97, the Chancellor, in commenting on the powers of the Supreme Court to award the custody of the child, on reversing the proceedings of Judge Inglis, declared "that if he was wrong, the Supreme Court should not only have reversed his decision, but should also have proceeded to make a final disposition of the custody of the child." And in the People *ex rel.* Rickerson, 19 Wen. 16, an order was made that "the child be delivered to the father, and that the care and custody of her be committed to him."

Guided by these lights, we shall direct an order to be entered, adjudging that the said Charles Trainer is entitled to the care and custody of said Jane Trainer, and directing her to be delivered to him as her father, leaving him, like the rest of us, responsible to his conscience and his God for the manner in which he shall fulfil the trust thus restored to him.

The Court then directed the child to be delivered up to the father by the Sheriff, which was done. The child was taken screaming out of court; but when she was alone with her friends in a private room, she appeared to be perfectly satisfied with her fate.

BOUNDARIES OF NEW TERRITORIES.

The following, from the *National Era*, is inserted here as a memorandum of the *boundaries* of the new Territories of the United States:—

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The House, last Thursday, passed two bills for the organization of new Territories; one for the division of Oregon, and the formation of a Territory south of 49 deg. north latitude, and north of the Columbia river, from its mouth to where the 46th deg. of north latitude crosses said river at Fort Walla, thence with the said 46th deg. to the summit of the Rocky Mountains: the other for the organization of a Territory with the name of Nebraska, bounded on the west by the summit of the Rocky Mountains, on the east by Missouri and Iowa, on the south by 36 deg. 30 min. north latitude, on the north by the 43d deg. *These Territories lie north of the Missouri Compromise line.*

DR. PLUMER'S DISCOURSE BEFORE THE N. Y. BIBLE SOCIETY.

Dr. Plumer, of Baltimore, delivered a very able discourse at the Reformed Dutch church on Washington Square, before the New-York Bible Society, from Luke xi. 52: "Woe unto you, lawyers! for ye have taken away the key of knowledge." The lawyers whom Christ here speaks of, were those professing to be the authorized interpreters of the Mosaic law.

The proper application of the text to the circumstances and wants of the country, especially in his own State, would have led the preacher into as severe a denunciation of pro-slavery and slaveholding "interpreters of the law" as was, perhaps, ever uttered by the "fanatics of the North." Quite remarkable is it, that neither priest nor politician, of the pro-slavery stripe, can deliver an eloquent sermon or oration, without condemning himself.

GERMAN PAPER AT WASHINGTON.

The Executive Committee of the American and Foreign Anti-slavery Society have recently made an appeal for funds to establish a weekly family paper in the city of Washington, in which the Anti-slavery cause will be ably sustained. A prospectus has been issued, and letters published from Hon. S. P. Chase, Charles Sumner, and Charles Francis Adams, highly recommending the undertaking. The following, from the *Lutheran Observer* at Baltimore, will show the estimation in which the paper and the editor are held by the well-principled German population of this country.

"Der National Demokrat."—This is the title of a new German weekly paper, a large quarto, printed on fine white paper, and in the best typographical style. It is edited in Washington, D. C., at $2 per annum, by Frederick Schmidt, formerly editor of the *Kirchenzeitung*, in Pittsburg. As Mr. Schmidt is known to be a gentleman of superior abilities, thoroughly educated, and withal a fearless advocate of revealed religion and sound morals, and is pledged to oppose the licentious and infidel character of too many of the German papers of our country, we should rejoice to hear of the success of this great enterprise, though we may not endorse all the "stand-points" assumed in his paper. Romanism and infidelity, with their consequent tendency to disorganization and distraction in politics and morals, are the great and most threatening evils in our country, and if we are not mistaken, the *National Demokrat* will be a formidable opponent of these alarming evils, and a skilful advocate of rational freedom and sound virtue. Under these impressions, we have no hesitancy in warmly recommending the paper in question. "The principal design," says Mr. S., "of this publication, is to circulate among our vast German population a family newspaper, advocating Christian and Free Democratic principles, fully discussed in our prospectus, which has been freely circulated among the friends of genuine liberty and of the rights of man."

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